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# *The Missionary herald*

American Board of Commissioners for Foreign Missions













THE  
MISSIONARY HERALD:

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions

WITH A VIEW OF

ANDOVER HARVARD  
THEOLOGICAL LIBRARY  
CAMBRIDGE. MASS.

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1892.

VOL. LXXXVIII.

BOSTON:  
PRESS OF SAMUEL USHER,  
171 DEVONSHIRE STREET.  
1892.

~~73.68~~

~~SP. 73.68~~

1892, Jan. 1 - Dec. 31.  
L. C. C. M.

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Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and the profits  
devoted to the missionary cause.

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## BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRESS OF SAMUEL USHER, BOSTON, MASS.

Subscription, \$1.00. Address CHARLES E. SWETT, No. 1 Somerset Street, Boston, Mass.

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# MISSIONARY HERALD.

VOL. LXXXVIII. — JANUARY, 1892. — No. I.

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THE receipts for November from donations were about \$2,200 in advance of those for the corresponding month last year, and from legacies about \$7,300 in advance, a total advance of \$9,527.56. For the first three months of the financial year as compared with those of last year the gain from donations has been about \$5,500 and from legacies about \$28,600, a total gain of \$34,128.66. This is so far favorable looking *toward* the fifty per cent. advance from donations needed to bring us in sight of the long-looked-for million. See a brief article on this subject in the present issue of the *Herald*.

WITHOUT saying anything ourselves of the new issue of the American Board Almanac for 1892, we quote from the letter of a friend who had just received a copy: "The last is the best. It is bright and attractively illustrated, but I prize it most for its multitudinous missionary facts and especially for the carefully prepared tables showing compactly the world-wide missionary work of to-day. Every page is full of interest, and the Almanac ought to have a place beside the family Bible for daily use wherever the prayer ascends, 'Thy kingdom come.'" We are happy to say that several thousand copies of the Almanac have already been ordered, and it is expected that many more thousands will be called for. Send ten cents to Charles E. Swett, No. 1 Somerset Street, Boston, for a single copy, and see advertising pages for terms by the quantity.

THE Committee of Fifteen appointed by the Board in reference to "extra contributions" is vigorously at work and expects to report before long the raising of the proposed sum of \$100,000 from men of means and others for the work of the Board. Let it be distinctly understood that this movement on the part of these men is specially designed to stimulate the churches to an increase in their gifts, not to relieve them from obligations. It would be a poor response to the generous efforts of these large-hearted and generous men if the churches and individuals of smaller means should fail to meet the demands made upon them for enlargement in their contributions.

If we could get the ear of pastors of our churches, we would suggest that if they desire a theme for a discourse, or even a series of discourses, that will be most inspiring to themselves and helpful to their people, they should read and ponder Professor Hardy's "Life of Joseph Neesima." The "call of Abraham" has been the subject of many impressive sermons. To us, the call of Neesima seems not less striking and suggestive.



THE friends of missions will bear in mind that the work of the Board is a constantly growing work, and while they are glad to know that a generous advance has just been made in the appropriations for 1892, they will not forget that new calls are constantly coming to improve new opportunities. The appropriations just made are for estimates prepared, for the most part, six months or more ago. They cover only in part the estimates of what was then deemed simply necessary to keep up and carry forward the work already in hand, and did not contemplate enlargement. The outlook for funds, and the instructions on the subject from the Prudential Committee, did not allow of enlargement. Now with the more favorable financial situation and the hope of still larger income, calls for new enterprises are already coming in, and we commend this fact to the kindly notice of our friends, in the hope of *special thank-offerings* to enable the Board wisely to meet these new and pressing calls.

WHAT are you and your church doing for the missionary training of the children? There is a great deal to be done in this line. Are the young about you receiving instruction and inspiration in reference to this great work of giving the gospel to those who have it not? In most churches children's mission circles may be most helpful, and in Sabbath-schools the matter of giving for the spread of the gospel should be often presented. Children need to hear and to read about those who have not the Bible and the means of grace. We especially commend to the attention of all who would care for the children, *The Mission Dayspring*, the paper designed for them and issued by the Woman's Boards in connection with the American Board. It will interest and instruct the little ones, both in mission circles and Sabbath-schools, giving them right impressions in regard to this great work in which all of Christ's followers should be engaged.

ONE hardly wishes to write much concerning Chinese affairs, for before his ink is dry it may be that some telegram will reveal an entire change in the situation. The despatches that appeared in the public press early in December seemed incredible. No reasonable cause could be assigned for a rebellion such as was reported in the north. Why the Manchus should rise to depose a Manchu emperor was incomprehensible. The later despatches, which indicate that the commotion at the north is not so much a political rebellion as a marauding expedition, seem more credible. No doubt the native Christians will suffer in whatever disturbances occur, but we are not as yet disposed to credit much that has appeared in reference to the slaughter of Christians. We have heard nothing, either by letter or telegram, of any serious disturbance at our mission stations. Yet it must be confessed that the reports are calculated to awaken anxiety, and we earnestly commend our brethren and the Christian work in China to the sympathy and prayers of all who love our Lord.

A TELEGRAM, dated Madura, India, December 13, has been received, bringing the sad intelligence of the death by cholera of Miss Caroline S. Bell, who joined the Madura Mission four years since, and who has been doing excellent work in charge of the station school at Battalagundu.

INTERESTING news has been received of a somewhat sudden advance on the part of our East Central African Mission into Gazaland. It had been proposed that a deputation from the mission should visit King Gungunyana at his present capital, near the mouth of the Limpopo River, and ask his consent for the establishment of a mission station near Umzila's old kraal, where Messrs. Bates and Wilder found Gungunyana in 1888. But from information received from persons who well understood the situation, it was decided that Mr. Wilcox and Dr. Thompson should proceed at once, by way of Beira and the Pungwé River, to select a suitable location, anticipating Gungunyana's consent. On the steamer which they took north they met Sir Cecil Rhodes, the South African Premier, who gave them every assurance of protection and the promise of a tract of 3,000 acres on the plateau above Umzila's old kraal. This district is now said to be under British protection. A letter from Dr. W. L. Thompson, dated Beira, September 27, says that they propose to go up the Pungwé to Umtali, and thence southward to the region of Umzila's old kraal. We shall hope soon to hear a report of their experiences. Mr. and Mrs. Ousley remained at Kambini.

WITH reference to this region in Gazaland to which Messrs. Wilcox and Thompson have gone, we find an interesting report in the *Proceedings of the Royal Geographical Society* for October last, which gives a brief paper by Mr. Dennis Doyle, the Englishman who came with Gungunyana's envoys to London during the last summer. Mr. Doyle, with two other white men and twenty-seven native carriers, started from Manica in January last, traveling between 700 and 800 miles to the mouth of the Limpopo, and passing by Umzila's old kraal. The region from which they started was about 5,000 feet above the level of the sea. The country from Manica to Umzila's kraal, through which they were fourteen days in passing, is described as very beautiful, and of the district around the kraal Mr. Doyle says: "Its beauty is difficult to describe, and its eminent fitness for agriculture for hundreds of miles around this kraal could hardly be over-estimated." The kraal itself, however, is not on the high plateau, although it is 860 feet above sea level. Between this point and Gungunyana's present kraal, which is situated about fifty miles from the mouth of the Limpopo, the country is of varied character and apparently thickly populated. But of North Gazaland, which is the name properly appertaining to the section to which Messrs. Wilcox and Thompson have gone, Mr. Doyle says: "There are few places in the breadth of Africa which are so well fitted to carry a large European population."

AFTER long and faithful service as Agent of the American Board on the Pacific coast, Mr. E. P. Flint retires, and from the first of January, Rev. Walter Frear, well known as an able and faithful minister in California and the Sandwich Islands, and who has also had a business training, will act as General Agent of the Board. Mr. Frear will have an office in San Francisco, and will be able to visit churches on the Sabbath in behalf of missions, as well as care for the interests of missionaries in transit to their fields of labor in the Pacific Islands and in China and Japan. The best wishes of the officers of the Board and of all whom he has aided during his prolonged agency will follow Mr. Flint as he retires from service, and we can most heartily commend Mr. Frear to the confidence of the churches on the Pacific slope.

It will doubtless be with much surprise that our readers will learn from an article on another page that there has been a revival of hook-swinging in India. This horrible transaction, which took place a few miles from Madura in October last, was not the freak of an individual. Thousands of Hindus were in attendance, and willing hands drew the car on which was mounted the pole with the victim. The man was chosen by lot to make a sacrifice to the goddess of rain. The serious drought had impressed the people with the idea that this goddess needed propitiation. But the rains had well set in before the hook-swinging was arranged for. Nevertheless the people proceeded with the hideous rite. It seems that the government has never formally forbidden hook-swinging as it has the suttee. *The Madras Mail* of October 29, in its account of this instance of hook-swinging, says that the young man was still living and bid fair to recover from the shock. We feel like apologizing to our readers for presenting, with photographic accuracy, such a representation of the maltreatment of a human being as will be found on another page ; but in these days when so much is said of the excellencies of the ethnic religions, and Brahminism and Buddhism are so often lauded, we feel that an object-lesson in regard to one of them, though repulsive, may be valuable.

WE have received from the United Society of Christian Endeavor a *Portfolio of Programs for Missionary Meetings*, prepared by Rev. S. L. Mershon. The programs number twenty, and relate to all classes of missions at home and abroad, with references to books and other sources of information, by use of which the young people can prepare themselves for missionary meetings. The issue of this *Portfolio* is another pleasant sign that the Societies of Christian Endeavor are definitely turning their thoughts toward intelligent Christian work far and near. Thought and effort for the kingdom of God outside of their own immediate circles will do more than anything else for the development of these organizations of young people. The missionary element, which is so heartily favored by all leaders in the Christian Endeavor movement, will greatly aid in strengthening the tone of piety among young people, and will turn sentiment and feeling into practical Christian channels. May God bless these young disciples in their missionary work !

FOR long years the Pera church at Constantinople has been in sore need of a suitable place of worship, but the cost of procuring a site and erecting a church in that portion of Constantinople was altogether beyond the means of the people. It is with great joy, therefore, that we are able to announce that the friends at Constantinople have arranged for the purchase of an estate in the Pera quarter, the buildings upon which will, for a time, meet the needs of the congregation. To aid them in their efforts the sum of \$9,000 has been collected from friends in the United States, through the efforts of Rev. Dr. Cyrus Hamlin, who has thrown his whole soul into the enterprise. This sum of money is now already in hand, and with the £ T. 1,500 (\$6,600) which the members of the Pera church are to provide, will secure premises which will suffice for the present needs of the Protestant community in that section of the capital, and thus meet a long-felt want.

REV. DR. ELIAS RIGGS, writing from Constantinople, November 19, incidentally mentions the fact that that day was the the eighty-first anniversary of his birth, and refers to the supplement to the Bulgarian Hymn-and-Tune Book which was just passing through the press. The book will be a boon to the Bulgarian-speaking Christians, some of the hymns proving so acceptable as to be reprinted even by those outside of evangelical communities. Owing to the absurd suspicions on the part of the Turkish officials, the censor of the press has stricken out some hymn, or stanzas, or lines from every form of the book. Dr. Riggs says that they were not greatly surprised that such hymns as "Fear not, O little flock, the foe," and "Jesus shall reign where'er the sun," were not allowed to be printed, but when such hymns as "The head that once was crowned with thorns," "Till He come, oh, let the words," and "Oh, no ! it is not dying," were stricken out, it was hard to comprehend what hidden political bearing could have been suspected as existing in any of them. The Bulgarian Commentary on the New Testament is now being prepared in the hope that it will soon be issued. The congratulations of all who know him or who know about him (and what a host this is !) will be extended to Dr. Riggs, that, though past the bound of fourscore, his bow still abides in strength, and that he is able after almost sixty years of toil in the Turkish Empire to render such efficient service in the missionary work.

WE have received the first number of a new monthly paper entitled *The North China Church News*, issued at Peking by the Executive Committee of the North China Tract Society. As our knowledge of the Chinese is only sufficient to enable us to determine when the paper is right side up, we are unable to say much concerning it, save that it is an attractive issue, of sixteen quarto pages. Its object is to provide a medium for communicating with the Christian communities in the several native churches. Our missionary, Rev. W. S. Ament, of Peking, is the editor, and the paper is printed at the American Board printing-press.

CRITICISMS have appeared of late in more than one quarter upon the plan of asking young people in colleges and seminaries to take the pledge presented by the "Student Volunteer Movement." It has been said that young people while in their courses of education, especially those in the earlier portion of such courses, are not prepared to decide as to what their lifework shall be ; that they do not understand either the work which is to be undertaken or their own fitness therefor. It is said, moreover, that circumstances are liable to change before the period shall arrive when these students can enter upon active work, and that for these and other reasons it is not only useless but wrong for them to decide as to their future course in life. There would be force in this objection were the pledge adopted by the "Student Volunteer Movement" a definite declaration that those taking it would enter upon foreign missionary work. The pledge is not "We will go as foreign missionaries," but rather, "We are willing and desirous, God permitting, to become foreign missionaries." Full allowance is made in this statement for the future developments of God's providence in reference to one's course in life. The simple declaration is that the individual, hearing the

call of God which bids his servants to preach the gospel to every creature, is willing and desirous to go to those most needing the gospel, even if it be to the ends of the earth. It is our profound conviction that this statement is one that every Christian on earth should be ready to make, whether he thinks he can go abroad or not. For most certainly no one has evidence that he is a Christian if he is not willing to go where God wishes him to go, and as a devoted Christian he should desire to do the most he can for Christ's kingdom. He should be eager to take not the easy post but the most difficult. Does any one question that to-day the foremost places of service are where Christianity is in conflict with heathenism and Mohammedanism? These posts all Christians should be *willing* to take, and if they are filled with true and holy enthusiasm they will *desire* to take. Providences may hinder, God may shut up the way; or it may be found that the persons are not qualified for such service. But none the less should they be willing to go where Christ is not known, and none the less may they desire to. We see no reason, then, why young men and women in our institutions of learning should not have presented to them the highest ideal of Christian service, and be asked to say before man and before God whether they are willing and desirous to enter upon that service. Let it be clearly understood that they are not in this asked to decide before the proper time shall come and before the providences of God in their individual cases have been fully developed, whether they shall actually go as foreign missionaries. But why should they not be asked to say that they are ready and desirous of giving themselves fully to Christ for that service which he may require and as his providence shall show the way? The spirit of this pledge is simply the Christian spirit, meaning that the person who takes it is ready for the largest service possible, and if God in his providence shall so order it, this service shall be rendered in the field of greatest need and difficulty. Such a pledge, when intelligently understood, cannot be made at too early an age.

THERE is one place in our missions where the weekly offering system does not work well, but the difficulty does not arise from the indifference of the people. Mr. Stover, of Bailundu, West Africa, reports that the young Christians of their church are quite ready to give a tenth of their income, but inasmuch as they have no currency except cotton cloth, the tenth of a lad's earnings, say from four to six yards per month, cannot well be divided into four parts so that one part can be put into the contribution box each Sabbath. Such dribblets of cloth would be worthless. If cotton cloth had been the currency at Corinth, Paul might have urged the Christians there to have laid by them in store upon the first day of the *month* rather than the first day of the week. Would that all Christians were as ready to give at least a tithe as are these young Christians in Central Africa!

WE do not wonder that our missionaries sometimes feel appalled by the numbers of people around them. Mr. Chapin, of Lin Ching, in speaking of the daily sight of new faces, says: "There is a feeling like being buried among the crowds of humanity." If the Christian Church could only *look* upon the multitudes of Chinese without the gospel, surely their hearts would be moved, as was the Saviour's, with compassion.

## ONE MILLION FOR 1892.

THE main reliance for the support of our missions must be upon the regular systematic contributions of churches and individual donors. The amount received from this source during our last financial year was a considerably larger sum than has ever been received from the same source during any preceding year in the history of the Board, reaching a total of \$426,792.44. In addition to this amount from regular contributions the sum of \$57,671.33 was received from specially designated contributions, making the grand total from donations \$484,463.78.

For the present financial year we have started with the assurance from a Committee of Fifteen energetic business men that we may rely upon an extra \$100,000 in addition to the regular and special contributions from other sources. This assurance the Prudential Committee has gratefully accepted and has already included this \$100,000 as a part of the regular appropriations for the year.

Now if the regular donations from churches and individuals should advance, on an average, about fifty per cent., bringing them up, in round numbers, from \$427,000 to \$640,000, there is not much doubt that the total receipts for the year from all sources will reach the long-looked-for and much-needed \$1,000,000. Why should there not be an earnest and sustained effort in this direction by every church and congregation? We commend this inquiry at the beginning of a new year, to pastors and officers of churches, to superintendents and teachers of Sunday-schools, to officers and members of Young People's Societies, and to all individual donors. Let us together move forward with an increase in our freewill offerings to this broad and fruitful foreign missionary work of not less than fifty per cent. And may God crown the effort with His abundant blessing!

## THE REVIVAL OF HOOK-SWINGING IN INDIA.

BY REV. JOHN S. CHANDLER, OF MADURA.

[With the following article Mr. Chandler sends us two photographs of the scene which he here describes: one showing the rough car on which was placed the swing, with the man suspended upon it, while the car was moving through the crowd; the other showing the victim with the hooks thrust through his back. We have had these pictures reproduced by the photo-engraving process that, though the sight is revolting, our readers may have a vivid illustration not only of what Hinduism has been, but of what it is to-day. — Ed.]

HAVING learned that the old, cruel practice of hook-swinging was about to be revived after having been abolished for twenty-four years, the Madura Mission directed me to memorialize the Madras government, and pray them to prohibit its revival. The government replied that they would discourage it in every way, but were not willing to absolutely prohibit it. Their discouragement amounted to nothing at all, and it came off on the 21st instant in the presence of 10,000 people. Dr. Van Allen and I went out to see it, for the sake of being able to give an authentic account of it.

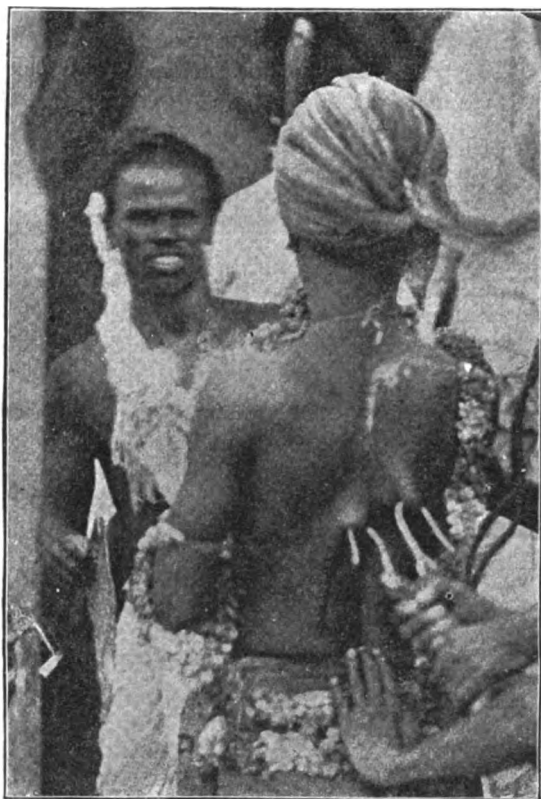
There are four villages in the vicinity of Solavandan, inhabited by people of the Kellar, or Robber, caste. In each village is a family that has the right of selecting two candidates for the operation. Out of the eight thus chosen, one was selected by lot, and the lot fell on a young man of twenty-three years, thick-set and muscular and rather short of stature.

These people worship the demoness Mariamman, said to be the spirit of a Pariah woman who formerly was attacked by smallpox and was left to die without assistance. She has now become the patron of smallpox and cholera, and is believed

to have the power to send or withhold rain; and hook-swinging is thought to be a means of propitiating her, so as to influence her to send rain in abundance.

In 1867 this practice was revived after having been prohibited for many years. But upon representation to Lord Napier at that time he again prohibited it; and now, after twenty-four years, the people, having learned that the present powers that be would do no more than discourage it, have revived it again with great *éclat*.

It is said that previous to the insertion of the hooks into the middle of the back the muscles and skin are rendered insensible by slapping and pinching. However that may be, there is no doubt that arrack was given to the man at the time. He was brought to



THE HOOKS INSERTED.

the police-station with the two hooks inserted back to back, one each side of the spine. The hooks were not large, and the flesh taken up by them seemed very little. The wonderful strength of the muscles of the back was shown by this performance.

The car consisted of a rough platform on wheels, supporting a great frame about ten feet in length and breadth, and fifteen feet in height, the platform itself being six feet from the ground. Up through the middle of the great frame rose a stout circular beam of great strength, three feet above the frame, and on the top of this beam was pivoted the pole, sixty feet in length, from which the man hung thirty-five feet from the ground.

Promptly at three o'clock the hooks were inserted, within some building, and

the man came rushing along the street, escorted by constables and others, who beat back the crowd, and kept up a vigorous fanning, urging the man to keep dancing. After the short stay at the police-station they made a grand rush for the car, which stood on an adjacent street, and there the end of the sweep was



THE CAR AND THE VICTIM SWINGING.

lowered to receive its victim. Soon it was carried up again with the man attached. As he went up he clapped his feet and hands together in a measured way, and this he kept up during the whole performance. His ankles had jingles on them that could be heard as they beat together with a steady "ching, ching."

Before carrying him up to the greatest height the pole was held horizontally and the man was carried around in a complete circle, swinging over the tops of



the houses. Then the car was drawn forward to the first corner, where it was delayed, that a kid might be sacrificed. Once in a while the man would draw up, with a rope, plantains and flowers and throw them down to the crowd below. In one place there was a ditch to be crossed and the jolt caused him to seize the rope that hung by his side, but with that exception he seemed to hang entirely by the two hooks in his back. The flesh was gathered up, showing great tension, and his back was bent.

After an hour and a quarter the car returned to its starting-place, and the man was released. The hooks were not taken out, but were kept in that they might move the people to be liberal in giving presents to the performer. His pulse was good and his condition seemed normal, but the flesh of the back was so drawn up as to leave deep holes for the hooks. He put on an air of bravado and even offered to swing for a second time if a suitable present should be given. It was only in the evening that the hooks were taken out.

The image of the goddess was carried around on a wooden bull behind the car; but the great object was to get money, and for three months the man can have the hooks and cord and knife used to show to people and beg for presents.

It is said that the present attitude of the government of Madras is due to instructions from the Secretary of State for India. If that is so, there is no hope of our effecting anything here; it must be done in London. The manager declared to the superintendent of police that he proposed to continue the swinging annually.

We utilized the occasion for street preaching to the best of our ability. A piece of land near the temple has recently been secured for the mission. The walls of an old hut were thrown down so as to make a high platform, and on this was erected a temporary shed of plaited cocoanut leaves. And there a force of men from the Madura and Battalagundu stations preached all the forenoon and until two o'clock in the afternoon, when the noise and excitement of the swinging prevented further effort. The days before and after were also utilized for preaching in the same place. On the principal day not less than 1,500 people listened to the preaching of the uplifted Saviour.

MADURA, October 23, 1891.

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## REV. JAMES HERRICK,<sup>1</sup> OF THE MADURA MISSION.

FORTY-SIX years ago this beloved missionary with his bride set sail for India. With the exception of a single visit to the United States in 1864, they labored together in the Madura Mission, at Tirumangalam and at Pasumalai, till 1883, when they again visited the United States, not to return again to their mission. It was a great sorrow to Mr. Herrick that physical infirmities prevented his spending his last days in the work he so much loved. Deeply beloved by the

<sup>1</sup> James Herrick, born at Broome, Canada East, March 19, 1814 (his father was a native of Brattleboro, Vt.); professed religion, West Brattleboro, Vt., May, 1834; graduated Williams College, 1841; Andover Seminary, 1845; ordained, Brattleboro, October 10, 1845; married Miss Elizabeth H. Crosby, November 2, 1845; embarked at Boston, November 12, 1845; stationed at Tirumangalam, afterward at Pasumalai, taking charge of the Seminary, 1850, and again at Tirumangalam, 1854; returned to United States, 1883; died of heart failure at West Brattleboro, Vt., November 30, 1891.

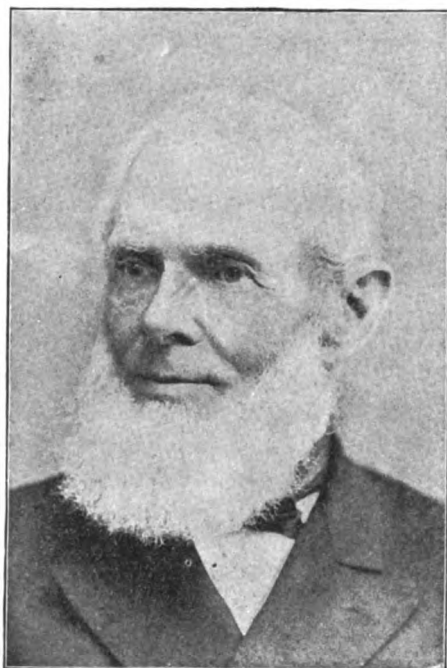
people for whom he labored, as well as by his missionary associates, it would have been a joy to him as well as to them could he have lived with them till called from earthly service. But he bowed trustingly to the will of God and spent his last years at West Brattleboro, Vt., the home of his youth, waiting for the Master's call, which came to him suddenly on November 30. He was a saintly man, whom to know was to love. The Rev. John E. Chandler, who went to India the year after Mr. and Mrs. Herrick did, and who was intimately associated with them in the Madura Mission, sends the following tribute to his beloved friend:—

“It was my privilege to labor side by side with Mr. Herrick in the same mission field for more than thirty years, and when declining health compelled him to give up the work and remain in this country his loss was deeply regretted by all his associates, as well as by the natives who knew him. He was held in high esteem by a large circle of acquaintances. He was a man eminent for his piety and godliness, a man of prayer. I remember how impressively he said in one of the last prayer-meetings at which he was present: ‘I sometimes, dear brethren, fear that we do not spend *time enough* in our private devotions and in reading our Bibles.’ He loved to pray and always evinced the deepest sincerity, living as he prayed. He was an affectionate, loving friend. The warm grasp of his hand indicated the feeling of his heart.

“He was exceedingly conscientious in little things, never failing to appreciate and to acknowledge any favor done to him or to any of his family. His carefulness never to wound another's feelings was conspicuous. The soft answers were far more frequent than grievous words. I have heard him make humble apologies to a native servant whose feelings he thought he had hurt. He was eminently a just man. To do justly, to love mercy, and to walk humbly with God was his creed and seemed to be the aim of his life.

“He was a successful laborer. A good preacher in the vernacular language, he was fond of itinerating among the people and very persistent in urging the converts to support their own pastors. Self-supporting churches seemed to be his aim as the natural outcome of missionary labor. The first village church that was regularly organized in the Madura Mission was formed in Brother Herrick's field, and our first village pastor was ordained there.

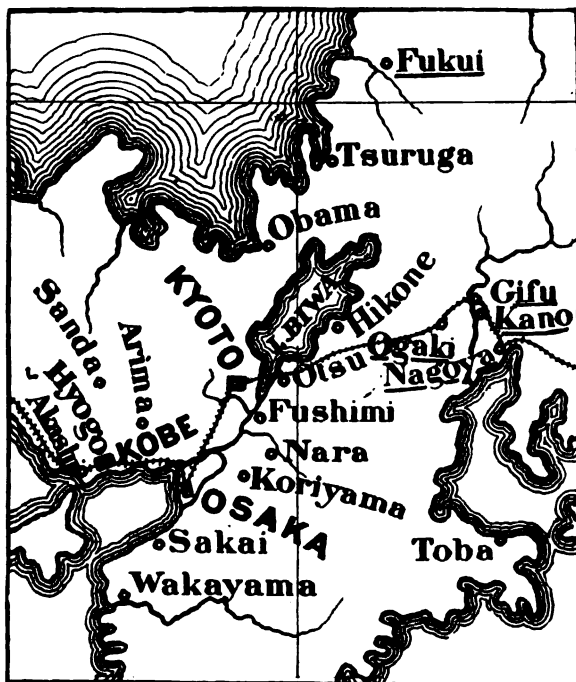
“‘Blessed are the dead that die in the Lord, . . . that they may rest from their labours: and their works do follow them.’”



REV. JAMES HERRICK.

## THE EARTHQUAKE IN JAPAN.

SINCE our last number was issued we have received letters and papers giving details of the appalling calamity which occurred in Central Japan on the morning of October 28. Letters from our missionaries at Kōbe, Osaka, and Kyōto report a great shaking of their houses, with the fall of several chimneys and the shattering of walls, but no serious damage occurred either to life or property. The first heavy shock was followed by almost numberless smaller shocks, occurring at intervals through several days, sixty-six having been counted on a single day. The whole experience is spoken of as one exceedingly trying to the nerves, even where no damage was done.



It was in the district about 100 miles north-east of Osaka that the disturbance was central. The towns of Nagoya, Gifu, and Ogaki suffered most severely, while the earthquake extended northward to Fukui, in the province of Echizen. Gifu and Ogaki are towns having from 10,000 to 15,000 inhabitants each. It is reported that of the 4,434 houses in Ogaki 3,556 were completely overthrown and 765 were partly ruined. The fires which followed the earthquake destroyed many of these houses. In this town 741 persons were killed and 520 were

seriously injured. At Gifu one fourth of the town was leveled by the shock. *The Japan Mail* of November 7 gives an approximate estimate of the casualties in the three provinces of Echizen, Mino, in which Ogaki and Gifu are situated, and Owari, of which Nagoya is the principal town, as follows: killed, 3,410; wounded, 4,230; houses wholly destroyed, 42,414; houses partially destroyed, 8,597. A statement received from Dr. Berry, dated November 14, nearly or quite doubles all these numbers. We give above a sketch-map of the section, showing by underscoring the towns which suffered most.

As soon as possible after the disaster the work of relief was begun. Dr. Berry, of Kyōto, organized at once a "Doshisha Relief Corps," consisting of three assistant surgeons, three nurses, and four Doshisha students, President Kozaki, and

Mr. Clark, of Kumamoto, assisting part of the time. A hospital was extemporized at Ogaki, where the wounded were treated as fast as possible. Dr. Berry speaks of the injuries treated as surpassing anything he had ever witnessed, and the scenes in the waiting-yard and in the clinic as simply appalling. The gratitude manifested by the sufferers as well as by all classes of people was most marked. Dr. Berry refers to the case of a woman, eighty-one years of age, who had suffered from her injuries for five days without help, but was easily relieved. Returning two days later Dr. Berry saw her standing aside where she could see him at work, and lifting her hands and bowing her head in prolonged worship. It was a pleasant duty, when this act was observed, to tell her that her worship should be directed not to the human agent but to the Father in heaven who had cared for her.

The government has acted promptly and generously in the matter of relief. Dr. Berry reports that at that date (November 14) the government was giving food to 157,815 people; that this would be continued about ten days longer, and that to every head of a family who had lost everything the sum of \$2.50 would be given to erect a shelter. The rice crop is abundant, and the price of food will not be high. What is chiefly needed is clothing and shelter. A relief committee has been formed among the missionaries, and gifts from various sources are coming to them. It is touching to learn that the Okayama Orphan Asylum has sent its agents over the devastated region to gather up those who have been made orphans by the catastrophe. Gifts are needed with which to purchase clothing for the needy.

One of the most striking incidents that comes to us relates to the scene on the Tokaido Railroad, when the up and down trains were meeting at Gifu. Passengers on the trains were thrown to the floor, and supposed that a collision had occurred, but on looking from the windows they found the station and other houses in ruins, and large cracks in the ground, from two to three feet wide, opening and closing, throwing volcanic mud and ashes in all directions. In several places sections of the railroad sank one or more feet, and it was some days before the road was open for traffic.

This is certainly a great national calamity. Nothing like it has occurred in Japan since it was open to foreigners. So far as we learn no missionaries, except Mr. and Mrs. Van Dyke, of the Protestant Methodist Mission at Nagoya, were injured, and their wounds are not fatal. While we are grateful to God for his preserving care over our missionaries, we should sympathize most deeply with the stricken people who have suffered loss of kindred and property.

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### **"PRAYER SHALL BE MADE FOR HIM CONTINUALLY."**

BY REV. THOMAS LAURIE, D.D., PROVIDENCE, R. I.

As Evangelical Christians believe that these words are spoken of Christ, it is strange that so little prominence is given them in practice. If these words mean what they say, we should never forget them when we pray. Perhaps some think that this must surely be a mistranslation, but the same Hebrew words were used

when Abimelech was commanded to restore Sarah to Abraham, adding, "He shall pray for thee." So when Aaron had made the golden calf, Moses writes: "I pray for Aaron." God also said to the three friends of Job: "Go to him, and he shall pray for you." Then it can be no mistranslation.

Some, however, may think that if all things have been created through and unto Christ, then he cannot need our prayers. Still, though God is not served by men's hands as though he needed anything, seeing he himself giveth to all life and breath and all things, yet he commissions Moses to build him a tabernacle, and from Solomon he accepts a temple.

If God stoops also to help our infirmities in prayer, and through us draw, sinners to himself, it is not strange that he should allow us also to pray for his Beloved Son. What if the favored three to whom Christ said in Gethsemane, "Abide ye here, and watch with me," had replied, "Thou didst rebuke the seas and it obeyed thee. Lazarus also came forth from the grave at thy call. Why, then, dost thou come to us for sympathy in thy sorrow?" Would that have been a fit return for such great grace? It is infinite condescension that allows us to pray on earth for Him who intercedes for us in heaven, but let us see to it that we appreciate the favor. He who searcheth the deep things of God made no mistake when he inspired these words. He who allowed the Hebrew warrior to ask that the dew should be on the fleece only, and then bore with his request that it alone should remain dry, will never rebuke our sense of unworthiness for so great a privilege.

Some Scriptures seem written on purpose to help us to offer such prayer. One says: "Ask of me, and I will give thee the nations for thy inheritance, and the uttermost parts of the earth for thy possession"; not, I will convert the world, but, I will give it *thee*. Is it not fitting that we, the members of his spiritual body, should remind God that he made this promise to our Head? Another says: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death and made intercession for the transgressors." Is it not beautifully fitting that the transgressors for whom Christ made intercession should pray for him? that those who through him are made sons and daughters of the Lord Almighty should plead this promise in behalf of their Elder Brother? Christ says: "Whatsoever ye shall ask of the Father in my name, that will I do, that the Father may be glorified in the Son"; and what is asking in his name, but praying for the fulfilment of such promises on the ground that we are one with him, as the branch is one with the vine? And how better can we offer such prayer than in his own words: "Glorify thy Son, that the Son may glorify thee; even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life"? This is not merely praying for the heathen or even for the world, but it is praying that Christ may be glorified as the Saviour of men and that God also may be glorified in the salvation of the world through Christ. And if it is said that even so the whole race will not be saved, because at last some will be found on the left hand, the answer is that Christ will save every one who consents to be saved, and, more than even that, he will save every one who is capable of being saved. We need never doubt that he who so loved

them as to give his life for theirs will see to it that that ransom avails to the greatest possible extent; for has he not authority over all flesh for that very purpose? Even God can ask no more than Christ shall accomplish, for does he not give eternal life to as many as God has given him to be saved?

Then no prayer can be more comprehensive than the prayer that Christ may see of the travail of his soul and be satisfied. And what prayer can give better expression to Christian feeling, whether we regard our personal cause for love to Christ or his relations to our race? Is he not the propitiation for the sin of the whole world? Did he not send his disciples to tell of his love to every human being in it? And does not prayer for Christ ask that he may enjoy to the uttermost the joy set before him when he endured the cross? We know how his sinless nature must have shrank from agony, but we do not know the far more exceeding and eternal weight of glory that led him to endure till he could say, "It is finished."

But prayer for Christ brings in the fulness of that glory. Tell me the complete results of his redemption, and I will tell you the blessedness of praying for its coming. This prayer for Christ also unfolds the glory of our union with him. He suffers to bring about that glory, and we pray for its bestowment by the only Being competent to appreciate his worthiness and confer upon him his reward.

Inspiration assures us that this prayer shall be offered continually, and ever since those words were written they have been in process of fulfilment. All through the decline of the Jewish nation, during its long captivity, the heroic struggles of the Maccabees, even down to the birth in Bethlehem, prayer was made continually for his coming, and, after he had come for our redemption, Apostles prayed without ceasing that it might be made known to all nations. Then a remnant, now smaller, now more numerous, took up the prayer, and never once has it been silent before God. Often the closet whence it arose had no door to be shut, for it was a cave in the earth or a den of wild beasts. Still it went up, bringing down the Reformation and subsequent revivals, and still it goes on, more earnest and more general from age to age. The Church may backslide, but "men shall pray for him continually. They shall bless him all the day long" (new revision), until he comes again, no more a man of sorrows doomed to die, but King of kings, to receive a kingdom that cannot be removed but abideth forever.

It is said that "ideas rule the world," but ideas exert their highest power only when embodied in a person. The ideas that led to the war of the Revolution were great, but to us their greatness appears most impressive in George Washington and his compatriots. The poet tells us how

The breaking waves dashed high  
On a stern and rockbound coast,  
And the woods against a stormy sky  
Their giant branches tossed;

but the interest centres in the lines that tell us why

A band of exiles moored their bark  
On the wild New England shore.

So in prayer; petition in behalf of a person has more heart to it than that

which asks for a thing, however great, and our interest in prayer for a person grows with his greatness, or his excellence, or the preciousness of his relations to us.

Who, then, can measure the interest called forth by prayer for Christ? Who is greater or better than he? Who sustains such relations to us? Though all others perish, leave us Christ and our hearts are strong. Moreover in all others, however excellent, there is some defect, so that hope of an answer falters or fails entirely; but even to the all-seeing eye Jesus Christ reveals no shadow of a stain. So not only is the way open for unlimited love on our part, but we know that the Father heareth us also always when we approach him in prayer for his Beloved Son.

## THE PROTESTANT BUDDHISTS OF JAPAN.

BY REV. M. L. GORDON, D.D., OF KYOTO.

It is a just criticism upon Sir Edwin Arnold's "The Light of Asia" that he puts Christian thoughts in the mind and Christian words in the mouth of a Buddhist. Unfortunately this practice is not confined to poets. Travelers, editors, theologians, and missionaries even, constantly speak of the ethnic religions in Christian terms. To a certain degree this is unavoidable. Religion to us is Christian, and we are forced to use Christian terminology in describing other religions and the experiences and beliefs of their devotees. But when some slight similarity to Christianity is seized upon and made a peg upon which to hang a whole system of theology, we naturally hesitate before giving our approval. When, for example, we read of "Reformed Buddhists" in China or "Protestant Buddhists" in Japan, or that the latter are "reducing Buddhism to pure theism, such as is taught in the Old Testament," and hold to "the old Christian doctrine of justification by faith," we are impelled to ask: "Are we dealing with genuine Buddhist ideas or only with Christian ideas which are fancied to belong to Buddhism?"

To get at the true beliefs and teachings of these so-called Protestant Buddhists we need to remember that Sakyamuni, the founder of Buddhism, was both an atheist and a materialist. He recognized neither the existence of God nor gods, nor of anything imperishable in the nature of man. Prayer is useless; the future a blank; extinction of one's own desires by *self-exertion* is the *summum bonum*.

This teaching could not for any length of time satisfy the masses. As early as the beginning of the Christian era there was a wonderful development of this original Buddhism. Shut off by the teaching of their master from belief in a Creator and Preserver of the universe, the humanity within them, which in every age and clime cries out, "Show us the Father!" imagined an unlimited number of universes, each one presided over by a *buddha* to whom infinite attributes were given. Under these buddha were myriads of *bodhisattva*, who were messengers of light and mercy to men and other sentient beings. The different sects gave prominence to different buddha and their universes, but Amitabha, or Amida,

and his Western Paradise, of which the splendors of the setting sun were looked upon as the image and reflection, have long been distinguished by their popularity in Tibet, China, Japan, and other countries of Central Asia. In this Western Paradise are crystal lakes which wash shores of golden sands, from which staircases of gold, silver, beryl, etc., lead up to terraces where precious-gem trees gave protection and refreshment to the happy dwellers. Entrance to this "Pure Land" is obtained, not by self-exertion, but by repeating the formula, "*Namu Amida Buddha* (Save Amitabha Buddha)." This is what is sometimes spoken of as the "Reformed Buddhism" of China, because it substitutes for self-exertion, "Salvation by the power of another."

In Japan, however, the development has been carried a step further. The disciples of this "Pure Land" school were not worshipers of Amida exclusively. Furthermore they had the idea that the oftener they cried "*Namu Amida Butsu*," the surer they were of being reborn into the "Pure Land," and so devout priests and people spent much time—as they do to this day—simply in its repetition. In the thirteenth century of our era a new sect was founded by Shinran Shōnin, who taught that Amida alone should be worshiped, and that calling upon him in sincerity even once was enough to secure rebirth (at the end of this life) into the Western Paradise. The following statement, prepared by Priest Akamatsu, of Kyōto, a gentleman who has studied in Oxford and Edinburgh, may be accepted as authoritative:—

"Buddhism teaches that all things, both abstract and concrete, are produced and destroyed by certain causes and combination of circumstances; and that the state of our present life has its cause in what we have done in our previous existence up to the present; and our present actions will become the causes of our state of existence in the future life. As our doings are good or bad and of different degrees of excellence or evil, so these produce different effects, having many degrees of suffering or happiness. All men and other sentient beings have an interminable existence, dying in one form and being reborn in another; so that if men wish to escape from a miserable state of transmigration they must cut off the causes, which are the passions, such, for example, as covetousness, anger, etc.

"The principal object of Buddhism is to enable men to obtain salvation from misery according to the doctrine of 'extinction of passion.' This doctrine is the cause of salvation, and salvation is the effect of this doctrine. This salvation we call Nirvāna, which means eternal happiness, and is the state of Buddha. It is, however, very difficult to cut off all the passions, but Buddhism professes to teach many ways of obtaining this object. Nāgārdjuna, the Indian saint, said that in Buddhism there are many ways, easy and difficult, as in worldly ways, some painful like a mountainous journey, others pleasant like sailing on the sea. These ways may be classed in two divisions, one being called 'self-power,' or help through self, and the other called 'the power of others,' or help through another.

"Our sect, called 'Shinshiu,' literally meaning 'True doctrine,' which was founded by Shinran Shōnin, teaches the doctrine of 'help from another.' Now what is the 'power of another'? It is the great power of Amida Buddha. Amida means 'boundless,' and we believe that the life and light of Buddha are both perfect; also, that other Buddhas obtained their state of Buddhahood by the help of Amida Buddha, therefore Amida Buddha is called the chief of the Buddhas. Amida Buddha always exercises his boundless mercy upon all creatures, and shows a great desire to help and



influence all people who rely on him to complete all merits and be reborn into Paradise (Nirvāna).

“Our sect pays no attention to the other Buddhas, and putting faith only in the great desire of Amida Buddha, expect to escape from this miserable world and to enter into Paradise in the next life. From the time of putting faith in the saving desire of Buddha, we do not need any power of self-help, but need only keep his mercy in heart and invoke his name in order to remember him. These doings we call ‘Thanksgiving for salvation.’ In our sect we make no difference between priest and layman, as concerns their way of obtaining salvation, the only difference being in their profession or business; and consequently the priest is allowed to marry and eat flesh, which is prohibited to the members of other Buddhist sects.

“Again, our sect forbids all prayers and supplications for happiness in the present life, to any of the Buddhas, even to Amida Buddha, because the events of the present life cannot be altered by the power of others; it teaches the followers of the sect to do their moral duty; loving each other, keeping order and the laws of the government. We have many writings stating the principles inculcated by our sect, but I give only the translation of the following creed, which was written by Rennyō Shōnin, who was the chief priest of the eighth generation from the founder.

“‘Rejecting all religious austerities and other action, giving up all idea of self-power, we rely upon Amida Buddha with the whole heart for our salvation in the future life, which is the most important thing; believing that at the moment of putting our faith in Amida Buddha our salvation is settled. From that moment invocation of his name is observed to express gratitude and thankfulness for Buddha’s mercy; moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life.’”

Comparing this with Christianity we note that the salvation spoken of is salvation from misery rather than from sin; that it cannot be called justification, because Amida is not a ruler or judge of men; that sin, repentance, and righteousness are not mentioned at all.

There is no doubt but that we see in this form of Buddhism the human heart in its strong sense of need breaking away from the unsatisfying teachings of Sakyamuni; there is no doubt but that to many ignorant people in the Orient Amida stands in the place of the Father of Spirits;—but when we see that he is not a Creator or a Preserver; that “the events of the present life cannot be altered” by his power; that he is supposed to have become what he is by his own exertions; that he is not the judge or justifier or righteous ruler of men, his salvation being “escape from this miserable world” and rebirth into the Western Paradise in the next life, we feel that we are not in the company of Isaiah or Paul or Jesus of Nazareth.

The sect is one of the most popular in Japan and flourishes especially among the unlearned. Japanese scholars, who are prone to exalt morality at the expense of all religion, speak very disparagingly of this as immoral in its tendencies. It is asserted that a larger proportion of this sect are found among the criminal classes than from any other sect, though the large number of its adherents relatively to other sects makes the fact—if it be a fact—less significant than it at first seems. By a recent census its temples numbered 19,208, and its priests 24,395.

## Letters from the Missions.

### *Zulu Mission.*

INFORMATION has been received, though the details are wholly wanting, of a revival at Umvoti, Mr. Goodenough's station, where Mr. Russell and Mr. Wilcox had been aiding in a series of evangelistic meetings. It is said that over 100 persons have expressed a desire to begin the Christian life and that there is a marked awakening among the Christians. Mr. Harris reports that a number of persons at Umtwalume are desiring to connect themselves with the church. Progress is also noted at Ifafa and Amahlongwa. Mr. Harris expresses the hope that a church may before long be organized at Idududu. Mr. and Mrs. Dorward are now alone at Umsunduzi, Mr. Tyler's old station, and they find their work very attractive. Mr. Dorward writes:—

"I enjoy preaching to these people here as I think I never enjoyed preaching in America. For one thing, they are attentive listeners. I feel that I have their ears. They manifest interest, and some truth, we may be sure, will be caught and held. Often they will speak of something that was in a sermon a week or more after it was uttered. Then they are so ignorant—so very needy—and some seem to be really hungering and thirsting for the bread and water of life—consciously hungry and thirsty. I see that in the eager faces that lean forward to listen while I speak. That is inspiration enough for any one. To me there is something lovable about the people in spite of their dark skin and darker ways. There is something very attractive about the Christian native, especially of the riper sort.

"Many of the people here come a long way to church, and I find it has been the custom to have the Sunday services one after the other with only a brief interval between each, say fifteen or twenty minutes. First comes Sabbath-school, then preaching service, then a service conducted by

one of the people. At this last service they usually take the subject of the sermon they have just heard and talk about it a while. Then after a hymn and a few prayers, they go to their homes. I like very much that way of talking over the sermon. The singing in church distresses us somewhat, it is often so discordant, but we hope to cure that in time, with a little instruction. An organ is much needed."

### *East Central African Mission.*

FROM KAMBINI.

MR. AND MRS. OUSLEY reached Kambini, September 26, Messrs. Wilcox and Thompson going on by the same steamer to look for a site for a new station of the mission in northern Gazaland. In a letter from Miss Jones, of Kambini, she says:

"We have had a good school during the whole term, with forty-eight enrolled scholars, thirty-four of them living in the 'Home.' Twenty-eight of these were here nearly all the term. So you can only imagine how busy I was kept in managing, clothing, and boarding so many children. But I could not turn any away when they came and asked to stay here to study. There were ten girls among the number. Every child had just a little more than nature's dress on, and my hands grew tired trying to provide clothing for so many. But it was a great pleasure to feel that the good Lord placed so many children in my hands to be taught of Him and of His love to all the children of men.

"I have had splendid health all the while, and I have not lost a single hour from my work on account of illness since Mr. and Mrs. Ousley left for America. It is such a comfort to teach these children! They have been very kind to each other and obedient to the rules and regulations of the 'Kambini Home.'

"Twenty-one of the boarders remain here during the vacation. As they did

not wish to go home, I would not compel them. They do the same amount of work, and then play. I took the girls' house for a dining-room for all. The children and I built a shed to cook under, and put the girls in my kitchen to sleep. I am anxiously looking forward to the time when we shall have a boarding school here. We have the children, and now we want a building for them. May we not have it before the close of 1892?

"My Zulu assistants have given me valuable aid during the term. I do not know what I would have done without them, for we have all been quite busy.

"The young Christians who were baptized by Mr. Wilcox are walking in the right direction and are earnestly trying to trust the Lord. We have organized a Y. P. S. C. E. and a Temperance Society combined, with the name of 'Band of Hope of Kambini.' We hold a service every Sabbath afternoon. We take the pledge and wear a badge of blue and white ribbons. We have also a sunrise prayer-meeting Sabbath mornings, which all are invited to attend, but it is not compulsory. It is well attended, almost every one being in his or her place at the appointed hour. We begin early and close soon after sunrise. There is also a noon service on the Sabbath, quite well attended by the people. I try to speak to them as well as I can. There is an earnest Christian spirit among the young people, and several have risen for prayers lately. They are beginning to select some one of their own number to lead the Endeavor meetings. But I am always present to direct them."

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### *West Central African Mission.*

FROM BAILUNDU.

A MAIL reached Boston from this mission December 1. We are sorry to report that on account of protracted ill-health Mr. Cotton, who seems unable to endure the high altitude of the stations of the mission, is obliged to plan to leave for America. The work at Bailundu is in prosperous condition. Mr. Woodside

finds that the native young men are making much progress in the art of building, and are now able to relieve the missionaries from much burdensome work. Smallpox had been prevailing at Bailundu, and the work of vaccinating not only members of the mission but the natives has been going on. Mr. Stover writes:—

"Mrs. Stover took some virus and went to the village a day or two ago and vaccinated about thirty children. The smallpox is all about us, but has not appeared at Chilume as yet. Substantially all of the adults have had it, and all children over ten years of age. So we hope by vaccinating all under that age to escape the scourge here. Nearly all of the men and boys of the village are gone, and many of our own lads have been absent, but still my smallest congregation on Sabbath morning has numbered over sixty. The village work has been broken up more or less, however.

"One boy has just come here from the group of villages to which Moses and Joseph are going, who says he has come to learn to read, which means that he is interested in the truth which he has heard. And he is staying on in spite of the fact that we have not much work to give him just now. Two other boys have come from Nunda's village, about fifteen miles distant, making nine in all from the same family. Nunda's elder brother (cousin) complains that there are only two boys left in their family at home. Nunda said in reply, 'I would not care if the whole village came here and built.' These last two boys have been called home once, but they ran away and came back again. Nunda's uncle called here one Sunday, as he was passing, and Nunda entertained him by telling him Bible stories and showing him pictures. His uncle asked if those were the words they were taught in school (church). Nunda told him yes, and invited him to the afternoon service. He said, 'May be if I go in I shall get caught too, like the rest of you.' Upon being assured that he would be perfectly free to come out when he chose, he ventured in and

stayed through the service, and expressed himself as highly pleased by what he heard, but, like many others, thought he was too old to begin to live up to the truth."

#### FROM CHISAMBA.

We reported last month that Mr. and Mrs. Lee reached Chisamba August 20. Their journey from the coast inland was very comfortable. Mr. Lee writes:—

"From Bailundu to Chisamba took up a week, traveling by easy stages. We had several African thunderstorms during that time, but being well equipped for such emergencies, did not suffer from them, terrific though they were. Our arrival at Chisamba was a real ovation, by Mr. Currie, his boys, and Chisambites, and as we were both in the best of health and spirits we much enjoyed it. It made us feel that not only were we glad to have arrived safely at our African home, but also that our arrival was hailed with delight by all interested. I should have said that in addition to taking a good supply of wholesome food from Benguella, we were unusually fortunate in being able to buy plenty of chickens, eggs, sweet potatoes, and bananas on the road. At Ocipeta the chief presented us, on our visiting his *ombala* (head village), with a fine goat, so that ourselves and men might have a feast of fresh meat.

"I wish I could give you some idea of the changes wrought in this station during my absence, but to do justice to that subject will require another letter. All I can now say is that, though I expected great improvement and progress and had heard reports of much that had been done, I had no idea that I should find such grand signs of thorough progress as I have witnessed. I could not have believed it possible for one man to have accomplished what Mr. Currie has succeeded in doing. If our friends at home could only see with their own eyes the progress made in building, draining, gardening, in the school and evangelistic work, and in the large medical work, their hearts would go up to God in joyful praise and thankfulness, their appreciation of Mr. Currie would be

greatly increased, and their purse-strings opened widely for the assisting of this glorious work."

#### European Turkey Mission.

##### OUT-STATIONS OF PHILIPPOPOLIS.

MR. LOCKE, of Philippopolis, reports a visit he had made with his wife at some nine or ten places, having been gone from his station a little over three weeks. Under date of November 4, he says:—

"We spent our first Sabbath in Haskano, where we have now a licensed preacher. The work seems to be prospering; the church, which numbered twenty-five at its organization, two or three years ago, now numbering forty-five. The church building has become too small, and had just been enlarged by pushing out an end, so as now to accommodate 150 to 180. The cost of enlargement has been borne by the friends themselves. We next crossed the river Maritsa and spent two nights in Merichleri. Here a parsonage has been erected and partly finished. It is to serve for the preacher, having a room for a teacher or Bible-woman, and a room which we missionaries can feel free to occupy when we visit the place. The new parsonage may serve as a model for other buildings. It has already been copied by one man in the village, who has put a board floor into his house.

"Our second Sabbath was spent in Yamboul, having an audience of 150. We spent four or five days here, going for a day and two nights out to the village of Kayaluderi. We then went to Sliven, where we spent our third Sabbath, and thence returned home via Yeni, Zagora, Eski Zagora, and Kosanluk. Several of the places had never been visited by Mrs. Locke.

"It was a busy time for the men, whom I found mostly at their shops, or in meeting tent. My wife had opportunity to visit some eighty homes. We were well received and entertained, and had abundant opportunity to see how the gospel opens

the hearts and homes of people. We saw in one or more places a plenty of cold shoulders because we are what we are.

"I saw once more how strong are the influences of a Christian education and home training. I saw it in the sad lapse of some who had been in our school for from nine to eleven years, who on going home had married, left off their Protestantism, and assumed their former place and position as orthodox or nothingarians, and so seemed to be not only lost, but silent (if such a thing were possible) opposers of the work. To fall in with the popular current is one thing, but to 'be rooted and grounded,' that is quite another. It seems marvelous how one can live and apparently stand like a rock for years; be an active, aggressive worker in Christian service, and then go and marry a man of the world, cut one's self off from one's former course of life, and so live! It seems like a living death."

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### **Western Turkey Mission.**

#### **THE GREEK CHURCH AT MANISA.**

MR. MCNAUGHTON gives an account of the dedication, on October 18, of the new church edifice at Manisa, erected by the Greek Alliance. Of this building Mr. McNaughton says:—

"The old mission property, at Manisa, was divided last year to more conveniently meet the needs of both Greeks and Armenians. Since the change was effected we have had harmony and peace and a fair degree of cooperation. At the time of the division the Greek Alliance promised to build a chapel, and nobly have they fulfilled their promise. Without even the inspiring presence and counsel of Dr. Constantine, who was then lying ill, the pastor and brethren went to work in the most commendable way, and built an exceedingly pretty little church.

"From an architectural standpoint it is simple, being a rectangular building. Its dimensions are 50 by 30 feet. The whole edifice and surroundings present an

appearance of simplicity, comfort, beauty, and exquisite taste.

"The pastor and brethren deserve the greatest credit for the work they have so well accomplished. It was a work of sacrifice and love. Almost all the work was done by the brethren, among whom are some first-class tradesmen. By doing the work themselves they were able to economize and by laboring fourteen and sixteen hours a day they rapidly pushed on the work to completion. They have given nobly of their means, yet have made provision for friends to participate in the privilege of having some part in the erection of so useful and needful a building. A debt of a few hundred dollars rests on the church, and any gifts toward the liquidating of this debt will be most gratefully received. This debt is especially felt on account of their recent irreparable loss in the death of Dr. Constantine, who, had he lived, would doubtless have found means of clearing away the debt."

At the dedication of the church, held on Sunday, the seating capacity of the church was taxed to the utmost. Mr. Brooks, of Constantinople, who years ago had labored long in Manisa, gave the principal dedicatory address, followed by others, including some native Greeks. The Lord's Supper, which was observed at the twilight hour, closed what Mr. McNaughton describes as "an exceedingly profitable and pleasant day that none of us shall ever forget." Mr. McNaughton refers to the severe blow which has befallen the Greek Alliance in the death of Dr. Constantine. It is hard to see how his place can be filled.

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### **Madura Mission.**

#### **WANT. — A NEW SECTION EXPLORED.**

MR. HAZEN, of Mana-Madura, sends an interesting account of what has been done in his district by catechists and teachers, and of the pressure that is upon them on account of the high prices of food. Since his letter was written, as we learn from other sources, abundant rain

has fallen throughout the Madura district, and though high prices still prevail, there is no fear of a famine. Mr. Hazen says:

"Our catechists and teachers are having a hard time to live on account of the high prices of grain. Many are in debt and are appealing to us for help.

"In some parts of India rain has fallen, but in Madura district only a few showers—in Mana-Madura absolutely none, so that the land everywhere looks as if it had been burned over. Wherever I go my eye is met by immense stretches of sand. Many wells are dry, so that whole villages have to go one and two miles daily for water.

"As the people have no work and consequently are idle in their villages, we have found it a splendid time for itinerant work. All have plenty of time to hear, and they listen well. We have done more itinerant work than in any previous year. I have been able to do lately what I have long desired, namely, to explore the vast unoccupied territory north of Mana-Madura and east of Melur. The catechists of both stations met at a central point and we had a grand time, putting in fourteen days of hard work. We found the whole territory forty miles east from our station and forty miles north from the other (the two being twenty-seven miles apart) thickly dotted with villages everywhere, some of them with five, ten, fifteen, and twenty thousand inhabitants, and yet not a single catechist or teacher in the whole region. It made my heart ache to think of such destitution. I have called for volunteers to go and occupy the land. As yet only one has responded.

"The work is attended with some difficulties. In the first place, it is far away from all Christians. It is a lonely place for a Christian to live in. In times of sickness he gets no help from the heathen. In the second place, the people are rich and bigoted and do not take kindly to the gospel. As in our Saviour's time, so now, to the *poor* is the gospel especially welcome.

"In occupying such destitute regions wise, discreet, hard-working, godly men

are needed. We need men full of faith and the Holy Ghost, who have a passion for souls; but such are as rare here as at home. Oh, for more consecration, more faith, and more wrestling prayer!"

### North China Mission.

#### THE TUNG-CHO SCHOOL.

DR. SHEFFIELD, who has just returned to China, wrote October 1:—

"I reached Tung-cho on Friday evening, and found over fifty students already arrived, ready to enter school the following Monday. I had to begin at once to make provision for them. I have been obliged to enlarge the schoolroom to give greater seating capacity, and also the dining-room. The theological rooms are brought into use for the winter, as we are not to have a class the present year. If I had been on the ground, I should have urged the brethren at the different stations to trim very closely in sending up boys to the school, on account of our very limited accommodations, but it is important to have material to work upon if we contemplate enlarging the school. The most of the boys and young men are of good promise. The advanced class consists of six pupils. Mr. Goodrich teaches them in evidences of Christianity and in trigonometry. I have one class in mental philosophy and another in international law. These young men will be pretty well fitted for the Theological School the coming year."

#### OUT-STATIONS OF PAO-TING-FU.

Miss Morrill wrote from Pao-ting-fu, September 14:—

"Some of my most interesting work this summer has been in the court of one of our church members. Mrs. Li is not at all quick to learn, but she has a warm heart for the truth and is a growing Christian. She feels very anxious to do something for the children around her, for she can get neither them nor their mothers to come regularly to meeting. So she has bought a copy of the Catechism, which she can read herself, and a copy of the

Christian 'Three Character Classic,' in which she can read a few of the characters, and tries to teach those children a sentence or two. She is so eager to learn the last-named book herself that she will stop after meeting and get some of the schoolgirls to help her, if the rest of us are busy."

Miss Morrill reports a trip made to Nang-tu, about thirty miles from Pao-tung-fu, which she regards as one of the most promising of their out-stations. The helper's wife was doing a good work and the people were eager to hear. Miss Morrill says:—

"On this trip I visited five villages and was received by nine families. They were all on hospitable thoughts and would have feasted me on Chinese fare had I not pleaded the dangers of indigestion. In two places I could not escape, because the meal was already prepared for us. Their interest in the truth seemed to be genuine from the fact that in this their busiest season they would take time to entertain us.

"One of the pitiful things which confronts the missionary everywhere is the old people. We met some women who could not understand a connected sentence which the Bible-woman or myself said. The daughter in one household said, 'We understand, and are glad to hear, but it has come too late for my mother to understand.' Every season that goes by without bringing the hoped-for increase in our ranks increases the number of those whose ears are deaf, by reason of physical infirmities or indifference, to the gospel call. When we came away we wanted to leave some money with the old man who entertained us. He was very reluctant to take it, saying, 'If you trouble your hearts to come and teach us, the least we can do is to entertain you.' Finally he accepted it, but only to put it in the contribution box. They are saving their money, hoping to build or rent a small building expressly for worship. The Girls' School falls to me this year, as Mrs. Merritt's family cares are greatly increased by the little newcomer. I enjoy my ten little folks more than I can say. I think

quite as much of them as I did of my American children. The Boys' School still come to me twice a week. Of course when there are more gentlemen in the station the boys will fall to one of them."

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### Shansi Mission.

#### OFFICIAL RECOGNITION.

MR. THOMPSON, of Tai-ku, sends an interesting account of a visit from the district magistrate:—

"It is said to be an ill wind that blows nobody any good, and we have just had a new evidence that the saying is true.

"Owing to the troubles in the south of China the emperor has issued a proclamation for the protection of missionaries, and government officials have been warned to see that the proclamation is rigidly observed. We were accordingly notified that the magistrate of this district intended to make us an official visit on September 8, at five o'clock A.M., but as His Honor went first to the Confucian temple to worship, it proved to be eight o'clock A.M. before he reached our compound. Mr. Goldsbury and I and our noble Chinese Christian friend, Mr. Liu, who seems to have come to the kingdom for such a time as this, met the magistrate outside the great gate and escorted him to the reception-room. On taking his seat he informed us that he had come in compliance with the Imperial proclamation and in order to assure us of his protection in the prosecution of our missionary duties.

"We gave him Mr. Clapp's card, and informed him that Mr. Clapp was waiting at the coast to accompany Mr. and Mrs. Williams into Shansi. The visit lasted about a half-hour, and it must be regarded as the most propitious event that has happened to us, as it gives the mission such official recognition as we have hitherto lacked. This puts us in a new and better light before the law-abiding people among whom we reside. We had nothing to fear before, but we are grateful that our legal standing has been thus publicly recognized. According to the

democratic custom which obtains in China the people thronged the court during the visit, and an immense crowd remained outside on the street, where they waited until they saw His Honor reënter his chair and take his departure.

"The magistrate is about thirty years of age. He has an honest face, and is a fine example of a Chinese gentleman. Mr. Liu, of his own accord, explained to him that this was a Protestant church, and pointed out a few of the essential differences between the two bodies. He said he did so because the Roman Catholic Church is looked upon as a political organization, and he considered it important that the magistrate should understand that Protestants are free from foreign control. Mr. Liu also explained to him that we had rented a place at Jên Ts'un and asked him to rebuke a few persons there who had been trying to stir up opposition. His Honor promised to do so. It means a good deal in China to have the active protection of a man who governs a population of perhaps 1,000,000 people."

Dr. Atwood, of Fen-chow-fu, reports the progress in the building for a dispensary and for other medical purposes, and adds:—

"The work of preaching has not been neglected. On Sunday we have held meetings in the court out-of-doors, the women and children sitting inside the house. In this way 150 persons have heard the gospel at a time. Mr. Liu was with us a month and preached the truth with great earnestness and has produced a good impression. He also preached at the summer resort one Sunday to over 200 people, who seemed much pleased with his preaching. The majority no doubt came from curiosity, still they listened attentively.

"It is through this Mr. Liu's influence that Mr. Thompson has rented premises at the village of Jên Ts'un. This is a very prosperous region of country into which providence seems to have been leading us."

### Japan Mission.

#### A BIBLE-WOMAN'S WORK.

WE give here some letters written prior to the earthquake, reference to which is made on another page. Dr. Learned writes that the number of students in the Doshisha, on October 27, was 536, in the following Departments: Preparatory, 168; Collegiate, 243; Theological, 84; Scientific, 29; Economics and Politics, 12. This is a most encouraging statement. Mr. Cary writes from Osaka:—

"There is nothing specially new to report about the condition of the work in Osaka. In the main it is apparently in a good condition. Those who were led away by the Plymouth Brethren show no signs of returning. They are very active in trying to get others to leave the churches; but I do not learn of their doing much mischief yet.

"The work at Kōriyama was for a long time in a discouraging condition. As I have before written, the town is far from prosperous, the young people leaving and coming to the city. Several of the church members removed, while others died. There was a debt of about eighty yen upon the church building, and the people had become so discouraged that they even talked of selling the property, paying the debt, and renting a small house for their meetings. At the beginning of the summer a student from the Bible-women's School in Kōbe went there. She had received invitations to much pleasanter fields, but having spent the former summer in Kōriyama and knowing the needs of the place, she felt it her duty to go there. After much prayer for divine guidance she proposed to the women who were under her instruction that they make a beginning toward the payment of the debt. They thought that in their poverty little could be done; but by practice of various forms of self-denial they found themselves able to gather a sum far beyond what had at first seemed possible. The zeal of the women made it impossible for the men to remain inac-



tive; and so the debt was paid off. This gave courage to think that more could be done. Though they had before thought it impossible to raise the sum that was necessary in order for them to have an evangelist, the money was now pledged, and a graduate of the last class of the Kyōto Theological School commenced work in July. I spent last Sunday in Kōriyama, and one man and five women were baptized. We hope that the evangelist will be able to keep up the work so favorably begun. If he has anything like the devotion and zeal of the Bible-woman, we may hope that, through divine blessing, the little church will continue to grow, notwithstanding the obstacles with which it must contend."

#### THE PROVINCES OF TANGO AND TAMBA.

Mr. Albrecht, writing October 26, of a tour he had made in these two provinces, says:—

"It was a most pleasant trip in every respect—beautiful weather, magnificent scenery, and rich spiritual blessings: but it was by no means a pleasure trip, fourteen sermons and public addresses being crowded into these ten days, besides consultations, etc., with the evangelists. I visited our stations in Kameoka, Fukuchiyama, Sonobe, and Ayabe, which all are parts of our Tamba church; also, our churches in Miyazu and Mineyama and our out-station in Maizuru, in the province of Tango. Everywhere I found earnest spiritual life and activity. In Miyazu, where Mr. Takenouchi began work about a year ago, and where Dr. Gordon, this last spring, baptized twenty-five converts, I had the privilege of baptizing thirteen adult converts and two children of about seven years of age: Among these thirteen, eight were women, led to Christ by Miss Hoshino, our woman evangelist there. This is her first field of labor, but she has shown most praiseworthy zeal and wisdom in her work. These women evangelists are treasures for our work, and we can only wish we had one in every church and out-station.

"Among the men baptized in Miyazu

was one who, together with his wife, had, until the beginning of the year, kept a disreputable house, but who now earns an honest living as overseer of a troop of prisoners, while his wife, who received baptism last spring, aids him by doing needlework. Their daughter of about eighteen, and their little girl of seven, likewise received baptism, and the whole family are happy in their new life, to which the Divine Redeemer called them. On one evening we had a lecture meeting at the summer villa of a leading physician, to which admission was by tickets, and which was attended by about 150 people of the upper classes.

"In Mineyama I welcomed five adults, all women, into the church of Christ, by administering to them the sacrament of baptism and of the Lord's Supper. Seven children were also brought by their believing parents, and were dedicated to the Lord in baptism.

"In Miyazu, where we began work this summer, we held two theatre meetings, three Japanese and myself each time being the speakers. On the afternoon of the 21st I baptized the first converts from among the people of this city, five men and two women, and administered the first sacraments ever administered in that town. Here also a woman evangelist would find a large field of labor. The city has recently risen in importance, being selected by the government as the station for a naval yard on the west coast of the main island. Although smaller than Miyazu, it is far in advance, both in trade and in educational matters, having 1,000 children in its schools, of whom 200 are in the kindergarten.

"In Ayabe eight converts were baptized, among whom five were women. These are largely the fruit of the summer's work of a pupil of the Kōbe Training School.

"Next Sabbath, November 1, I am to be in Schushi, in Tamba, where three converts are awaiting baptism, making a total of thirty-six. To these we can add the eleven who were baptized in Fukuchiyama the last Sunday in August, and the five

converts who united with the church in Kameoka on the first Sunday in September, and we can thus rejoice in fifty-two conversions since the beginning of the summer in these two provinces alone. Here in the city our Shijō (Fourth Street) Church has manfully risen up, determined to free itself from a long-standing debt, and the prospects are that they will succeed. In our out-stations in the south part of the province we have garnered in the firstfruits of the sowing begun last year."

#### OKAYAMA AND OUT-STATIONS.

Mr. Pettee, writing from Okayama, on the last of September, says: —

"There were four additions to this church last Sabbath, one a member of our Boys' School, one a medical student, one a lawyer, and one a politician. The schools are small but full of an excellent spirit. The Orphan Asylum is always full, and now is running over. Superintendent Ishii says they are too crowded for comfort and good morals, and must have a few new cottages. It is proposed to put up buildings accommodating twenty children each — as fast as extra gifts are received. Each cottage will cost about \$70. Enough money for at least two has already been raised in Japan. The various industries are all prosperous. A nicely furnished barber's shop is the latest addition. An American who had just arrived in the country patronized the establishment and nearly went into convulsions laughing over the barber's attempt to shave the inside of his ears.

"Out-station work, so far as heard from, is fairly prosperous. In one town the leading Christian died last spring and the little band of believers had become thoroughly demoralized. They even closed their chapel and took down their signboard. We sent a Doshisha student to work there during the summer. Christian students returning from the capital drank wine and were careless about the observance of the Sabbath. They reported this as the way that was done in Tōkyō. Thus the burden of the young evangelist was made all the heavier. He worked quietly and faithfully, rousing

the Christians to new life and hope, secured a pledge that there should be no more wine-drinking, hung out the old sign once more, and secured a few new attendants. He assures me that, if work can be continued there, a number of inquirers will appear forthwith. Quite a similar work in two other towns, one of which is notoriously an immoral place. Opportunities for fruitful work, both in the city and country, are countless, but where are the reapers?"

Mr. S. S. White, under date of October 24, reports a meeting he had attended with Mr. Pettee at Takahashi: —

"The meeting began with a sermon, followed by the communion service. In the afternoon of the same day there was speaking by one of the orphans from Mr. Ishii's asylum, and also by a member of the Boys' School, for a delegation of about thirty from the former, and ten from the latter, went over to the celebration. They walked the entire distance, leaving here about 2 A.M. Monday, and arriving there about 5 P.M. They created quite a sensation there, as they marched somewhat after the manner of the Salvation Army, headed by six trumpeters, and carrying three flags, black, red, and white, which signify, respectively, sin, salvation, and purity, I believe.

"Thursday evening they conducted meetings there, remaining over for that purpose by special request, though the regular meeting closed Wednesday night. The boys from our school did good work in speaking upon Christianity in eight places in the city.

"One gains much encouragement from attending such a meeting, even if every thing that is said is not understood, for you cannot be present upon such an occasion without feeling that Christianity is making progress and daily becoming more of a power in Japan."

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#### Mexican Mission.

##### LAS CUEVAS.

MR. CASE, writing November 3, speaks of the new chapel at Las Cuevas which is

approaching completion, so that services have already been held in the building. He says :—

“Although some conveniences and improvements, such as two or three humble chandeliers, a pulpit, a civilized board floor instead of beaten earth, are still lacking, the church at dedication will possess a respectable tower, which we did not at first expect to add this year, and will have cost not less than \$1,300. The native brethren have taken hold of the enterprise in quite a remarkable way, especially considering their poverty. The work was carried forward last spring as far as the means then in hand would allow, and in the anticipation of a usual harvest some funds belonging to the Parral church, amounting to nearly \$300, were borrowed; the heads of families of the Cuevas church all pledging to contribute one tenth of the proceeds of this year's crop, thus paying off at once the debt. But the crops have proved an almost complete failure. No season so sterile has been known here since the ‘famine year,’ 1851. Instead of having corn and beans to sell as usual, our Las Cuevas farmers will mostly be obliged to buy, and at prices double and even fourfold what are customary. The situation is rather desperate; yet our people, those who are able to secure the seed, are hard at work sowing wheat, and are quite cheerful in the hope that next year will be a plenteous one. They are, however, disappointed that they are unable to return the borrowed money this fall, as expected. Not a dollar's help has ever been solicited by them or for them, although several missionaries and one Parral company have given aid; but I am sure that a little help coming just at this time would be gratefully received, and tend much to encourage those who have shown considerable pluck.

“Mainly through Miss Prescott's efforts, a mission day-school was last Au-

gust established in Las Cuevas. Miss Prescott placed one of her advanced pupils in charge, and the school is now progressing finely, numbering about forty scholars. This station has no appropriation for the school this year, but the Las Cuevas people hoped to be able to help materially, and Miss Prescott felt that the matter was so important that she determined, if necessary, to pay a portion of the teacher's salary herself.”

#### HOPEFUL OUTLOOK AT FUERTE.

Mr. Bissell reports in regard to recent work within the district of which he has charge as follows :

“During the last week in July I took another trip down to our port, Agiabampo. The same kind reception was found all along, as in former journeys. Some \$5 worth of Bibles and Testaments were sold. The next week I went to a ranch some twelve miles away. The heat had now become excessive and the rains liable to occur with violence at any time. I therefore suspended the journeying for a time. July was our hottest month this year, but June, August, and September continued at nearly the same temperatures. It is at length sensibly cooler. Am now slowly making a canvass of the town with a fine display of books, Bibles, Testaments, portions, tracts, etc., in a handcase which is well adapted to the purpose. A very general willingness is shown to examine the display and at least hear something of the invitation. Sales are not infrequent. A sale of tracts has been effected that is quite different from all our former experience.

“Sabbath hearers just about as when I last wrote you. Friends from the ranches and pueblos that have been visited occasionally drop in. In a little while I expect to resume the frequent touring.”

## Notes from the Wide Field.

### INDIA.

ROMAN CATHOLIC PROCESSION. — In the *Annals of the Propagation of the Faith* for September we find an account, given by the Roman Catholic priest at Pillavandey, of the services which he holds with his people. It is not a little surprising that such a statement should be published by the Romanists themselves. Such scenes as are described are, doubtless, in exact accordance with Hindu taste, but they are hardly a step removed from paganism. The car of the image of the Virgin Mary is practically to the worshipers the same as the cars of their pagan deities. Here is the priest's account: "At the evening processions, the church is filled as on holidays. Truth to tell, our processions have a somewhat wild character, and I dare say you would be astonished if you heard the cries uttered by my Indians and saw how they dance and gesticulate before the car of the Virgin Mary. Each nation has its own way of honoring God. Did not David dance before the Ark of the Covenant? The instrumental band opens the march, half a score of black-skinned individuals belaboring with all their might the poor, battered instruments. We have an old tambour, a big drum, which has rolled in many an Orphean concourse, not without damage to its skin, a wheezy clarinet, and others of a piece. Our performers have not the least suspicion that there are such things as notes and rules to hamper their genius. What an uproar, to be sure! Everybody, however, is delighted. After the band come two dancers, armed with long sticks, and having all the air of champions prepared for a pitched battle. All this may appear absurd enough, but you may well believe that our good Mother is pleased with her children who testify their affection in their own particular fashion. Then appears the Cross, followed by the car of Our Blessed Lady. Last month it was a little pagan lad who took the Cross, and right well he carried it. May the good God save him! The car is neither carved nor gilt. Its whole adornment consists of garlands of natural flowers woven by my schoolmaster and some other young men. Four choir-boys in short red cassock and surplice carried it on their shoulders. The Virgin, about fifty centimetres high, is wood gilt; the head and hands, as well as the head and hands of the Infant Jesus, are in ivory. It is an old statue held in great veneration here. They say it came from Manila. As for myself, I bring up the rear, my heart overflowing with gratitude to our Holy Mother."

### SUMATRA.

WORK AMONG THE BATTAS. — At the beginning of this century attempts were made by English Baptists to Christianize the Batta people in the island of Sumatra. When England restored that island to Holland, the missionaries were forced to retire, and no further effort was made till the sad day when our own American Board sent among them the ill-fated Lyman and Munson, who were killed by the cannibal natives whom they went to save. In 1861 the missionaries of the Rhenish Society took refuge in Sumatra from persecution in the island of Borneo, and began a work there which continues to the present time. The results, so far as statistics can give them, are summed up in a recent number of the *Revue des Missions Contemporaines*, and we give them briefly as follows:—

There were at the close of 1890, among the Battas, 18 missionary stations and 86 out-stations, numbering about 17,500 Christians. In 1890 about 2,500 were baptized, of whom 250 were Mohammedans. At the close of 1890 there remained 5,000 candidates for baptism under instruction, of whom 400 were Mohammedans. By means of money advanced by the Rhenish Society, to be repaid in the course of a cer-

tain number of years, 41 churches now support themselves and their native evangelists, who labor among the surrounding heathen. In 1889, 6 preachers were ordained, and 17 new evangelists began work. Fifty-nine young men applied for admission to the Theological Seminary, but only 21 could find room. "The converts are naturally far from being angels," and many of them fall, but many return. One such came back after an apostasy of twenty years. When the missionary asked him why he came, he answered, "To die in the hands of Jesus." He did die not long afterward, courageously confessing his faith in Christ before his Mohammedan parents. Thus has the gospel triumphed where in the time of Lyman and Munson it was set at naught. The Kingdom comes!

#### NEW HEBRIDES.

CHANGES AT ERROMANGA. — This island, famous in missionary annals as the scene of the martyrdom of John Williams, has recently been visited by Rev. James Lyall, of Australia, who writes in *The Missionary Record of the United Presbyterian Church* of intensely interesting scenes on the island. As the steamer neared the port of Erromanga unexpectedly, no one was to be seen on shore, but as soon as the steamer's whistle sounded the people turned out from their schoolrooms and houses, and the beach was alive. On board the steamer were Rev. H. A. Robertson and wife, who were returning to Erromanga after an absence of seventeen months. With great joy the people welcomed their returning missionaries. In the boat that came off for them were two sons of the man who murdered John Williams, and among those on shore was a third son of the murderer, who had for years remained a heathen, but during the absence of the missionary had become a Christian. All went directly to the Martyr's Church, where prayers and songs of praise gave expression to the great gladness of the people. Mr. Lyall describes many interesting scenes in different parts of the island and reviews the sacrifices that have been made, and answers the question as to what has been the result of these sacrifices as follows: "It was in 1872 that Mr. Robertson commenced his labors in Erromanga. He had an uphill struggle for a considerable time; but the Christian party remained faithful, and gradually increased in numbers and strength, till at last the whole island was evangelized. In thirty-four villages there is service every Sabbath and every Wednesday. Out of a population of 2,500, 1,200 regularly attend church. There are 200 communicants and eight elders, while all traces of heathenism have passed away." Surely this is a notable triumph of the gospel!

#### AFRICA.

JOSEPH THOMSON AND THE SCOTCH MISSIONS ON LAKE NYASA. — Mr. Joseph Thomson, the young and yet eminent African explorer, arrived in London October 18, after explorations continuing through eighteen months in behalf of the British South Africa Company. He explored the region between Lakes Nyasa and Bangweolo, a region which he declares is of high agricultural value, and one in which Englishmen could live and thrive. Mr. Thomson saw the tree on which Livingstone's men carved the record of the great missionary's death, and talked with many who remember the white man's coming. At Blantyre, in the Shiré Highlands, Mr. Thomson was much impressed by the remarkable progress in the mission of the Scotch Established Church. Fine coffee plantations are here, natives who were wont to devastate the region now coming hundreds of miles to work on the plantations. Mr. Thomson says that the Scotch missionaries at Blantyre go about their work in a most effective way, having not only day-schools but boarding-houses where two or three hundred youths, mainly sons of chiefs, are under their care. He describes a church edifice which he says would do credit to many a London suburb, though it was built entirely by the natives, under the supervision of the missionaries. The Free Church missionaries on

Lake Nyasa are also highly commended, having some thousands of people under their care. Blantyre is now reached in six weeks from England, by way of the Cape, and it is expected that this time will soon be shortened. On the whole Mr. Thomson's report upon this region of Africa is most cheering.

**ZULULAND.**— The district which now bears this name was formerly called the Zulu Reserve, and is north of Natal, covering an area of about 9,000 square miles. The population of the whole region is estimated at about 180,000. It is under the British Protectorate, administered by the governor of Natal. In this region there are 17 mission stations, of which 6 belong to the English church; the other 11 are Lutherans, 8 of them being Norwegians, 1 Swedish, and 2 belonging to the Hermansburg (German) Mission.

**THE JUBILEE OF THE LOVEDALE MISSIONARY INSTITUTION.**— On July 21, 1841, the now well-known training institution at Lovedale, South Africa, was established. The school began with twenty pupils, most of them the sons of missionaries. At last accounts the number in actual attendance was 660. The institution has accomplished so much, and has been so favorably regarded by all intelligent observers, that the British East Africa Company has determined to open an institution in the interior not far from Mombasa, on the same plan as Lovedale. We have already chronicled the fact that Dr. Stewart, who has had charge of the Lovedale Institution for many years, has consented to labor for a while in the organization near Mombasa. There is to be associated with him in the opening of the new school, Dr. Robert Moffat, son of the famous South African missionary of the same name. From an account of the Jubilee celebration at Lovedale in July last we take the following:—

“When Mr. Govan opened his school at Lovedale in 1841, with twelve Kaffirs and nine whites, would he have believed that fifty years later there would have been in this same school 660 pupils? Four years ago the presses of Lovedale printed a list of all the young people who had gone forth from this institution. They then numbered about 2,000 former pupils still living, most of them natives, and occupying honorable positions: some of them distinguished men. But that is not the whole of it, as said a colonial journal of that time; these thousands of young people, to-day useful men, paying taxes, consuming and producing all kinds of commodities, would be except for Lovedale naked barbarians, daubing themselves with red ochre.” A Lovedale teacher, himself a Kaffir, in a most interesting address spoke of what the whites have still to do for the blacks. “It is not necessary in Kaffraria,” he said,—and, we may add, nowhere else in Africa,—“to demonstrate the truth of Christianity by logical arguments. Do you know what my countrymen want?” asked he; “they want to *see* Christianity; to see it in your lives, in you Christians.”

**MASHONALAND.**— The expedition of Messrs. Wilcox and Thompson, of the East Central African Mission, into Gazaland, mentioned in our Editorial Paragraphs, renders of special interest the report that comes from Lisbon of a decision of the Mozambique Company to undertake, as soon as possible, the construction of a railroad from the mouth of the Pungwé River to Massi Kesse. The most hopeful feature of this enterprise is that it is mutually undertaken by the Portuguese and the British. It is a clear sign that the two parties have ceased their contentions and are uniting in practical work. No time is to be lost in sending out the material for the construction of the road, which it is expected will be begun next April, and with the promise that 100 miles will be completed before the close of 1892. The line will start from Beira, at the mouth of the Pungwé River, and from Massi Kesse a line will be carried to Fort Salisbury, in Mashonaland. As far as Massi Kesse the tsetse fly is found, which is fatal to cattle, but beyond that point the pest does not exist.

## Miscellany.

### BIBLIOGRAPHICAL.

*David Brainerd, the Apostle to the North American Indians.* By Jesse Page. New York and Chicago: F. H. Revell Company. Pp. 160. Many Illustrations.

This is the thirteenth in the Series of Popular Missionary Biographies issued by these enterprising publishers of Evangelical Literature. The letters and diaries of Brainerd are as truly a Christian classic as those of Henry Martyn. A new generation needs them to brace it for the toil and sacrifice of its missionary work. Our brethren at the front may gather courage for dark days from the story of Brainerd's early trials and final success. It was when his strength was almost spent and "all hopes in human probabilities most manifestly appeared to fail" that crowds began to gather about him and converts were multiplied. Of his Indian congregation Brainerd could say, at last, "I know of no assembly of Christians where there seems to be so much of the presence of God, where brotherly love so much prevails, and where I take so much delight in the public worship of God as in my own congregation, although not more than *nine months ago* they were worshipping devils and dumb idols, under the power of pagan darkness and superstition. Amazing change this!"

*Service in the King's Guards.* By Two of Them. With an Introduction by Rev. Walter M. Barrows, late Secretary of the American Home Missionary Society. Boston and Chicago: Congregational Sunday-School and Publishing Society.

An instructive story of the life of a Home Missionary and his wife on the frontier, among Indians and in the growing towns of the West. All honor to missionaries at home! Their work and ours are one.

*Chinese Characteristics.* By Arthur H. Smith. Shanghai: Printed and published at *The North China Herald* office. 1890. 427 pp. 8vo.

This is an unusually interesting and instructive volume, written in a *fac*y style by a discriminating observer, who has had abundant opportunity during a missionary life of nearly twenty years to know whereof he affirms as to the characteristics of that strange people who dwell "in the land of Sinim." We should be glad to see a similar volume, written by as well-informed and discriminating a Chinese observer, entitled "American Characteristics." These two peoples, China and America, are facing the great problem of the next century. Only a living gospel can solve it.

*A Practical Introductory Hebrew Grammar.* By Edwin Cone Bissell, Professor in Hartford Theological Seminary. Hartford, Conn.: The Hartford Theological Seminary. 1891. 134 pp. 8vo. Price, \$1.75.

So far as we can judge, after a hasty examination, this concise volume presents, what it claims to have demonstrated as the result of much experience, "a superior method for mastering the principles of Hebrew and acquiring facility in reading at sight in the Hebrew Bible in the shortest possible time." It is attractive to the eye and tempts one to linger over its clear-cut Hebrew letters and words. That familiarity with these selected words will be of great help in learning to read the Hebrew Bible at sight will be evident, since, as stated in the preface, "All words used in the Hebrew Bible over fifty times, the most of those used between twenty-five and fifty times, and not a few of those, of connected roots, used less than twenty-five times, are here found, and they are the only Hebrew words employed in the book."

*Princess Dandelion's Secret.* By Martha Burr Banks. St. Paul, Minn.: D. D. Merrill & Co. pp. 238. Price, \$1.

A story at once pathetic and humorous of the little orphan daughter of a missionary, who brought around her loving

but obstinate old grandfather to an earnest interest in missions. It is charmingly told.

*Africa Rediviva; or, The Occupation of Africa by Christian Missionaries of Europe and North America.* By Robert Needham Cust, LL.D., author of "Modern Languages of Africa," "Bible Translation," and "Notes on Missionary Subjects." London: Elliot Stock, 62 Paternoster Row. 1891. 524½ pp. xi, 118.

This volume presents in a compact form a full account of all existing missionary operations on the continent of Africa, whether Protestant or Roman Catholic. An opening chapter and a closing chapter present luminous comments on missionary methods and agencies, with incisive criticisms upon what are felt by the author to be unpardonable blunders and mistakes. No one who would be well informed can afford to pass these by; least of all can they who are in earnest to discover and apply the wisest methods of evangelization in the Dark Continent.

Africa is here divided into four great regions, each treated in a separate chapter, and each accompanied by a sectional map, presenting up to date the facts described in the text. The description of work in each region embraces the following particulars, which are presented in a convenient summary at the close of the chapter devoted to that region: Field, Agency,

Station, Population, Language, Remarks. Valuable Appendices, including tables of the languages spoken in Africa, of Bible Translations in Africa, Alphabetical and National List of Missions in Africa, Statistics, and Books of Reference, close the volume and add materially to its worth. It will be a surprise to many to learn that seventy-seven missionary agencies are at work in Africa, fifty-seven Protestant and twenty Roman Catholic.

The wide experience of the author and his unusual familiarity with the missionary operations of the day give especial weight to his utterances; and the conceptions of the needs and opportunities of missionary work in Africa here presented are wise and inspiring.

#### BOOKS RECEIVED.

*God's Promises Conditional.* A sermon preached in the First Church, in Hartford, on Sunday, November 1, 1891. By Geo. Leon Walker.

*Thoughts for Weary Hours.* Twentieth thousand. New York: Thomas Whittaker, 2 and 3 Bible House.

*A Characteristic of Modern Life. Five Essays.* By the author of "The Recreations of a Country Parson." New York: A. D. F. Randolph & Co.

*Katie: A Daughter of the King.* By Mary A. Gilmore. New York: A. D. F. Randolph & Co.

*Temptation: A Talk to Young Men.* By Rev. James Stalker. New York and Chicago: Fleming H. Revell Co.

*All Around the Year.* J. Pauline Sunter. Boston: Lee & Shepard. The daintiest of calendars.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

*For China and Christian Missions within the Empire:* That political disturbances may cease; that the motives of missionaries may not be misunderstood; that the Christians may be protected from harm; and that the work of preaching the gospel may not be hindered.

### DEPARTURES.

October 24. From Boston, Rev. John S. Porter, to reinforce the Mission in Austria.

December 12. From New York, Rev. Robert Thomson and wife, returning to the European Turkey Mission.



## MARRIAGE.

October 17. At Garner, Iowa, Rev. Otis C. Olds, of the Mission to Mexico, to Miss Helen S. Bush.

## DEATHS.

November 30. At West Brattleboro, Vt., Rev. James Herrick, of the Madura Mission. (See page 10.)

November 10. At Hampden, Ohio, Rev. William Potter, who for several years has been the oldest living person on the list of those who have served as missionaries of the American Board. Mr. Potter was born at Lisbon, Conn., February 1, 1796, and was, therefore, nearly ninety-six years of age at the time of his death. He did not receive training in college or seminary, but was ordained at Killingly, Conn., in 1820, and went at once to labor among the Cherokees in Georgia. On their being driven to the Indian Territory, Mr. Potter labored with them there, and subsequently for a year or two acted as agent of the Board in Tennessee and Alabama. He was released from his connection with the Board in 1844.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Hook-swinging in India. (Page 7.)
2. Protestant Buddhism in Japan. (Page 16.)
3. Bible-women in Japan. (Page 25.)
4. The work in two provinces of Japan. (Page 26.)
5. The earthquake in Japan. (Page 12.)
6. Official recognition in China. (Page 24.)
7. A destitute section in India. (Page 22.)
8. Items from West Africa. (Page 20.)
9. A young woman's work at Kambini. (Page 19.)

## Donations Received in November.

## MAINE.

Cumberland county.	
Brunswick, 1st Cong. ch. and so.	72 04
Kennebec county.	
Augusta, Cong. ch. and so.	85 00
Winslow, Cong. ch. and so.	12 51—97 51
Lincoln and Sagadahoc counties.	
Bath, Winter-st. Cong. ch., of which	
18.20, m. c.	528 48
Boothbay Harbor, Cong. ch. and so.	14 15
Rockland, Cong. ch. and so.	36 00
Waldoboro, Ladies' Aux.	13 00—591 63
Oxford county.	
Bethel, 1st Cong. ch. and so.	20 00
Penobscot county.	
Bangor, Central Cong. ch.	35 00
Brewer, 1st Cong. ch. and so.	11 85—46 85
Union Conf. of Churches.	
Bridgton, 1st Cong. ch.	15 66
York county.	
Saco, 1st Cong. ch. and so.	21 49
	865 18

## NEW HAMPSHIRE.

Grafton county.	
Campton, Cong. ch. and so.	33 45
Hanover, Cong. ch. at Dartmouth	
College,	5 00—38 45
Hillaboro county.	
Bedford, Presb. ch.	2 00
Merrimac county.	
Concord, West Cong. ch.	37 00
New London, Seth Littlefield,	18 00—55 00
Rockingham county.	
Candia, Cong. ch. and so.	11 00

Chester, Miss Emily J. Hazleton,	5 00
East Derry, 1st Cong. ch. and so.	21 09
Greenland, Mrs. G. W. D.	15 00
Newington, Cong. ch. and so.	6 36—58 45
	153 90

<i>Legacies.</i> — Antrim, Lydia R. Park-	
inson, by Geo. A. Cochran, Ex'r,	200 00
	353 90

## VERMONT.

Bennington county.	
Bennington, Friends, for Tung-cho	
Hospital,	42 52
Manchester, Miss E. J. Kellogg,	5 00—47 52
Caledonia county.	
St. Johnsbury, South ch., by H. F.	1,500 00
Chittenden county.	
Charlotte, Cong. ch. and so.	20 00
Colchester Centre, Cong. ch. and	
so.	11 51—31 91
Franklin county.	
Bakersfield, Cong. ch. and so.	2 00
Orange county.	
Newbury, 1st Cong. ch. and so.	48 00
Orange, Cong. ch. and so.	8 50
West Randolph, Cong. ch. and so.	21 20—77 70
Orleans county.	
Barton, Cong. ch. and so.	17 36
Coventry, Cong. ch. and so.	25 00
Newport, 1st Cong. ch. and so.	9 79—52 15
Windham county.	
Brattleboro, Centre Cong. ch., m. c.	20 51
Cambridgeport, Cong. ch. and so.	6 00
Saxton's River, Cong. ch. and so.	17 00—413 51

Windsor county.	
Rochester, Cong. ch. and so.	22 20
Windsor, Cong. ch. and so.	19 25—41 45
	1.796 24

## MASSACHUSETTS.

Berkshire county.	
Great Barrington, 1st Cong. and so.	107 73
Mill River, Rev. S. R. Butler,	20 00
Southfield, Cong. ch. and so.	10 00—137 73
Bristol county.	
Easton, Cong. ch. and so.	11 85
Fall River, Central Cong. ch., of	
which 39.32, m. c.	300 52
Norton, Trin. Cong. ch. and so.	6 62
Taunton, Winslow Cong. ch.	74 86—393 85
Brockfield Association.	
Sturbridge, Cong. ch. and so.	43 75
Ware, 1st Cong. ch., 44.50; East	
Cong. ch., of which 100 from J. A.	
Cummings, to const. WILLIAM H.	
HALL, H. M., 757.39.	801 89
Warren, Cong. ch. and so., to const.	
Rev. HARRIS G. HALE, H. M.	76 00—921 64
Essex county, North.	
Amesbury, Main-st. Cong. ch.	14 66
Georgetown, Estate of Mrs. Catharine T. Palmer,	300 00
Ipswich, 1st Cong. ch. and so.	20 00
West Newbury, 1st Cong. ch. and so.	13 00—347 66
Essex county, South.	
Beverly, Dane-st. Cong. ch., m. c.	4 46
Danvers, Pastor's class, Maple-st.	
Sab. sch., extra,	13 00
Essex, Cong. ch. and so.	38 00
Marblehead, 1st Cong. ch. and so.	57 00
Salem, Tabernacle Cong. ch.	170 48—282 94
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Bernardston, Miss L. M. Newcomb,	
for educa. and sup. of native	
preachers and helpers in India,	1,000 00
Buckland, Cong. ch. and so.	28 03
Orange, Cong. ch. and so.	8 74
Turner's Falls, 1st Cong. ch. and so.	16 55—1,053 32
Hampden county.	
Monson, E. F. Morris,	300 00
Hampshire county.	
Amherst, South Cong. ch.	16 00
Belchertown, Cong. ch., to const.	
Rev. WILLIAM S. WOOLWORTH,	
H. M.	62 20
Chesterfield, Cong. ch. and so.	10 54
Cummington, Village Cong. ch.	25 75
Hatfield, Cong. ch. and so.	43 17—157 66
Middlesex county.	
Auburndale, Cong. ch. and so.,	
m. c.	23 77
Burlington, Cong. ch. and so.	9 00
Hopkinton, 1st Cong. ch. and so.	61 85
Lowell, Highland Cong. ch.	165 00
Marlboro, Union Cong. ch., to	
const. CLINTON S. HOWE, H. M.	110 00
Medford, Mystic Cong. ch.	188 15
Reading, Cong. ch. and so.	10 00
Winchester, 1st Cong. ch.	400 00—967 77
Middlesex Union.	
Ashby, Cong. ch. and so.	9 54
Ayer, 1st Cong. ch. and so.	18 29
Boxborough, Cong. ch. and so.	10 00
Pepperell, Cong. ch. and so.	10 58—48 41
Norfolk county.	
Brookline, Rev. J. Taylor, D.D.	20 00
Dover, Cong. ch. and so.	7 84
Holbrook, Winthrop Cong. ch.	1 00
Norwood, A. L. Loder, for native	
preacher in Madura,	10 00
South Walpole, Missionary, 1; W., 1,	2 00
South Weymouth, Union Cong. ch.	22 91—63 75
Old Colony Auxiliary.	
Fairhaven, 1st Cong. ch. and so.	42 27
Mattapoisett, Mrs. P. G. Hubbard,	2 00—44 27
Plymouth county.	
Brockton, Chinese Sab. sch. of Por-	
ter Cong. ch., for Hong Kong,	5 00
Middleboro, A friend,	2 00—7 00

Suffolk county.	
Boston, Phillips ch., 86.70; Eliot	
ch., m. c., 8; Central ch. (Jamaica	
Plain), 1.11; A friend in do., 1;	
Y. G., 15; A. T., 5,	116 81
Chelsea, Central Cong. ch., add'l,	
31.20; 3d Cong. ch., 17.66,	48 86—165 67
Worcester county, North.	
Athol, Cong. ch. and so.	131 36
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Holden, Cong. ch. and so.	14 00
Shrewsbury, Cong. ch. and so.	18 00
West Boylston, Cong. ch. and so.	27 65
Worcester, Plymouth Cong. ch., to	
const. Dr. J. K. WARREN, H. M.	141 27—200 92
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Saundersville, Cong. ch. and so.	11 22
Worcester South Conference, —	
collection,	35 16
—, —, —,	200 00
	5,490 33
Legacies. — Hadley, Mrs. Lois	
Wheeler, by F. P. Wheeler, Exec'r,	50 00
Sudbury, Mary Wheeler, by Clinton	
Viles and Dea. Benj. H. Richard-	
son, Exec's,	1,961 00
Wrentham, Jemima Hawes, by Sam-	
uel Warner, Exec'r,	1,950 00—3,961 00
	9,451 33

## RHODE ISLAND.

North Scituate, Cong. ch. and so.	4 72
Providence, Rev. N. W. Williams,	25 00
	29 72

## CONNECTICUT.

Fairfield county.	
Bridgeport, 1st Cong. ch. and so.,	
500.30; A friend, 10,	510 30
Huntington, Cong. ch. and so.	42 00
New Canaan, Cong. ch. and so.	80 84
Stamford, 1st Cong. ch., for support	
of Rev. W. P. Elwood, Madura,	20 90—654 04
Hartford county. W. W. Jacobs, Tr.	
Berlin, H. N. Wilcox,	10 00
Canton Centre, Cong. ch. and so.	32 26
Collinsville, Cong. ch. and so.	30 00
East Hartford, Catharine Kingsbury,	1 00
Hartford, Windsor-ave. Cong. ch.	38 25
New Britain, South Cong. ch., to	
const. ROBBINS FLEMING and	
ALICE C. TUCK, H. M.	221 08
Newington, Cong. ch. and so.	24 00
West Suffield, Cong. ch. and so.	26 02
Windsor Locks, Cong. ch. and so.	90 00—463 61
Litchfield co. G. M. Woodruff, Tr.	
Colebrook, Cong. ch. and so.	24 08
Kent, Cong. ch. and so.	35 73
Litchfield, 1st Cong. ch., add'l,	5 00
New Preston, Village Cong. ch.	18 00
Salisbury, Cong. ch. and so., of	
which 4.57, m. c.	142 73
Torrington, 3d Cong. ch.	30 10
Watertown, Cong. ch. and so.	40 25
West Winsted, 2d Cong. ch.	13 00
Winchester, Cong. ch. and so.	1 96—310 85
Middlesex co. E. C. Hungerford, Tr.	
Essex, 1st Cong. ch. and so.	32 70
Higganum, Cong. ch. and so.	25 00
Middletown, South Cong. ch.,	
35.79; 1st Cong. ch., A friend, 15,	50 79
Saybrook, Mrs. Ann A. Pratt,	50 00—158 49
New Haven county.	
Cheshire, Cong. ch. and so.	35 60
Derby, 1st Cong. ch. and so.	28 00
Mount Carmel, Cong. ch. and so.	22 59
New Haven, 1st Cong. ch. and so.	
516.66; Davenport Cong. ch., of	
which 18.47, m. c., 156.35; Dwight	
Pl. Cong. ch., 167.87; C. E. O.,	860 28—946 47
20,	

New London co. L. A. Hyde and H. C. Learned, Tr's.	
New London, 1st ch. of Christ, of which 1.30 for China, 236.14; do., m. c., 17.26,	253 40
Norwich, Broadway Cong. ch.	155 90
Stonington, ad Cong. ch.	58 45—467 75
Windham county.	
Chaplin, C. Edwin Griggs, deceased,	5 00
	3,006 21
<b>Legacies.</b> —Washington, Mrs. Mary Eliza Frisbie, by Henry J. Church, Ex'r,	25 00
Woodstock, Emily J. Bowen, add'l, 2,000 00—2,025 00	
	5,031 21

## NEW YORK.

Binghamton, Mrs. Edward Taylor,	10 00
Brockport, Rev. J. Wadhams,	5 00
Brooklyn, Ch. of the Pilgrims, 4,060.21; Plymouth Cong. ch., 457.4; 517 21	
Buffalo, A friend, to const. WILLIAM H. KEELER, and Mrs. ELLEN M. GOULD, H. M.	200 00
Clayville, Pilgrim Cong. ch.	5 00
Deansville, Women's Miss'y and Aid Soc. of Cong. ch.	7 02
East Rockaway, Cong. ch.	16 00
Elushing, Cong. ch.	32 98
Gloversville, Cong. ch., add'l,	5 00
Ithaca, 1st Cong. ch.	61 23
Lysander, Cong. ch.	3 68
Norwood, Cong. ch.	16 25
Orient, Miss'y Circle,	25 00
Oswego, 1st Cong. ch.	165 57
Rensselaer Falls, Cong. ch.	5 47
Remsen, Bethel Welsh Cong. ch.	18 00
Walton, 1st Cong. ch., add'l,	40 44—5,133 85
<b>Legacies.</b> —Nineveh, Mrs. Mary B. Lovejoy, by Charles S. Smith and R. T. Peck, Ex's, balance,	1,001 37
	6,135 22

## NEW JERSEY.

Montclair, 1st Cong. ch. and Sab. sch., toward salary of Mr. Eaton, Mexico,	490 05
Orange, Orange Valley Cong. ch.	206 53
Plainfield, Mrs. Sarah F. Johnson,	10 00
Rutherford, Rev. T. B. Hascall,	2 40
Vineland, F. C. Van Keuren,	5 00—713 98

## PENNSYLVANIA.

Meadville, Ladies' Aux.	8 47
Philadelphia, Miss Ewing,	10 00
West Spring Creek, Ladies' Aux.	1 00—19 47

## VIRGINIA.

Hampton, Cash,	20 00
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## TEXAS.

San Antonio, ———,	3 00
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## INDIANA.

Elkhart, Cong. ch.	10 00
Terre Haute, Mrs. Mary H. Ross,	10 00—20 00

## MISSOURI.

Springfield, W. A. Brubaker,	5 00
St. Louis, Pilgrim Cong. ch., 342.04; Campton Hill Cong. ch., 57.86,	399 90—404 90

## OHIO.

Berea, 1st Cong. ch.	14 00
Chester, Cong. ch.	6 00
Cincinnati, W. J. Breed,	100 00
Claridon, Cong. Sab. sch. (11.21),	

Y. P. S. C. E. (13), Union Workers (5), Women's Miss'y Soc. (4.30), (of which 30 for catechist, Madura),	33 61
Columbus, Rev. Benj. Talbot,	5 00
Hampden, Cong. ch.	4 07
Kent, Cong. ch.	60 00
Marietta, 1st Cong. ch., 175; do., toward support of Rev. Edward B. Haskell, 44.20; Harmar Cong. ch., 56.27,	275 47
Olmstead, ad Cong. ch.	6 17
Tallmadge, Cong. ch.	15 25
Wellington, Edward West,	20 00—539 57

## ILLINOIS.

Alton, Ch. of the Redeemer,	30 50
Brighton, Cong. ch.	13 01
Byron, Cong. ch., add'l,	1 00
Evanston, Cong. ch.	200 00
Knoxville, Hezekiah Rowles,	10 00
La Grange, Cong. ch.	18 47
Ottawa, 1st Cong. ch.	48 91
Peoria, Plymouth Cong. ch.	25 00
Ridgeland, Cong. ch.	29 82
Summer Hill, Cong. ch.	10 00—386 71
<b>Legacies.</b> —Chicago, Rev. Ephraim W. Clark, by Henry M. Lyman and Albert W. Clark, Ex's,	100 00
	486 71

## MICHIGAN.

Benzonia, A. Waters,	20 00
Carson City, Cong. ch.	6 79
Cheboygan, 1st Cong. ch., add'l,	1 00
Custer, Rev. P. M. Crips,	5 00
Greenville, Cong. ch.	45 00
Pontiac, Cong. ch.	22 00
Stanton, 1st Cong. ch.	41 00
West Bay City, John Bourn, for West Cent. Africa, and to const. Mrs. ALBERT M. STARKS, H. M.	100 00
———, A friend,	90 00—330 79

## WISCONSIN.

Blake's Prairie, Cong. ch.	2 25
Fond du Lac, Cong. ch.	2 50
Fox Lake, Cong. ch.	8 82
Milwaukee, Grand-ave. Cong. ch.	55 20
New Richmond, Cong. ch.	66 91
Springvale, Cong. ch.	16 50
Union Grove, Cong. ch.	19 20—171 38
<b>Legacies.</b> —Appleton, Mrs. Marcia C. Pfennig, by James T. Reeve, Ex'r,	1,000 00
	1,171 38

## IOWA.

Ames, Cong. ch., add'l,	5 00
Bancroft, S. A. Littlefield,	3 50
Cedar Rapids, Friends,	2 00
Charles City, 1st Cong. ch.	72 76
Clay, Cong. ch.	14 05
Davenport, Mrs. M. Willis,	5 00
Farmington, M. H. Cooley,	2 00
Kalo, Cong. ch.	2 50
Minden, German Cong. ch.	2 00
Ogden, A friend,	5 00
Ottumwa, 1st Cong. ch.	51 63
Shelby, German Cong. ch.	3 00
Shenandoah, Cong. ch.	33 23—201 67

## MINNESOTA.

Anoka, Cong. ch.	5 00
Custer, Bethel Cong. ch.	3 22
Glyndon, Cong. ch. and Sab. sch.	7 70
Minneapolis, Park-ave. Cong. ch., 25.57; Pilgrim Cong. ch., 20.86; Como-ave. Cong. ch., 21.62; Vine Cong. ch., 4.70; Lyndale, Cong. ch., 7.85; 1st Cong. ch., 161.49; Rev. Henry L. Chase, 10,	288 00
Wadena, Cong. ch.	6 00—310 02

## KANSAS.

Dry Creek, Welsh Cong. ch.	10 00
Herrdon, German Cong. ch.	7 00—17 00

## NEBRASKA.

Culbertson, Mrs. Elizabeth F. Giles,	20 00
Fairfield, Cong. ch.	14 60
Fairmont, Cong. ch., add'l,	3 00
Inland, German Cong. ch.	3 10—40 70

## CALIFORNIA.

Avalon, Cong. ch.	10 00
Fresno, Cong. Chinese Mission,	5 50
Pasadena, 1st Cong. ch.	24 65
Redlands, Rev. Edson D. Hale,	18 00
San Francisco, Cong. Chinese Mission,	10 25
San Lorenzo, Rev. F. B. Perkins,	25 00—93 40

## OREGON.

Forest Grove, Cong. ch.	60 00
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## COLORADO.

Longmont, 1st Cong. ch.	60 00
Silverton, Cong. ch.	30 00—90 00

## WASHINGTON.

Seattle, Taylor Cong. ch.	12 20
Shokomish, Cong. ch.	13 00—25 20

## NORTH DAKOTA.

Valley City, Cong. ch.	5 00
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## SOUTH DAKOTA.

Sioux Falls, 1st Cong. ch.	24 46
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## DOMINION OF CANADA.

Province of Ontario.	
Ingersoll, A friend,	.5 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Mexico, Parral, Mission ch.	7 50
Syria, Beirut, Rev. Dean A. Walker,	10 00
West Cent. Africa, Bailundu, Cong. ch.	3 45—20 95

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
Treasurer.	2,500 00

## FROM WOMAN'S BOARD OF MISSIONS OF THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,	
Treasurer.	

For Miss Denton's salary, to const.

Mrs. J. I. McFadden and Mrs.  
Lucy D. More, H. M.

200 00

## MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter-st. Cong. Sab. sch., 120; Bridgeton, Y. P. S. C. E. of 1st Cong. ch., 5.50; Norridgewock, Y. P. S. C. E., 7.50;	133 00
NEW HAMPSHIRE. — Epping, "The Pansies," 2.50; Franklin, Y. P. S. C. E., for Japan, 1.08; Peterboro, Extra-Cent-a-Day Band and Y. P. S. C. E., toward village sch. in Madura, 11; Wolfeboro, T. C. Jerome, Union Y. P. S. C. E., for pupil at Erzroom, 10;	24 58
VERMONT. — Barnet, Y. P. S. C. E., 3; Brattleboro, Cong. Sab. sch., for mission sch., India, 25; Dummerston, Y. P. S. C. E., 1.18; Saxton's River, Y. P. S. C. E., 5; Weybridge, Coral Workers, 3.50;	37 68
MASSACHUSETTS. — Abington, 1st Cong. Sab. sch., for sup. of student in the Doshisha, 15.88; Boston, Y. P. S. C. E. (Rosindale), for Japan, 2; Bradford, Y. P. S. C. E. of 1st Cong. ch., 12.20; Grafton Center, Y. P. S. C. E., 12.50; Newburyport, Y. P. S. C. E. of North Cong. ch., 7.80; North Leominster, Y. P. S. C. E., for theol. student at Adams, South Africa, 15; South Hadley, Y. P. S. C. E., 5; Templeton, Y. P. S. C. E., 11.50; Webster, Y. P. S. C. E., for mission school in India, 10; Worcester, Y. P. S. C. E. of Pilgrim Cong. ch., 10;	101 90
CONNECTICUT. — Bridgeport, Marshall W. Hovey, for scholar at Erzroom (in part), 5; Danbury, 1st Cong. Sab. sch., for student at Pasumalai, 10.15; Norwich, Y. P. S. C. E. of Park Cong. ch., for scholarship in Zulu, 30; Salisbury, Cong. Sab. sch., 10;	55 15
NEW YORK. — Olean, 1st Cong. ch., for boy at Erzroom,	5 00
NEW JERSEY. — Newark, Belleville-ave. Y. P. S. C. E., for theol. student, Japan,	5 00
MISSOURI. — Kansas City, 1st Cong. Sab. sch., toward support of student at Pasumalai,	6 50
OHIO. — Cleveland, Y. P. S. C. E. of 1st Cong. ch., 3.95; Collinwood, Y. P. S. C. E., for China, 10; Cuyahoga Falls, Cong. Sab. sch., 18.58; Dayton, Central Cong. Sab. sch., 8.42; Medina, Y. P. S. C. E., 10; Tallmadge, Cong. Sab. sch., 21;	71 95
ILLINOIS. — Aurora, Y. P. S. C. E., for sch. in India, 4.30; Glencoe, Y. P. S. C. E., 12;	16 30
MICHIGAN. — Chase, Cong. Sab. sch., 3; Galesburg, Young people of Cong. ch., for village sch. in Madura, 12.50;	15 50
WISCONSIN. — Byron, Cong. Sab. sch., 1.11; New Richmond, Y. P. S. C. E., 10.63;	11 74
IOWA. — Clay, Cong. Sab. sch.,	2 21
MINNESOTA. — Anoka, Cong. Sab. sch., 3; Brownton, Y. P. S. C. E., 1.25; Hancock, Cong. Sab. sch., 2.30;	6 55
NEBRASKA. — Farnam, Cong. Sab. sch.,	4 10
COLORADO. — Denver, Swedish Evang. Free ch. Sab. sch.,	2 45
UTAH. — Ogden, Y. P. S. C. E. of Cong. ch., 3.65; Provo, Y. P. S. C. E., for China, 4;	7 65
CHINA. — Tung-cho, Young Men's Miss'y Soc.,	22 85
	530 11

## CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT. — Torrington, Cong. Sab. sch.	7 94
NEW YORK. — Buffalo, 1st Cong. Sab. sch.	18 80
Received as below by E. P. Flint, for cabin of "Morning Star,"	174 60
Cong. Sabbath-schools as follows: —	
CALIFORNIA. — Alameda, 10; Benicia, 16.15; Clayton, 5; Cloverdale, 5; Escondido, 3.83; Grass Valley, 6.25; Green Valley, 6.50; Hyde Park, 5; Lewiston, 65c.; Lincoln, 7.80; Lodi, 6.15; Los Guilicos, 1.25; Oakland, Market-st., 3.40; Palermo, 2;	

Piedmont, 6; Rio Vista, 2.40; Rocklin, 5; Sacramento, 15.65; San Mateo, 3; Santa Barbara, 9; Saratoga, 5.60; Sebastopol, 1.75; Sonoma, 2.25; —, 3.55—133.18.  
WASHINGTON. — Aberdeen, 3.31; Christopher, 50c.; Eagle Harbor, 1.71; Edmonds, 3.60; Fairhaven, 9; Hatton, 50c.; Richmond Beach, 1.21; Tacoma, 14.09; Walla Walla, 17.50—41.42

201 34

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Nashua, 1st Cong. ch., by Mr. and Mrs. H. A. Albee, for work of Rev. J. E. Abbott,		
VERMONT. — St. Johnsbury, A friend, to aid student in evangelistic work, care of Rev. J. D. Davis, 25; West Brattleboro, A friend, for work of Mr. Pixley, South Africa, 30; —, Caledonia Co., A friend, for use of Mrs. F. M. Newell, 5,		50 20
MASSACHUSETTS. — Andover, by W. F. Draper, for work in Marash, care of Rev. T. D. Christie, 50; Boston, Chinese Sab. sch. in Mt. Vernon ch., for native preacher, Hong Kong, 53.80; Berkeley Temple, for work of Rev. W. A. Farnsworth, 25; Highland ch., for Boys' High School, Bardeaz, 10; Bridgewater, S. T. B. S., for use of Rev. S. S. White, Japan, 10; Chelsea, A friend, for use of Miss Ellen M. Stone, 15; Conway, Cong. ch., for church building, care of Rev. John Howland, 25.36; Foxboro, Cong. ch., for use of Rev. James H. Roberts, Kalgan, 25; Haverhill, North ch., Chinese Sab. sch., for native preacher in Hong Kong Mission, 50; Lynn, Y. P. S. C. E. of 1st Cong. ch., for student, care of Rev. L. S. Crawford, 5; Mattapoisett, Rev. C. H. Phelps, for Armenag Bedrosian, care of Rev. G. F. Herrick, Marsovan, 25; Newton Highlands, Mrs. Margeret J. Guild, for work of Rev. E. G. Tewksbury, North China, 100; Plympton, Extra-Cent-a-Day Band, for boy at Anatolia College, 14; do., Mrs. A. M. Whittemore, for do., 2; Springfield, Chinese Sab. sch., for native helper, Hong Kong, care of Rev. J. R. Taylor, 13.11; do., Y. P. S. C. E. of Park Cong. ch., for use of Rev. C. A. Clark, Japan, 11; do., A friend, for church at Kadi Kanal, 50; Wayland, Mite boxes of Cong. ch., for work of Miss Emily C. Wheeler, 7.50; Webster, Hattie L. Goddard, for books for blind man, care of Mr. Pettee, Japan, 2; Woburn, 1st Cong. Sab. sch., for use of Rev. James L. Fowle, 50,		60 00
CONNECTICUT. — Burrville, Mrs. John M. Burr, toward scholarship, care of Rev. G. H. Gregorian, 10; Middletown, Junior Y. P. S. C. E., for Sab. sch. work, care of Mr. Tracy, Madura, 13; Stamford, Y. P. S. C. E., for support of Bible-reader, care of Mr. Tracy, Madura, 18; Wethersfield, George W. Harris, for work of Rev. James H. Roberts, Kalgan, 10,		66 00
NEW YORK. — New York, William McLatchie, Calvary Presb. ch., for work of Zoroppep, Erzroom, 25; do., Rev. John B. Devins, for pupil at Pasmalai, 25; do., D. Stuart Dodge, for Industrial sch., care of Dr. Kingsbury, Samokov, 25; Oxford, Dr. and Mrs. Ensign, for "Preacher and Prayer House," Madura, 70; Rochester, Miss Bradbury, for student at Anatolia College, 25; Schenectady, Mrs. Eleanor W. Veeder, for hospital work, care of Dr. Clowe, West Cent. Africa, 50; Smyrna, Friends, for self-help dept., Anatolia College, 5.90; do., Friends, for Marsovan Hospital, 11.25; Spencerport, Cong. Sab. sch., for the Doshisha, 10,		198 00
NEW JERSEY. — Bayonne, Presb. Sab. sch., for student at Aintab College, 50; Bound Brook, Cong. ch., for Chihuahua church building, 170.02; Plainfield, Cong. Sab. sch., for scholarship at Anatolia College, care of Rev. J. F. Smith, 30,		10 00
DELAWARE. — Milford, Mrs. Margaret I. Gilchrist, for Shikao Yamaki, care of Miss Stone, Kôbe,		250 02
NORTH CAROLINA. — All Healing, Miss Lilian S. Cathcart, for native helper, care of Rev. D. S. Sheffield,		30 00
OHIO. — Cleveland, Mrs. Fanny W. Low, for mission work in Peking, care of Mrs. W. S. Ament, 10; Oberlin, 2d Cong. Sab. sch., for support of Japanese girl, care of Mrs. C. A. Clarke, Kôbe, 36; Painesville, Cong. Sab. sch., for Niigata station, 10; South New Lyme, Young Ladies' Miss'y Soc. of New Lyme Institute, for Hiuga Library, care of Rev. C. A. Clark, 10,		50 00
ILLINOIS. — Chicago, Mr. and Mrs. A. L. Coe, for student at Anatolia College, 25; do., W. E. Hale, for Boys' High School, Mardin, care of Rev. W. C. Dewey, 60; Elgin, W. H. Coffin's Sab. sch. class, for "Genzel," care of Rev. T. D. Christie, 3; Oak Park, 1st Cong. ch., William Spooner's Bible class, for work of Dr. Davis, Kyôto, 25; Ravenswood, Cong. ch., for hospital cots, care of Dr. Frank Van Allen, Madura, 60; Ridgeland, Paul Blatchford, for church site, Chihuahua, 25,		66 00
IOWA. — Cedar Falls, Miss Lucy Leavitt, for work of Mr. White, Marsovan,		198 00
MINNESOTA. — —, A friend, for church at Mosul, care of Rev. J. A. Ainslee,		10 00
CALIFORNIA. — Fresno, Armenian Colony and friends, for church in Farkin, 35; Mills College, Mrs. S. L. Mills, for school, care of Rev. J. C. Perkins, 20; Santa Cruz, George Ford, for pupil, care of Mrs. M. E. Bissell, Ahmednagar, 30,		25 00
OREGON. — Eugene, Mrs. Henry Bates, for pupil, care of Rev. F. W. Bates, Zulu,		85 00
CANADA. — Pine Grove, Ladies' Aux. of Woman's Board, for harness for Rev. F. W. Macallum,		25 00
		5 00
<b>MISSION WORK FOR WOMEN.</b>		
From WOMAN'S BOARD OF MISSIONS.		
Miss Ellen Carruth, Boston, <i>Treasurer</i> .		
543 77	For nurse in Kyôto Training School,	60 00
	For clock for chapel, Foochow,	16 00
	For boy in Bitlis,	18 00
	For chapel, Trebizond,	10 00
	For do.,	3 00
	For Mrs. Edwards, Inanda,	25 00
	For Miss West, Ooria, for maps,	17 50
	For Miss Fuji Koka, Japan,	80 43
		229 93
	Less grant for Miss Talcott, acknowledged in August <i>Herald</i> , not used,	50 00
		179 93
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.		
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .		
247 15	For Kyo Ota San, Japan,	30 00
	For Mrs. Coffing, for Hadjin girls at Marash College,	25 00
	For Miss McCormack's horse, add'l,	30 00
	For do.,	25 00
	For Beggar's school, Aintab,	25 00
	For Miss E. Torrey,	8 00—133 00
		2,009 07
250 02	Donations received in November,	25,419 14
	Legacies " " " "	8,287 37
		33,706 51
50 00	Total from September 1 to November 30, 1891: Donations, \$86,757.76; Legacies, \$50,307.28 = \$137,065.03.	

# FOR YOUNG PEOPLE.

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## A MISSION'S WORK FOR THE YOUNG.

BY REV. JOHN P. JONES, OF PASUMALAI, SOUTHERN INDIA.

EVERY mission is permanently successful in proportion as it does thorough work for the young people intrusted to it. In heathen lands this work is carried on mostly through schools. I have heard men, ignorant of the work, ask the question: "Does it pay to conduct mission schools in India?" They might as



THE HIGH SCHOOL AT MADURA.

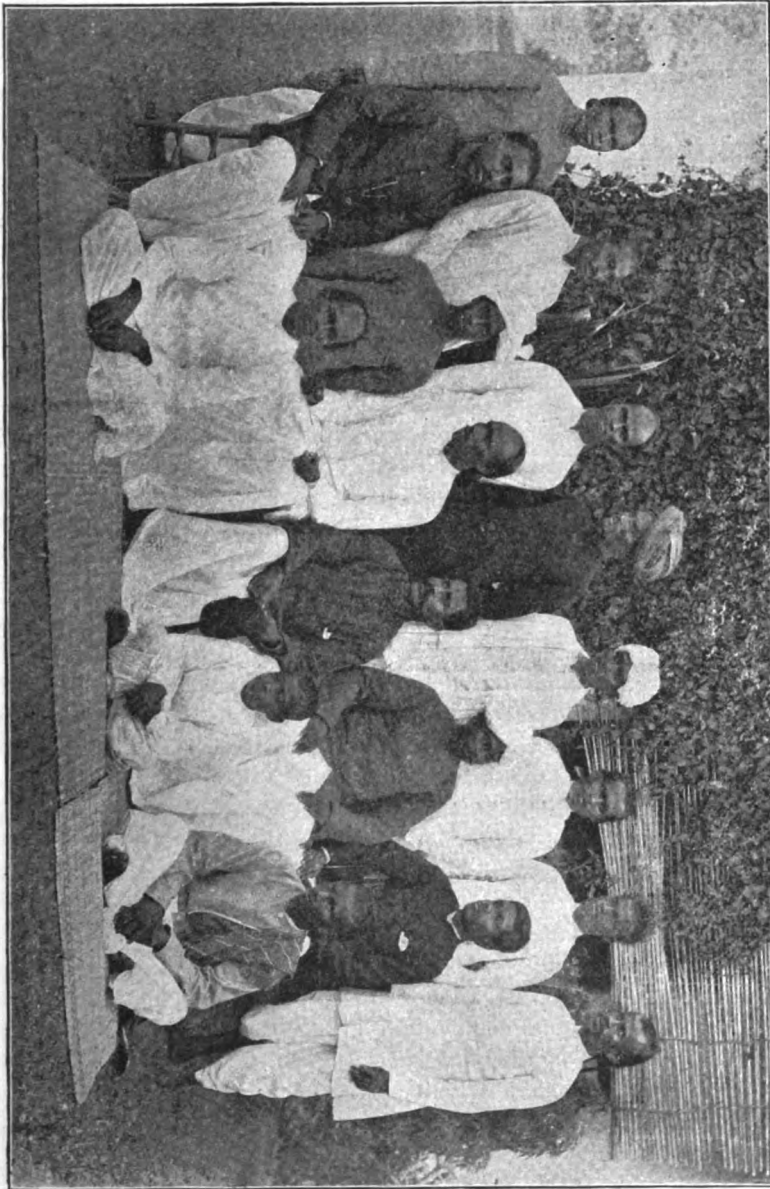
well ask, Does it pay to build a foundation to a house? Does it pay to prepare well the soil, sow good seed, and water and weed it carefully in order to have a good harvest? All missionaries, as they see the mighty influence of these institutions in uplifting and transforming the Christian community and in leavening the whole lump of heathenism, never question the wisdom of our school work.

One class of our schools is intended to reach those who are not Christians — to open the Word of God to them daily, and to teach them the divine excellence of our Lord and the heavenly character of our religion, and thus to make Christians of them. In our Madura Mission we have more than 100 such institutions, with nearly 4,000 heathen and Mohammedan children in attendance. They attend our schools, notwithstanding the fact that there are probably other schools in the neighborhood, because we furnish them with a better education. Many Hindus send their children to these schools because they are *Christian* schools. More than one Hindu has said to me, "I can trust your Christian schools to give, not only a good secular education, but also a sound moral training to my children. This we cannot find in our schools." In all these schools we daily teach God's Word to all the scholars and inculcate the truths of Christianity. It is wonderful to see how much of God's Word these bright children of retentive memory can recite.

I remember nearly two years ago hearing each member of the whole upper class of a small out-of-the-way village-school recite at one time 135 verses out of the Bible, being all their Bible lessons since I last visited them. They also told me where those verses were found and gave the subject of each lesson. Some of the brightest and most earnest Christians we have in our mission are those who were brought to Christ through the schools. How blessed a work to lead these 4,000 young and tender minds out of the dark mazes of heathenish superstitions, follies, and errors into the sweetness and light and saving power of the truth as it is in Jesus!

The picture on the preceding page represents to you the highest of this class of schools in our mission, the High School of Madura City. It was erected a few years ago, and has in it more than 200 bright youths under instruction. They are the sons of men of influence and culture in that city. They are to become, in fifteen or twenty years hence, men of power and pillars of society. Who can estimate the influence upon the life of these young men and of this city of the quiet daily work of this Christian institution? As I have sat before the highest class in that school, a class of forty young Hindus and Mohammedans, conducting their Bible lesson in English, observing their thoughtful inquiry and youthful interest and surprise at Bible truth, I have said to myself, "Where upon the streets of our cities or villages in India could a man find so attentive and so appreciative an audience to address and to instruct as the teacher daily finds in every one of these schools?" This school at Madura is a growth. It began many years since as a primary school. Subsequently there was a demand that it be made a Middle School. Seven years ago it was found necessary to convert it into a High School. Four fifths of the more than 200 students are Hindus, and of the other fifth one half are Mohammedans and the other half Christians. The building is the best for its purpose in the district, and has a good site in the city of Madura, which has a population of 83,000 souls. In connection with it there is a prosperous Sunday-school. Public lectures are given, and a public reading-room is also maintained. Such institutions are a vast power to leaven the lump of heathenism.

The other class of schools that we have are those intended chiefly for our Christian young people. These are so arranged and classified that only the brightest and best of our Christian children enter the highest of them. And



A CLASS IN THE PASUMALAI INSTITUTION.

most of these children are trained with a view to becoming leaders of the Christian community, as preachers, teachers, or Bible-women in our mission. The Bible training which these children receive is very thorough; they are vastly



better informed in God's Word than are most of the young people of America to-day. In one of our small boarding schools for girls the missionary lady in charge tried some months ago an experiment. One morning she took paper in her hands into the school, and without warning told the girls to be seated and to write down as many Bible verses as they could remember at the time. One girl wrote 76, another 73, another 71, and others nearly as many verses from memory.

The highest school for our Christian girls is the Madura Girls' Normal School, where the scholars receive not only almost a High School education, but are also furnished with a Normal training and certificate which qualifies them for positions of trust and usefulness, both in and out of the mission. The graduates of this school are doing splendid work all over South India. I saw a couple of years ago a revival of God's Spirit sweep through this school and bring all those bright young women into a new or a higher life of joy in Christ. This school has had much to do in shaping and developing the high type of Christian womanhood now found in our mission.

The highest of our schools for Christian boys is the institution at Pasumalai, containing as it does the theological, normal, and collegiate departments. For thorough Christian training and broad liberal culture this institution is not excelled by any in India; and it is doing a quiet but all-important work of preparing a large number of native Christian agents for our and other missions, and for the regeneration of the millions of that district.

On the preceding page is a reproduction of a recent photograph of some of its students, nearly all of them being members of the theological department. Of these young men ten have come directly from heathenism; and the persecution which they have endured on account of their new faith reveals a higher Christian heroism, and the story of it would read like a romance to Americans. Some of them, to my knowledge, have had to overcome obstacles and withstand tears and appeals which none but parental love and Hindu ingenuity could bring to bear upon young Christians.

One of them is the son of a petty nobleman. Another has come out of very low heathenism into a Christian experience of faith and joy, the rehearsal of which has brought me great cheer and delight. Still another has since been ordained as a pastor of one of the leading churches of our mission. Several of them are the orphan children of heathen parents who died during the famine of 1876. They were picked up as helpless and hungry waifs, and are now the intelligent and grateful monuments of the missionary's Christian philanthropy. Some are the sons of faithful Christian parents, the children of prayer, and well trained in Tamil and English for useful Christian service. These young men are only a few out of about 400 youths who were then enjoying the intellectual light and warm Christian inspiration of that grand institution.

Who can estimate the invaluable service of the more than 150 schools of our mission? What *could* we do without them? Each one is a beacon of light and a harbinger of salvation to a village or circle in that district which is a centre and stronghold of heathenism. The brains, the bones and muscle of Christ's church in India are to be formed and developed in these schools.

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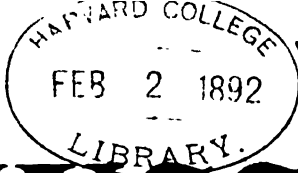
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February, 1892

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BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRESS OF SAMUEL USHER, BOSTON, MASS.

Subscription, \$1.00. Address CHARLES E. SWETT, No. 1 Somerset Street, Boston, Mass.

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THE

# MISSIONARY HERALD

VOL. LXXXVIII. — FEBRUARY, 1892. — No. II.

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THE donations for December were about \$1,500 in advance of those for the corresponding month last year. From legacies the amount received was about \$8,000 less, making the loss for the month \$6,428.48. For the first four months of the financial year the gain from donations was a little over \$7,000 and from legacies considerably over \$20,000, a total gain of \$27,700.18. This is a gain from donations of only about five per cent. It will be remembered, as stated in our last issue, that the immediate need calls for an advance in donations of not less than fifty per cent.

LETTERS from Foochow bring the sad intelligence of the death of Mrs. H. Jennie, wife of Dr. H. N. Kinnear, who, with her husband, joined the Foochow Mission two years since. Dr. and Mrs. Kinnear, with Dr. and Mrs. Whitney and Mr. and Mrs. Gardner, were on their way up the Min River to Shao-wu when Mrs. Kinnear was seized with Asiatic cholera. The case was so serious that the party returned at once to Foochow, but Mrs. Kinnear died just before they reached that place, on Sunday morning, November 22. Dr. Whitney writes of Mrs. Kinnear as a most excellent woman and greatly loved by all who knew her. She leaves two little children who, with the afflicted husband, should be tenderly remembered in prayer by the friends of missions.

WE have in course of preparation in Japan, under the care of Rev. George E. Albrecht, a missionary map of that empire, in size 15 by 15 inches. The map will indicate missions of all denominations and will be quite in advance of anything yet published. We hope to receive the sheets in season for use in our next number.

THE Woman's Board of Missions of the Interior during its last year advanced in its receipts over the previous year by nearly \$10,000, while the Woman's Board of Missions, Boston, whose annual meeting is in progress at Brooklyn, N. Y., as we write, will report an advance of over \$14,000, the advance in donations being about \$18,300. These are good records, and indicate a growing zeal in behalf of woman's work. The American Board may well use the words which Paul uttered to his true yoke-fellow, "Help those women which laboured with me in the gospel." By an error, the date of the organization of the W. B. M. I. is given in American Board Almanac as 1873. It was *incorporated* in 1873, but was organized in 1868.

SINCE the report of the death, by cholera, of Miss Bell, of the Madura Mission, we have received by letter the painful tidings of the death by the same disease of nine of the native Christians in Madura City, eight of them within as many days. Among the number was Rev. E. Yesadian, pastor of the East Gate Church. Rev. J. S. Chandler writes that the ravages of the disease in the city are fearful. The mortality has been especially great among the Mohammedans, and on November 23 twenty-five bazaars of the city were closed because the men had either died or fled. In the midst of these trials, Mr. Chandler reports there are some interesting inquirers. Two young men have come out as Christians, one of them a man of much promise. Other persons of some prominence have manifested much interest, so that amid their anxieties the missionaries are much cheered.

It is with profound thankfulness that we can record the ratification on January 11, by the United States Senate, of the "Brussels Agreement" in reference to the suppression of the traffic in slaves and in intoxicating drinks in Africa. All the seventeen Powers sharing in the preliminary negotiations have now given their assent to the Agreement, and the ratifications will be exchanged at Brussels on February 2. A few months since this result seemed wholly improbable, but France, which at first emphatically refused to assent, has reconsidered her action, and now our own Senate, after appending a declaration that its action must not be construed as approving of the partitioning of Africa made by the European Powers, has confirmed the Agreement. There is now good ground for hope that something effective will be done for the suppression of the two gigantic evils which have cursed Africa. May the hopes of those who planned and favored this scheme be speedily fulfilled !

THE *Morning Star*, which sailed from San Francisco, November 4, had a good voyage to Honolulu, from which port she sailed for Micronesia, November 27. Captain Garland writes from Honolulu that the *Star* is now better suited for her work than when she was new. She had on board a full cargo, and expects to reach Honolulu, on her return, in April next. Mr. Rand's health having greatly improved during his stay on Hawaii, he went with his wife on the *Star*, though it is not quite clear what they will be able to do should the Spaniards decline to allow them to re-locate on Ponape. There is doubtless a good field for work at Mokil or Pingelap, in the Western Carolines.

A MISSIONARY in India reports a singular case of conversion of a young man who subsequently became a divinity student at Allahabad. While a Hindu his conscience was greatly aroused by the burning to death of a cow and calf, the result of an accident of which he was the innocent cause. To him, at that time, the killing of a sacred cow was a horrible sin, and finding no relief for his conscience in Hinduism, he met a Christian who told him of the way of salvation and gave him a New Testament to read. The young man shut himself up for a week and studied the Gospels, and was led to faith in Christ as the Redeemer, not from such sins as he had imagined he had committed, but from the real guilt of which he became conscious.

INFORMATION from Japan, received both through letters of our missionaries and the public press, deepens the impression as to the appalling nature of the catastrophe which befell Japan in the great earthquake of October 28. In the Aichi Prefecture, of which Nagoya is the chief town, the list of casualties, according to *The Japan Mail*, is: killed, 2,424; wounded, 4,241; buildings totally overthrown, 81,439; partly overthrown or injured, 94,646. The area covered by all buildings totally overthrown was 739 acres. In the Gifu Prefecture the number of patients who have been treated in the hospital is 9,860. The Doshisha Relief Corps, headed by Dr. Berry, is only one of the many hospital agencies which were carrying on work in the Gifu Prefecture. All classes of people in the empire have been making a generous effort to relieve the distressed, but the needs are so vast that the calls for help are reiterated. The various journals of the empire have received and distributed contributions amounting to 110,000 yen. The Imperial Diet has granted 2,500,000 yen, and supplementary grants which have been made by the government since the Diet was dissolved, will make the sum appropriated by the government 6,801,120 yen. The greatest want at the present time seems to be houses for shelter. Many families are living in the little space afforded by the high roofs of their thatched houses, which have fallen to the ground. Contributions are asked for from all quarters, and we are glad to say that the well-known banking-house of Kidder, Peabody & Co., of Boston, has consented to receive and forward all contributions for the relief of the sufferers. Whatever sums are thus contributed will be forwarded through Admiral Belknap of the United States Navy, now in Japan, who will direct in the distribution. We shall be glad to know that a generous sum has been contributed for this purpose.

IF you have not in your home already the American Board Almanac for 1892, it would be well to secure a copy at once. A friend of the Board in the Northwest writes: "I wish I could put them in 10,000 families. If they could be in every family represented in all the Congregational churches of our land, it would tell wonderfully at home and abroad."

THAT the movements of missionaries in Japan are still much hampered may be learned from the fact that, recently, Mr. Newell, of Nagaoka, was invited to go to Kashiwazaki to take part in a Christian "theatre-meeting," but since the place was outside of treaty limits he could not stop there overnight. The town is nearly twenty-five miles from Nagaoka, and, after speaking at the evening service, Mr. Newell had to return by moonlight, reaching home an hour and a half after midnight. This certainly is preaching under difficulties.

TIDINGS were received by cable on January 4 of the death of Mrs. Cornelia C., wife of Rev. Lyman Bartlett, of Smyrna, Turkey. Mrs. Bartlett has for some years contended bravely with serious physical infirmities, and her death has been anticipated for several weeks past. For twenty-four years she has been a faithful and devoted laborer with her husband in the Turkish Empire, first at Cesarea, and afterward at Smyrna. Her death will be a serious loss, not only to her husband and her household, but to the missionary force at Smyrna.



THIS number of the *Missionary Herald* will reach most of its readers prior to the Day of Prayer for Colleges, which falls upon Thursday, January 28. If Christians understood the vital relation of these higher institutions of learning to the progress of Christ's kingdom in the world, they would be upon their faces before God on that day. Let it not be forgotten in the thoughts and prayers of the day that there are in foreign lands, connected with our Board of Missions, over 7,000 students in colleges, high and boarding schools, and that in the various grades of schools there are over 46,000 pupils under instruction.

DEATH has removed from earth Bishop Samuel Crowther of the Niger Mission, the event occurring at London, December 31. His fame, for he was widely known throughout the world, was due not alone to his singular history, but also to his character and his intellectual ability. Snatched from his home in Africa when a lad, he was sold no less than four times into slavery, but was returned from a slave-ship to Sierra Leone, where he made such good use of his freedom that he became a leader among his countrymen. For forty-eight years he has been a clergyman, and for twenty-seven years a bishop of the Church of England, ministering with ability to his countrymen on the west coast of Africa.

A LETTER from Rev. Hiram Bingham, who is still at Honolulu, engaged in the work of revising the New Testament in the Gilbert Islands language, reports the receipt of tidings from Rev. Mr. Walkup, who was then on Butaritari, of the Gilbert group, that there had been much religious interest among the people on that island. The king himself had been conducting an evangelistic tour throughout his small domain, and the churches had been greatly stirred up. The people had erected four new church edifices, and were anxiously looking for copies of the Bible, which are not yet ready to be sent them. There has been what *The Friend* of Honolulu calls "a phenomenal demand for books" from the Gilbert Islands, and the *Star* had on board, as part of its cargo, the following books in the Gilbert Islands language: 750 arithmetics, 250 geographies, 750 readers, 750 hymnbooks, 465 New Testaments, and 205 Bible stories.

THE effect produced upon the minds of converts from heathenism when they visit Christian lands is often quite the reverse of what was anticipated. They are always impressed by the marks of skill and enterprise everywhere visible in America and in Europe, but they are often shocked beyond measure to see so many unbelievers and such open disregard of Christian morality. They are not prepared to find that the lands which are called Christian are not Christian, and, worst of all, they are amazed at finding the church of Christ so like the world. In a brief memorial of Mrs. Ahok, the well-known wife of a Christian native merchant at Foochow, China, it is said that when she came to England, not as a traveler to amuse herself, but on a mission in behalf of her countrywomen, she was so overcome by the sight of Christians living in luxury instead of giving their thought and endeavor to Christian work that her friends felt it to be too great a strain for her faith to let her remain in such circumstances. Her own faith and zeal were so far beyond what she witnessed in the body of professed Christian believers that she seemed like one who had received a staggering blow. Oh, for a witnessing Church!

DURING the thirty days from October 28 to November 27, no less than 1,757 shocks of earthquake were recorded in Gifu, Japan, some of them being counted as "strong." A correspondent who slept upon the ground says that on one night the shocks occurred about every twenty minutes, accompanied by a low rumbling, like distant thunder.

THERE was a time, certainly, when Hebrew could not be said to have been a favorite study with the majority of theological students, and some of the professors in that department have been forced to complain that it was difficult to awaken enthusiasm in this branch of study. But we learn that in the Doshisha at Kyōto, though Hebrew is optional, no less than thirty-eight students have taken it under Professor Uasa. At the present time, in the several departments of the Doshisha, seven languages are taught, Japanese, Chinese, English, German, French, Greek, and Hebrew.

IT is by no means necessary to go to the reports of missionary societies or the letters of missionaries to find evidence of the substantial progress of missionary work in India. The following striking statements are made by a native newspaper of India, *The Hindu*, which, while deploring the decadence of Hinduism, is constrained to bear witness to the progress of Christianity. It says: "The community of native Christians has not only secured a conspicuous place in the field of higher education, but in the education of their women; and in availing themselves of the existing means for practical education they are far ahead of the Brahmans. Of the nineteen successful female candidates that appeared for the Matriculation Examination in 1889, seven were native Christians, and of the Hindus there were none. For the Higher Examination for women, 234 candidates were examined, but of these 61 were native Christians and only four were Hindus. Again, among the 739 pupils attached to the various *bona fide* industrial schools of the Presidency in that year, 357 were native Christians, 75 were Vaisyas and Sudras, 17 were low castes, including Pariahs, and only five were Brahmans. The native Christians are a very poor community, and it does great credit to them that they so largely take to industrial education." *The Hindu* then refers to the progress of education among the native Christian girls and the absence of caste restrictions as giving them advantages which heretofore have secured social eminence to the Parsees, and it adds: "These two advantages slowly make themselves felt among our native Christian brethren, and it is probable they will soon be the Parsees of Southern India; they will furnish the most distinguished public servants, barristers, merchants, and citizens among the various classes of the native community." This same paper, in referring to the kindly work done by Christian missionaries for the Pariahs and the lower castes, the people whom the upper castes degrade and sink, says: "The Hindu religion recognizes no provision for their spiritual needs, as indeed the Hindu industrial system allots to them no particular industry. The material, as well as the spiritual, wellbeing of the Pariahs has been from time immemorial outside the solicitude of the Hindu legislators and philanthropists." This certainly is striking testimony from such a source, both to the excellence of Christianity and the defects of Hinduism.

WE are requested to state that the office of Bishop Taylor's African Fund and of *The African News* has been changed to 210 Eighth Avenue, New York City.

OUR readers will find on page 50 the annual "Tabular View" of the missions of the American Board. This table has usually been given in the January number, but was inadvertently omitted in our last issue.

"*Make us see Christianity.*" So said a native African at the jubilee services of the Lovedale Institution. "Do you know what my countrymen ask from you? They wish you Christians to make them see Christianity; see it in your lives."

It is cheering to find in the December number of *The Friend* of Honolulu a statement that there has never been a time when there was so much of present success and of future promise in the various home missions among the Chinese, Japanese, and especially among the Portuguese, at the Hawaiian Islands, as during the last year. There are now two fine church edifices for Portuguese, with capable pastors. There are at present nearly 20,000 Japanese at the islands, and active missionary work is carried on among them as well as among the Chinese. The Hawaiian Board, though finding the load heavy, is entering into this work with great energy and good hope of success.

A FRENCH missionary in China raises the question why it is that the Chinese, who care very little whether a man is a Confucianist, a Mussulman, a Buddhist, or a Taoist, should be so much aroused when their countrymen become Christians. The writer argues that it is not because of their religion, but because the Chinese see behind the apostles of Christ "Europe coming with its ideas and its civilization, which China does not want at any price, being satisfied, rightly or wrongly, with the civilization of its ancestors." Because of the belief that one cannot be a true Chinaman and yet a Christian the opposition against Christianity has been developed. The opposition therefore is political rather than religious. A foreign church is to the Chinese unpatriotic. Just so soon as a native church, governed by native ministers, shall appear before their eyes, they will cease to antagonize Christianity. If this statement is correct, the lesson for foreign missionary societies is clear.

A REMARKABLE and unique assembly was that held at Exeter Hall, London, on October 30, by the Gleaners' Union of the Church Missionary Society. The members of the Union, as we understand it, pledge themselves to act as collectors of funds in behalf of the Church Missionary Society, and there were not far from 3,000 of their number assembled at this time in Exeter Hall. The meetings were held during the day and evening, and were of intense interest, the afternoon session being for ladies, six of whom spoke. The tide of spiritual feeling rose high, and that it was not a mere feeling was evidenced by the fact that when the suggestion was presented that special contributions, outside of those designed for the Society, were needed to enable the British East Africa Company to remain in Uganda, the magnificent sum of \$40,000 was contributed on the spot. Such enthusiasm for missions is one of the blessed signs of the times.

THE latest intelligence from China gives good ground for the hope that the serious disturbances are over. It is still uncertain whether the Belgian Roman Catholic missionaries at Kinchow were killed, but the report of the massacring of some hundreds of native Chinese Christians is confirmed. We hear, as yet, of no serious disturbances in connection with any of the missions of the American Board.

MR. AND MRS. HARTWELL, on their recent return to China, were just one hour less than thirty-one days in passing from St. Paul to Foochow. From this time may be subtracted nine full days for stoppages at Vancouver, Japan, and Shanghai, making twenty-two days of traveling time. When Mr. Hartwell first went to China, thirty-nine years ago, the voyage to Hong Kong took 164 days, and the whole journey, from New York to Foochow, took seven months and six days.

OUR readers have followed with interest the reports of the services held in India during the past year by Rev. Dr. George F. Pentecost. In the month of September last he visited Poona, and we find in *The Free Church of Scotland Monthly* an interesting account of the series of meetings, which were fruitful in conversions and seem to have greatly impressed the educated Hindus. "The *élite* of the Brahmans of Poona," writes the Scotch missionary, "sat at his feet for a fortnight, and listened with serious attention to the Christian teaching on sin, sacrifice, the incarnation, the atonement, the resurrection, the forgiveness of sins, the new birth, life and immortality as brought to light in the gospel." As the series of meetings drew to a close, some Hindu gentlemen asked to be allowed an evening for speaking. The theatre was crammed, and the platform was occupied by European ladies and gentlemen and a number of Brahman gentlemen. No one knew what turn things might take. Hon. Rae Bahadur Ranadé, who is spoken of as perhaps the ablest Hindu in Western India, took his seat there. After Dr. Pentecost had spoken briefly and the hymn "I'm not ashamed to own my Lord" was sung, Mr. Ranadé arose and gave a remarkable address, thanking Dr. Pentecost for his addresses and for the conspicuous moderation and fairness which had characterized them. He spoke of how Mohammedanism had corrected the faulty conception of Hinduism as to the unity of God, and that Christianity had its corrective mission to Hindus in reference to the holiness and majesty of God, which the Hindu idea tends to minimize. He then paid glowing tribute to the character and teachings of Jesus Christ, and closed his long and eloquent speech by again thanking Dr. Pentecost, and assuring him that they would do as he asked them to, seriously ponder the truths he had brought before them. Another Brahman gentleman, who followed, said that he believed that many who had come to scoff remained to pray. After Dr. Pentecost had returned his thanks, the hymn "Christ receiveth sinful men" was sung. "So ended the wonderful series of meetings." It must be remembered that such words from Brahmans do not mean the exaltation of Christ to the position he claims, but only to rank among the world's great teachers. So far as the work of missions is concerned, the chief encouragement from such utterances arises from the fact that they tend to secure toleration for those who do become Christians.

**TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1890-91.**

MISSIONS.	AMERICAN LABORERS.				NATIVE LABORERS.				PREACHING.				CHURCHES.		EDUCATION.						Native Contributions for all purposes.									
	When Begun.	Stations.	Ordnained.				Total.	Other Preachers.	Teachers.	Other Helpers.	Total.	Places for stated preaching.	Average congregations.	Sabbath-school Membership.	Adherents.	No. of Churches.	Members.	Received on Confession	Theological Schools.	Students.		COLLEGE, HIGH, AND BOARDING SCHOOLS.			Common Schools.	Pupils.	Total under Instruc- tion.			
			Ordnained.	Medical Men not Ordnained.	Other Men.	Wives.																Other Women.	Pupils.	For Boys.				For Girls.		
East Central Africa . . . . .	1883	2	8	10	4	1	1	16	40	2	131	2	76	4,709	1,651	6,070	16	1,146	58	1	18	1	69	2	144	33	1,473	1,714	\$1,466	
Zulu Mission . . . . .	1835	8	18	10	1	8	28	1	16	74	74	159	76	4,709	1,651	6,070	16	1,146	58	1	18	1	69	2	144	33	1,473	1,714	30	
West Central Africa . . . . .	1880	3	4	12	7	3	18	5	5	5	23	33	6	602	207	345	12	827	14	1	31	1	49	2	94	16	446	687	7,772	
European Turkey . . . . .	1858	4	30	12	1	1	27	9	14	31	16	97	33	1,844	1,411	2,092	35	3,346	305	1	11	8	406	7	520	134	4,992	6,326	26,644	
Western Turkey . . . . .	1819	8	108	24	1	23	29	77	33	44	198	21	296	10,189	6,396	12,292	35	3,346	305	1	11	8	406	7	520	134	4,992	6,326	7,585	
Central Turkey . . . . .	1847	2	49	7	1	6	14	28	18	27	107	7	159	56	10,140	8,585	15,600	35	5,031	386	1	7	6	159	5	216	97	3,978	4,376	14,712
Eastern Turkey . . . . .	1836	5	130	18	1	19	14	52	23	58	185	57	323	139	11,283	6,674	17,116	40	2,718	270	2	7	13	481	5	193	150	5,866	7,382	1,920
Marathi . . . . .	1813	11	113	12	1	10	9	32	18	19	198	88	323	134	4,314	4,836	12,700	35	2,306	215	1	13	9	804	4	346	123	2,609	3,382	5,394
Madura . . . . .	1834	12	275	12	4	11	8	32	20	153	256	40	469	275	8,009	13,077	13,077	36	3,640	240	1	15	7	447	5	99	157	5,134	5,695	5,394
Ceylon . . . . .	1816	7	25	4	3	3	10	12	28	273	37	350	360	38	2,139	3,483	2,716	15	1,485	57	1	8	3	387	2	134	134	8,280	8,555	5
Hong Kong . . . . .	1883	3	2	2	1	1	3	4	1	11	3	18	21	60	60	415	415	16	546	67	2	10	2	43	3	74	24	383	452	746
Foochow . . . . .	1847	3	24	7	2	9	4	22	13	32	9	56	78	29	543	593	800	16	546	67	2	10	2	43	3	74	24	383	452	457
North China . . . . .	1884	7	32	15	4	17	11	48	3	29	16	13	61	40	1,126	598	2,450	8	1,150	181	1	13	3	85	3	68	15	209	592	48
Shansi . . . . .	1882	2	2	1	1	1	17	1	1	1	1	1	1	4	70	30	44	1	10	10	1	10	1	1	1	1	1	1	1	1
Japan . . . . .	1869	10	210	25	1	3	88	26	102	48	28	204	292	169	8,275	7,121	28,000	71	10,142	1,040	3	127	6	1,049	8	817	6	327	2,485	39,277
North Japan . . . . .	1869	3	51	6	5	9	20	24	29	57	1	108	128	93	6,000	3,000	10,000	56	4,527	355	3	55	1	4	53	57	2,445	2,563	591	
Micronesia <sup>a</sup> . . . . .	1882	1	5	1	1	1	3	1	1	7	8	11	130	15	15	130	2	130	15	1	1	1	1	1	1	1	1	1	1	1
Western Mexico . . . . .	1872	6	7	6	5	2	13	3	3	4	4	7	14	432	440	740	8	326	67	1	9	1	1	1	16	5	187	222	993	
Northern Mexico . . . . .	1882	1	14	1	1	2	4	4	4	1	20	7	32	36	15	483	1,352	15	346	60	1	1	1	1	1	1	1	1	1	1
Spain . . . . .	1872	1	33	1	1	1	2	2	3	8	2	3	16	18	1,053	1,595	5	473	124	1	4	1	5	1	36	1	80	125	3,175	
Austria . . . . .	1872	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Sandwich Islands . . . . .	1872	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Totals . . . . .		97	1,136	182	11	8	176	161	538	204	553	412	2,648	1,291	71,329	50,019	127,374	410	38,226	3,554	20	347	62	3,984	54	2,923	980	37,750	46,403	\$115,530

<sup>a</sup>Of whom eleven are also physicians.

<sup>b</sup>Of whom four are also physicians.

<sup>c</sup>The statistics from a portion of Micronesia are based on those of the preceding year.

<sup>d</sup>Including Hawaiian missionaries.

<sup>e</sup>Including some not reported in schools.

<sup>f</sup>The common schools of Jafna are connected with the mission, although under a Board of Education. Their teachers are not enumerated here.

## THE CALL FROM JAPAN.

FEW more impressive calls for enlarged missionary effort have ever been made to the Christian Church than are those now coming from Japan. The appeal from the native churches connected with the mission of the American Board, endorsed by the church and presented to the Annual Meeting recently held at Pittsfield, sets forth the need, the opportunity, and the importance of immediate action. The report of a Committee appointed to consider these papers, including such men as Dr. Noble, President Bartlett, Professor Fisher, and others, reported that "appeals more earnest, better justified by facts, and outlooks and demands more pathetic, if the full significance of them be taken in, do not often find their way to the hearts of men." "Were the money in hand, there is no question in the minds of your Committee that there ought to be an instant forward movement in Japan. The men and women required ought to be sent. The stations named ought to be established and occupied."

The call is for eleven new stations, with at least one new missionary family and one unmarried lady and two Japanese evangelists at each station. To meet the expenses of such enlargement the sum of at least \$30,000 would be required for the first year, including outfits and traveling expenses, and \$20,000 a year afterward for salaries alone. This enlargement cannot be undertaken without a corresponding increase of funds. Individuals and churches must make special gifts over and above their regular contributions, including the extra \$100,000 pledged for this year by the Committee of Fifteen, required for the work now in hand. The increase of funds proposed at Pittsfield is to meet the demands of the current work, inadequately supplied for some years past. Appropriations have been made so as largely to meet the demands of the several missions, not for enlargement such as is desired in Japan, Africa, and India, but for the current work.

In these circumstances we must look to the example of the Eliot Church in Newton, Mass., that made a special gift of \$5,000 two years ago to establish a new station at Tottori, Japan. On the plan proposed in the last appeals of the mission, smaller sums will suffice for the salaries of the missionaries required; say \$3,000 for the first year, including outfit and traveling expenses. But as missionaries cannot live safely for any length of time in Japanese houses, it is better to name not less than \$5,000 as the sum required to found a new station, and an expenditure of \$3,000 a year afterward.

We present the above statement to the thoughtful, prayerful consideration of men and women of means, and to churches, for an extra contribution, to improve an opportunity for enlarged Christian effort such as has rarely been presented to the Christian Church. The spiritual life of 40,000,000 of the human race is affected. Wisely also the native Christians urge us to put the ordinary efforts of fifty years into the next twenty-five, that Japan may be won for Christ.

Instances of large offerings for missionary objects at home and abroad, and especially for educational institutions, are not uncommon, but few such offerings can now be made in the hope of larger spiritual returns, and of grander import to the Kingdom of God, than for work at this crisis in Japan.

## AN APPEAL FOR TUNG-CHO COLLEGE.

THE North China Mission was opened at Tientsin in 1860, and has steadily expanded until it now occupies seven strong stations in the very heart of the empire, the most of them in great cities like Peking, Tientsin, Pao-ting-fu, and Tung-cho, giving easy access to a population exceeding 30,000,000 souls, to whom it alone can bring the gospel message.

The educational work of this important mission from the beginning has kept even pace with the development of native churches and the expansion of the field, and is now thoroughly organized and well in hand. The Boys' Boarding School, opened in Tung-cho about seven years after the organization of the mission, developed slowly but naturally into the central High School of the mission, and has at length become the main source of supply for the Theological Seminary located also at Tung-cho, in which the native preachers of the mission are trained. During the last nine years two classes of young men, eighteen in all, have gone through the High School and the Theological School, and are now engaged in the work of the church. Three of these young men have already been ordained, and three others are recommended for ordination, as pastors and evangelists. These cultured and consecrated young men are living witnesses to their own people of what Christian education can accomplish, and help them to realize that Christianity is not a foreign exotic, but a tree that can strike deep root even in the soil of China. The growth of evangelistic work and of the opportunities for evangelistic work in all the field has created a demand for a large number of native preachers and for preachers thoroughly equipped, a demand which already far exceeds the supply. The proper development of the work of the whole mission is at this time in a peculiar degree dependent on the immediate and adequate supply of this demand.

In view of these facts the mission two years since unanimously voted to extend the course of study and otherwise enlarge this High School to the full rank of a College, and the Board, at its Annual Meeting in New York, voted unanimously that it "most heartily approves and endorses the plans of the mission for enlarged educational work at Tung-cho, and requests the Prudential Committee to take the necessary steps for carrying these plans into effect at the earliest possible moment." Under these instructions the Committee at an early day authorized the mission to purchase a suitable site for the College and made a grant for this purpose; but did not feel warranted in providing any further part of the funds required.

In view, however, of the need of immediate action, if we would not let slip a great opportunity in our mission work in China, and in view also of present favorable conditions, the Prudential Committee now makes an urgent appeal for special gifts additional to all regular contributions to the Board, including the \$100,000 extra planned for at Pittsfield, to provide Tung-cho College with the needed equipment for its great work. A conservative estimate of what is needed has been made by the missionaries in charge of the College, amounting to \$50,000, distributed as follows: \$5,000 for a suitable site outside of the city walls; \$20,000 for a central college building containing chapel, recitation-rooms.

and laboratories; \$15,000 for two halls to accommodate 200 students; and \$10,000 for missionaries' residences.

The College is already a vital agency in the work of the mission; its needs are an essential part of the needs of this great mission. The call for its due enlargement is practically a call for the evangelization of the 30,000,000 souls to whom it alone can furnish the needed Christian preachers and teachers for the generations to come.

## SKETCH OF THE CESAREA STATION, WESTERN TURKEY.

BY REV. W. A. FARNSWORTH, D.D., OF CESAREA.

THE Cesarea station is in the central portion of Asia Minor, and covers a territory of more than 45,000 square miles. The city itself, which gives the station its name, is one of the oldest cities in the world. In Young's Concordance, under the word Armenia, we read: "B.C. 1827, accession of Aram, who carries his arms into Asia Minor and founds Mazaca, that is, Cesarea Cappadocia." When our Saviour was a young man living in Nazareth (about A.D. 15) Tiberius Cæsar made Cappadocia a Roman province, and the name of the city was changed to Cesarea. The ancient names of the countries covered wholly or in part by the station were Cappadocia, Lycaonia, Pontus, and Galatia. A late Greek historian claims, on the authority of Gregory of Nyssa, about A.D. 350, that Christianity was brought to this place by the soldier who pierced our Saviour's side. Converted by the wonderful sights at the crucifixion, he resigned his position in the Roman army, returned to his home in Cesarea, preached Christ and him crucified with great success, was ordained by Peter as the first bishop of Cappadocia, and died the death of a martyr. We know that Paul introduced Christianity into Lycaonia and Galatia.

In or near Cesarea lived St. Basil and several other celebrated Greek fathers, and about A.D. 490 Andreas of Cesarea wrote "the first entire and connected commentary on the Apocalypse."<sup>1</sup>

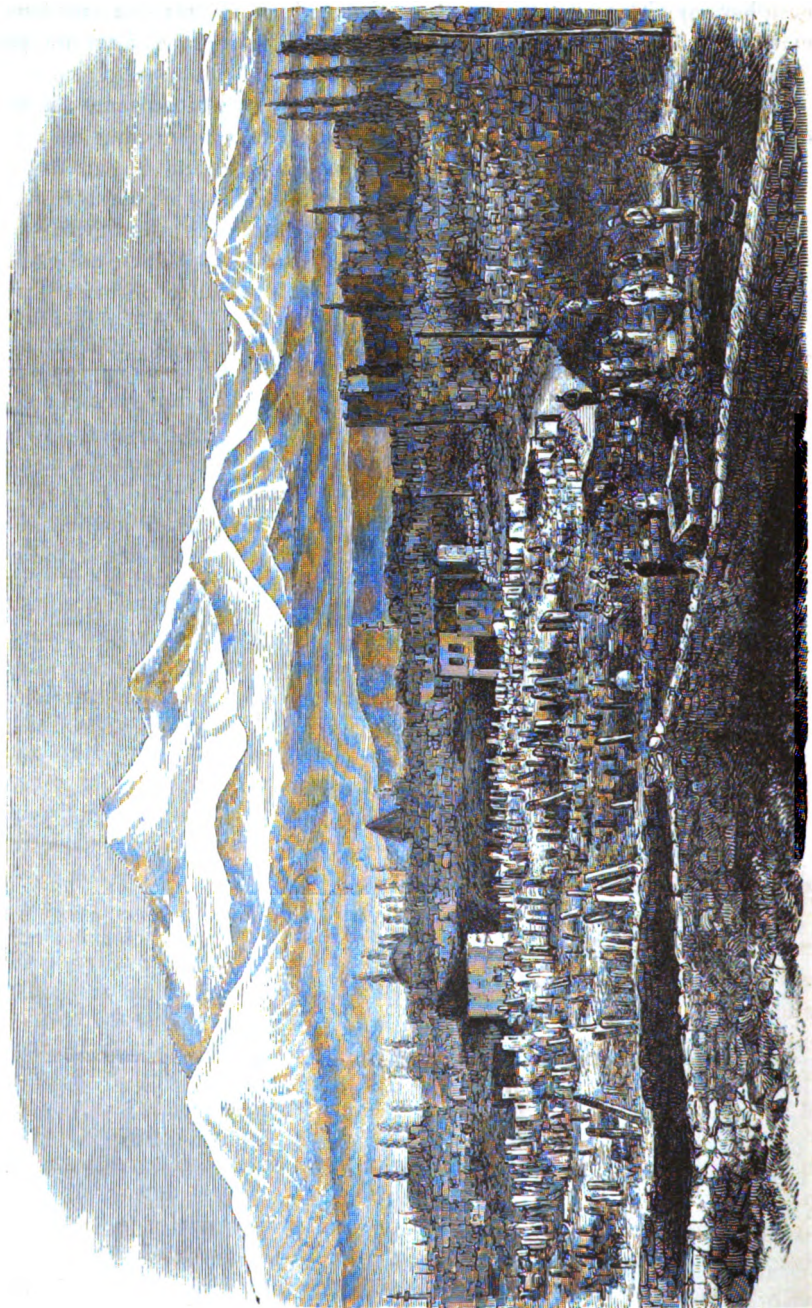
The population of the district connected with the station may be roughly estimated at 2,300,000. Of these, 2,000,000 are Mohammedans and 300,000 nominal Christians, about equally divided between the two churches, Greek and Armenian. The first efforts at reviving the spiritual life of these churches date from 1823, when an agent of the British and Foreign Bible Society brought here the Word of God in the language of the people. Not the friends but the enemies of Protestant Christianity sent the first preachers to Cesarea. In 1839 two teachers were banished from Constantinople to a monastery near this city. They brought with them their principles and their tongues. After about a year they returned to Constantinople, but good seed had fallen on good ground. Again in 1845 another man, a priest, was banished to the same monastery. He preached with such success that the bishop of Cesarea wrote to his superior in Constantinople: "If you do not call this man back, we here shall all become Protestants."

In 1849 a Protestant preacher was sent from Aintab for a short visit, and the next year the Rev. Mr. Johnston, of Smyrna, spent a few days here, and both

<sup>1</sup> Alford's Revelation, § 68.



gave encouraging reports. In 1852 one of the men who were banished to Cesarea thirteen years before revisited the place, and from that time it was



A SECTION OF CESAREA, WITH MOUNT ARGEUS.

occupied as an out-station till the arrival of Messrs. J. N. Ball and W. A. Farnsworth, June 16, 1854, when it became a regular station. A little band of about

twenty, old and young, welcomed the missionaries with tears of joy. Two weeks later (July 2) the first Protestant evangelical church was formed. From the first it has enjoyed steady growth. It now numbers more than 650 members, but nearly two thirds of these reside in out-stations where churches have not yet been formed.

In 1865 one of the original members of the church was ordained as its pastor, and three years later the church assumed his entire support. Other churches have been formed as follows: at Yozgat, in 1858; at Moonjoosoon, in 1869; at Soon-goorloo, in 1870; at Injirli, in 1875, and at Istanoze about the same time. Five of these churches have pastors, all natives of the Cesarea district. In 1890 there were received to these churches 104, making the membership 1,083. There are within the station 33 preaching places, with an aggregate attendance of more than 4,000. In 1890 the people raised for the preaching of the gospel more than \$2,000, or \$2 for each church member. The work of education reports 40 common schools, with 1,800 pupils; 3 high schools for boys, with 91 pupils; 1 girls' boarding school, with 69 boarding and 20 day scholars; and 2 kindergartens, with some 80 pupils. For about three years (1858-61) Yozgat and vicinity was a separate station, occupied by Messrs. Ball and Jewett. The missionaries and assistant missionaries at Cesarea have been, in all, 23; namely, Rev. and Mrs. J. N. Ball, 1854-58; Rev. and Mrs. J. Y. Leonard, 1857-60; Rev. W. H. Giles, 1864-67, and Mrs. Giles, 1864-76; Rev. and Mrs. Lyman Bartlett, 1867-84; Miss A. M. Griswold (Mrs. Dwight), 1869-73; Rev. and Mrs. J. O. Barrows, 1869-75; Rev. and Mrs. Daniel Stover, 1876-80. Miss M. E. Brewer came to Cesarea in 1888, but was almost immediately transferred to Sivas. Of the nine now occupying the station, Mr. and Mrs. W. A. Farnsworth arrived in 1854; Miss S. A. Closson in 1867; Mr. and Mrs. J. L. Fowle in 1878; Miss F. E. Burrage in 1880; Dr. and Mrs. W. S. Dodd in 1886; and Miss J. Zimmer in 1890.

The growth of the station may be seen by looking at a few statistics. In 1856 the native laborers were 5; in 1860, 23; in 1870, 74. Adherents were reported in 1856, 162; in 1870, 1,032; in 1890, 4,558. Pupils were, in 1856, 76; in 1870, 429; and in 1890, 2,089. Church members were, for the same dates, 22, 195, and 1,083 respectively. The amount raised by the people was for the first date less than \$100; in 1870, \$880; and in 1890, \$4,440.

Our fellow-workers, whether Armenian or Greek, have, with rare exceptions, been true helpers in the Lord's work, and for the last eight years they have coöperated with the missionaries on terms of perfect equality in all matters pertaining to the evangelistic work and to common-school education.

The health record of the station is worthy of note. No missionary or assistant missionary has died at the station, and only one when connected with the station.

Touring has from the first been regarded as an important part of the work of the missionaries. This enables us to keep in touch with our fellow-laborers and with the congregations throughout the field. The itinerary of the senior missionary shows travel with horses amounting to something more than 59,000 miles. Since 1863, by the generosity of friends known and unknown, first in Rockford,

Ill., and then in other places, we have been furnished with wagons, which have aided much both in the ease and the efficiency of this branch of work.

When, in 1854, the missionaries went to Cesarea, they did so at some risk and against the protest of a British consul. That official, who was their natural political protector, said: "They have no right to go at such a time as this;" and added: "If they do go, and the Turks cut their heads off, I will not interfere." But they felt that the Lord was saying, "Go forward!" and they did so, trusting in Him; and it proved to be just the very best time to occupy the post, for they were regarded as English, and the English were then helping the Turks in their war with Russia. The Lord protected them from dangers seen and unseen. On two occasions bullets were fired through the iron-lined window-blinds of their house, one of them passing just over the heads of our good father Dr. Dwight and of the missionary who was conversing with him. The danger from robbers has often, indeed generally, been great, but all have been kept from personal violence, and on only two occasions have any of the missionaries been robbed, and both of these when beyond the boundary of the station. Once Miss Closson knew herself to be in the greatest danger, but a fine white donkey carried her bravely through the band of Koordish freebooters.

The Girls' Boarding School of the station is located at Talas, a large town some five miles southeast of Cesarea. This school, begun in 1873, has since that time grown greatly, having graduated forty-four young ladies, whose record of Christian work is most excellent. The school occupied its present commodious quarters in September, 1889.

Here would we set up our "Ebenezer, saying, Hitherto hath the Lord helped us."

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## THE TRAINING SCHOOL FOR GIRLS AT SAN SEBASTIAN, SPAIN.

BY REV. WILLIAM H. GULICK.

WE have long felt that the brighter girls of the school should be given the opportunity of securing a government diploma or degree. The possession of such a degree would accredit them in the Protestant schools in which they might become teachers, and would accredit the schools under their direction in the eyes of the Roman Catholic community, from which the children in our common schools are largely drawn.

It would have been natural that, for the purpose of securing the degree, we should have matriculated our students in one of the Government Normal Schools for Girls. This, however, was found to be impracticable on account of the rigorous demands on the pupils in these Normal Schools in respect to Roman Catholic doctrine. That difficulty, however, does not exist, or by friendly influence has been removed, respecting our girls, in the Government Institute, or High School, in San Sebastian.

But girls in Spain who aspire to government diplomas or to literary degrees rarely study in the Institutes, which confer on graduates, from their course of five years of study, the degree of Bachelor of Arts, but they matriculate in the

Normal Schools for Girls, in which the studies are much easier and the requirements less rigorous.

In view of these circumstances fourteen girls of the American Board's school were duly matriculated, after official examination, under the law that permits such affiliation of pupils who study at home or in private schools, but in harmony with the curriculum of the Institute, going up yearly to be examined by the government board of examiners.

Both teachers and pupils felt anxious respecting the first public examination after one year of study, which was to take place in the summer; but the result has greatly animated all. The report of the examination was printed the following day in one of the local Spanish papers. I take from it the official figures. There were forty-one separate examinations of the fourteen pupils in the various studies of the year. In the official classification twenty-three of these were placed in the highest rank of excellence; ten were found in the next lower rank, four in the next, and four in the lowest. This is a much larger proportion in the first and second ranks than is generally found among the lads and young men in the Institutes — and *our* students are girls, and Protestant girls at that, and have been largely taught by foreign Protestant ladies!

The presence of these girls at the public government examinations of the Provincial Institute has attracted much attention, and their high marks have won the admiring comments of press and people. The "devout" sister of one of the professors of the examining board expostulated with him for giving the girls such high marks, and when he replied that he could not help himself since they passed such excellent examinations, the good woman could only mourn that "such honors should fall to such perverse people," and exclaimed: "It does seem that the evil one himself helps them!" We know that it was the result of God's blessing on faithful work of both teachers and pupils, and we rejoice that they so greatly accredit Protestantism in that Roman Catholic community; and Miss Barbour and Miss Webb, who are holding the fort there so bravely and so successfully, are greatly to be congratulated at this time of rejoicing.

One of the immediate results of the notable success under the government examinations was the official invitation to take part in an "Exhibition of Arts and Sciences" during the month of August. We were assigned one of the best places in the rooms of the Exposition. Our exhibit consisted of six cabinets; two of which were filled with samples of the girls' needlework, the rest containing the natural history collections, with the microscopes and other appliances, showing something of our facilities for work and the methods employed. Over these cabinets was placed, in large letters, the sign: "*Instalación del Colegio Evangélico Norte Americano.*" It is not a little significant that in a public and popular exhibition the managers should have permitted the full and true title of the school — with the *Evangélico* and all — to be so conspicuously displayed.

At that season there are some 15,000 summer visitors in San Sebastian, which is the most popular watering-place in Spain, and the habitual summer residence of the queen-regent; and the Exposition was one of the attractions of the season, and was visited by thousands of persons. The very fact of the Expositi-

tion being of comparatively small dimensions brought our exhibit into greater relative prominence than would otherwise have been the case, and it attracted much favorable attention. Priests as well as laymen carefully and enthusiastically inspected the minerals, and the lava and coral specimens, and rare shells from the Pacific; and lingered long over the beautiful botanical specimens of the province, that had been gathered and scientifically arranged in our attractive herbarium by the pupils in botany, under Miss Barbour's instruction, and also admired the needlework of the girls. Two Madrid papers published articles describing the Exposition, in which flattering mention was made of our exhibit. One of the San Sebastian papers expressed itself in the following manner. The original is somewhat condensed in the translation:—

"The exhibit of the North American College is truly one of the best, and is one that most attracts visitors to the Exposition. In elegant cabinets are displayed beautiful and very rich collections of specimens in zoölogy, mineralogy, botany, apparatus for teaching, and needlework. Scientific men will find much to study there. The minerals and the marbles of the province have, by their side, specimens from foreign countries, with which to compare them. The same thing is seen in the department of zoölogy, in which there are rare and truly notable collections. In botany there are many and very good specimens. The apparatus for teaching is excellent; among other things is seen a handsome microscope. And as regards needlework one must admire the beautiful and carefully wrought articles. In short the North American College makes a rich educational display which honors it, and at the same time honors the Exposition and the province."

The pleasant and notable sequel to it all is the award by the directors of the Exposition of a "first prize," in the form of an elegantly lithographed diploma, for the "excellent exhibition of apparatus for teaching, and for samples of needlework."

We know, of course, that there is some exaggeration in these enthusiastic phrases of the press; but they are especially significant as being, together with many other similar expressions during the last few months, a frank and cordial recognition of the Protestant school at San Sebastian as a useful factor among the educational forces of the land. We welcome this attitude toward this school as marking a new epoch in the history of evangelical work in Spain. We are convinced that on these lines of work will be secured the recognition of the thinking and influential classes of the surrounding Roman Catholic community, and access to them will be gained as by no other methods of evangelistic work whatever.

Would that we had a building and apparatus and a teaching force somewhat after the model and on the scale of a good school of the kind in America! We could unhesitatingly invite the closest inspection by all friends of education in Spain of such an edifice thus appointed, and we believe that a profound impression would be made by it, and that with such aid there would speedily open before us a boundless field of opportunity for influencing in the most helpful and useful way the women of Spain, and, through the women, the whole country. What more appropriate and gracious courtesy, in these Hispano-Columbian times, than the gift of a fully equipped school of this kind, could the women of America show to their sisters in Spain?

## THE INDIAN GOVERNMENT AND THE OPIUM TRAFFIC.

It was with great rejoicings that the Christian world received the tidings, less than a year since, that the British Parliament had adopted a resolution declaring that "the system by which the Indian opium revenue is raised is morally indefensible," and calling for a check to be put upon the manufacture and sale of the drug. It was clearly foreseen at the time that the making of such a declaration was quite a different matter from enforcing the principle. It was a question whether with a full House such a resolution could have been passed, and it is quite certain that there is both in England and India a widespread sentiment such as found expression in *The London Times*, which said, in commenting upon the matter, that the "House of Commons was simply having one of its too familiar spasms of cheap Puritanism." The plea of necessity seems to have utterly blinded the eyes of many leading and otherwise reputable men to the gigantic evil that the government is fostering.

The gross annual revenue derived by the Indian government from opium has been not far from \$32,000,000. The cultivation of the poppy is permitted only under government license, the condition of granting the licenses being that the total product shall be sold to the government at a certain fixed rate. The whole crop is manufactured and packed at government factories, and is sold by the government at public auction to merchants. It has been claimed in behalf of the British government that it is using its efforts to restrict the opium traffic within the smallest possible limits, and yet the recent "Financial Statement" of the Revenue Official of the Indian government shows that the consumption of opium has risen in every province of India except one. This official report makes it clear that the object of the officers is to secure the utmost possible revenue from the traffic, without any thought of limiting it.

A trenchant article in *Regions Beyond* for November exposes remorselessly the guilt of the Indian government in the matter of the sale of opium. The magazine contains a facsimile of the form of license for the sale of opium, issued in the Bombay Presidency, in which it is stipulated that the holder of the license shall sell not less than a certain amount of duty-paid opium during a designated period. If he sells less than that quantity, he shall pay to the government "a penalty at the rate of five rupees per pound on the quantity of opium required to make up the stated minimum." In one case cited the amount left blank in the form was filled up by 12,492 pounds, or about five and a half tons. It is clear that such a heavy penalty imposed for failure to sell must act as a strong incentive to the dealer to push his trade and dispose of as much as possible. Another clause stipulates that if the collector requires the licensee to open new shops he shall open the same "immediately on receipt of the collector's order." In the face of such a form of license as this it is preposterous for the government to claim that it is using its efforts to "restrict the opium traffic within the smallest possible limits."

As to the effect of the raising and sale of opium in India, there is impressive testimony in the recent protest made by the government of the Bombay Presidency in response to a suggestion of the Indian Board of Revenue that the

cultivation of the poppy should be introduced within that Presidency. The governor replied to the proposition as follows : " The government considers that there are very strong objections to the introduction of an industry so demoralizing in its tendency as opium cultivation and manufacture into a province where it is at present unknown and, so far as His Excellency in Council is aware, not asked for by the people. If opium cultivation were allowed in Scinde, it could not, with consistency, be prohibited in the rest of the Presidency. It has already been tried in Gujerat, and *the result was widespread corruption and demoralization. On the ground of public morality, therefore, His Excellency, the Governor in Council, would strongly deprecate the granting of permission to cultivate the poppy in Scinde, or any other part of the Presidency.*" Such, on the best of testimony, is the fact in the Bombay Presidency, and if so there, surely the cultivation of the poppy cannot but be deleterious in other parts of India. Was not the British Parliament most emphatically right in declaring this traffic morally indefensible ?

What is to be done about the matter ? The evil will not be overthrown in a day. But let the fact be kept constantly before the people of Great Britain and of all other lands that there is a wrong here which must be righted. Let it be clearly shown that, according to inexorable laws, no nation can profit by the physical and moral degradation of its people. Let there be continued agitation upon the subject till public conscience is awakened, and no plea for revenue will stand in the way of reform. It took years and years to awaken the conscience of Great Britain and of the United States to the wickedness of slavery, but abolition came at last and suddenly. And so will government complicity in the manufacture and sale of opium come to an end. May the Lord hasten the day !

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## GOLD OR SOULS — WHICH ?

BY MRS. SARAH E. HOLBROOK, MAPUMULO, NATAL, SOUTH AFRICA.

GOLD ! Gold ! Gold ! This is the never-failing topic which greets the eye of the reader of South African newspapers.

Now it is the new countries which are being opened up by the enterprise of the British South Africa Company, led by the masterful mind of Mr. Rhodes. Nothing deters. Obstacles seemingly insurmountable are overcome. Millions of gold poured all in before a dollar of result is realized. Thousands of eager men bent upon making a fortune, but all more likely to rest in unknown graves in the wilderness. All for gold !

These men are ready to run any and every risk, even to being massacred by the warlike Matabele, who are just now preparing for the conflict ; they are ready to die by fever or, harassed in its grasp, to lead a miserable existence ; they look with steadfast gaze on the long and wearisome journey, fraught with danger ; they are ready to quit home and friends and live any and every how, for gold !

But why this pressing haste ? Will not the treasure wait ? Of course it *may*. It *has* waited ever since the famous Queen of Sheba, for aught we know, found



her untold wealth from its hidden store, and the ships of Hiram returned laden with their costly burden. For ages these fields of gold have waited untouched — waited for the enterprise of the nineteenth century to reopen their long-concealed treasures.

What does all this stir mean to the Christian world? Must the Master blush with shame for his Church when he sees all this frantic rush for gold, and when in Mashonaland, among the Matabele in Gaza Country and the vast regions beyond, are priceless treasures untouched, unsought, save by here and there a seeker? Souls, souls above price, everywhere unsaved, left, alas! not to stay pure and undefiled like the gold till the time shall come when the Church shall awake to its privilege and duty, but souls that are dying, that have been going down into an unknown future for generations on generations — a steady, solemn, and awful procession.

The march of civilization is opening up the dark depths of Africa. The cry of gold has brought thousands where before the cry of perishing millions was all but unheeded. How long is the Church to sleep, or, half-awakening from its stupor, to send out a handful of missionaries, where hundreds, yes, thousands, are needed? The thoughtful mind is puzzled at the contradiction.

America and England, as it were, full of Christians, knowing the awful condition of their dark brothers, are sending the most meagre succors; but at the cry of gold the people of the world, and often the people professed of Christ as well, will leave friends, risk health, property, comfort, and even life, for a bare chance of grasping the glittering prize. Is it true that souls are of more value than gold? Can it be possible that Christians believe what they proclaim? If they do, should we not see millions of dollars where we now see thousands, and hosts of eager workers where we now see a weak handful, ready to do or die in winning these lost multitudes to Christ?

No wonder that skeptics sneer at our professions when they see the world a hundred times more anxious for perishable gold than the Christian Church claims to be in winning lost souls. Africa has been baptized with martyrs' blood, but a whole army of followers need to take up their standard, "The world for Christ!" and win Africa for God. The pierced hand of the Master beckons his Church to the conflict. Will it turn from this tender call and leave these newly opened countries for the capitalist, the trader, and the gold-digger? Let the answer be No! And let that answer come in men and supplies so that the perishing ones may be reached and saved.

## Letters from the Missions.

### Western Turkey Mission.

#### ISLAND OF CRETE.

MR. BROOKS, of Constantinople, in a letter referring to the happy circumstances connected with the dedication of the Greek church at Manisa, some account of which was given in the last number of the

*Missionary Herald*, also reports a short stay on the island of Crete:—

"From Smyrna I went on to Crete to visit and help, if possible, all friends there, but specially two families from our own little flock in Constantinople. These families have for five years been laboring



in Crete, in the employ of the British and Foreign Bible Society. The three booksellers came in from their work and spent the nine days with me in Canea. We had conferences every evening, and how many questions those Bible students did ask! The day always closed with prayer. Twice I preached to them, and once to an English congregation at Suda Bay. I baptized two of their children, welcomed five of the brethren to the Lord's table, besides having a communion service in an English house. The growth our friends had made away from all ordinary religious privileges, shut up to communion with God through prayer and Bible study, and to work for Christ amid many persecutions, was most marked and was a cause for deep gratitude. They greatly need and earnestly plead for some one to be sent to them to instruct them and their children."

#### AMONG GREEK VILLAGES.

Mr. Crawford, of Brousa, sends an account of work done by himself and associates among certain Greek villages, some of which had never before been visited by missionaries:—

"Going out from Bandurma, at the head of the bay and near the east end of the old Cyzicus canal (now filled up), we crossed over the isthmus and made a circuit of the old peninsula. It is now called Kapou Dag (Door Mountain). Some of the scenery is wonderfully beautiful, rough, wild, and romantic. The fourteen Greek villages are beautifully situated in deep, inlying bays, each having a harbor of its own, and a stretch of land back from the sandy beach, filled with olive groves or vineyards of most delicious grapes. We met an interesting class of people, for there are about 200,000 inhabitants on this peninsula. Ignorant of, and shut away from, the world in some ways, they get some ideas of things outside of themselves, for each village has from ten to two hundred sailors and fishermen who are off on the Black Sea, or down on the *Ægean*, or carrying vegetables into Constantinople all the summer and fall. Those left at home

raise squashes and onions, not only for Constantinople but for England too, and they were 'spoiling the vineyards' while we were there, old, old women and little children being all impressed into the service of the vintage and 'the treading of the winepress,' for besides the enormous quantity of wine consumed in the villages they yearly export a larger quantity to Constantinople and elsewhere. The village priest or priests have as much interest in this as the others, and in a number of cases are themselves proprietors of winepresses and raki-stills. But they 'do it ignorantly,' and the thought of its injury and its sinfulness is quite as far from them as it was from our good New England fathers a century ago.

"We were glad to find schools in nearly every village—schools for boys, and in some cases for girls, though this latter is a movement somewhat slow in its coming. There is at least one church, sometimes four or five, in each village, but the priests are usually uneducated. They had been farmers or grocers until they arrived at forty or forty-five years of age, and then became priests. We met one such, who had some education, a nice, clean man, who was teacher as well as priest. He had seemed to feel that he was God's servant, and when he became priest he had given up drinking and was devoting himself to the good of his people."

#### THE PEOPLE AND THEIR NEEDS.

"The people as a rule were cordial to us, and we found stopping-places and entertainment sometimes at a priest's house, sometimes at a café—one night at a rich man's house and the next with the poor. These people need the pure gospel and they need instruction in practical righteousness. They need to have their faith in the love and providence of the unseen God strengthened, and to be assured of his continual presence with them. They are hungry for something, and their hunger remains unsatisfied, and, saddest of all, there seems no one to tell them the good news. They have

in many cases been taught that it is wrong for them to read the Bible and find out for themselves. We know we have just what they need, but we do long for the touch of God's Holy Spirit to make them teachable and receptive, and to make us wise and gentle in giving. Some hearts did seem open, and it was almost pathetic, after we had said what would seem to us but simple and quite commonplace, to overhear the remark: 'These men are angels who bring us such tidings.'

"We had the magic-lantern with us, a present from eleven Sabbath-schools in Essex County, Mass. It is about the only way we can attract a crowd of people and hold them interested for two hours. To most of them it was an unheard-of thing, and they looked upon it as one of the wonders of the world. The pictures of various countries and quite a number of Turkish views interest and instruct them, but when they see the Bible scenes, and especially of the life and death of our Lord, then they begin to believe that we are not *atheists* and *infidels*, even if we do not observe the 259 days of fasting each year. They ask questions about the pictures and listen to all we say, so that we have the opportunity of bringing deep truths home to them."

#### IN PRISON.

"When we arrived at Erdek we found that the bishop had persuaded the kaimakam (governor) of that region to hinder us as much as possible. The kaimakam sent for us soon after our arrival at Erdek, examined our books, papers, magic-lantern, etc., and said he should have to hold them until he could get word from Brousa as to whether we were safe and responsible persons or not. As he promised to have such a reply from Brousa by the next morning we made no objection. The result was that instead of our getting away on Friday noon, as we expected, we were 'shut up' from Friday afternoon until the next Tuesday at noon. No reasons were given, no accusations made, no questions asked as to whether any one in town could vouch for our character, nor

were we allowed to send word to any of our friends. We did, however, find an opportunity of sending word to Bandurma on Sunday, which friends there received on Monday. They immediately telegraphed to Brousa, and our friends in Brousa telegraphed to our Legation in Constantinople. Prompt action was taken there, and word sent which secured our release after our *four days'* confinement. You have already heard of the legal phase of this matter, and know that our Legation is making a serious complaint of such infringements of treaty rights.

"Turkish prisons are regular pens, in which a lot of poor, filthy, unwashed fellows are huddled together in one room—some for debt, some for crime, and some awaiting trial. They depend upon their friends from outside to bring them their food, though in certain cases, if a prisoner is from a distance and has no friends and no money to buy food, a *portion of bread* is given him by the authorities. We were more fortunate than these poor fellows in that we were not thrown into the common prison, but confined in the centurion's room. This we had to ourselves at night, and in the daytime we listened to his trial of petty cases, some of which were extremely amusing, while others were very pathetic. The servants and guards were very kind to us, bringing us grapes and looking out for our comfort and telling us of their troubles and accidents and escapes. A boy from the restaurant was allowed to bring us whatever food we wanted, at our own expense, and so generously did he cater for us that we usually had quite a plateful to send in to those more unfortunate than ourselves.

"Still we were prisoners, and every request we made to have matters hurried up or to be allowed to telegraph was met by the *polite* reply: 'We are expecting every moment the word from Brousa which will set you free.' When we were at last set free, before leaving the place, we called to say good-by to the kaimakam, told him what our plans were, where we were going, etc., and that, 'God willing,' we should return to Erdek after six

months and make another visit. To all of which he pleasantly assented, and after ordering coffee and drinking it with us, he allowed us to go, wishing us a pleasant journey, etc.

"We have a strong feeling that in some way real results to our work will come from this seeming hindrance. God grant that it may be so!"

#### AT ADRAMYTTIUM.

"We found almost nothing to remind us of the old city and its shipping interests in the days of Paul, but we did find a little circle of brethren. It was to meet them that we had made the long journey. Six or seven years ago a bookseller, K. Klonaris, had been there, sold books and given tracts and talked with the men. Last year one of them went to Smyrna on business, and dropped into one of the Greek services. One of the Bible Society booksellers, Mr. Hatchadom, spent a few weeks in that region during the winter. He became very helpful to these few brethren who were studying the Scriptures and seeking for the light. When he came to Brousa he gave us their names, and we have sought the first opportunity to visit them. How they did welcome us! and it was beautiful to see the simplicity of their belief. They were simply reading the Bible and trying to shape their lives according to its teachings. They have not withdrawn from the Old Church, and yet, because they have given up tobacco and drinking and are known to be studying the Bible, they have suffered some petty persecutions. They are industrious, thrifty men, in good business — men of character, who will have an influence over others."

Other Greek villages were visited, and Mr. Crawford says that never before was he so impressed with the need the people have for the pure gospel, and with the hope that God is to open their hearts to receive it.

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#### Eastern Turkey Mission.

##### TWENTY-FIVE YEARS AT MALATIA.

MR. BARTON, of Harpoot, reports the recent celebration of the twenty-fifth anni-

versary of the ordination of the first and present pastor of the church at the prominent out-station of Malatia. It is a cheering story. Mr. Barton writes:—

"Malatia is one of the large cities of this interior country, containing 5,000 houses, of which 3,500 are Moslem and the rest Armenian. The city is peculiar in that it is not surrounded by a large Armenian village constituency, as most of the cities of this country are. Old Malatia, which was once a walled city, and 600 years B.C. was the seat of a Hittite king, is only one hour away; but it is now a mere village, with a small Protestant congregation.

"Work was begun in Malatia before it commenced in Harpoot, by missionaries from Aintab and Arabkir; it has had substantial progress from the first. The present pastor, Mardiros Giragosian, went there from Arabkir in 1862, and was ordained in 1866. Previous to that time there had been various preachers. The church was organized in 1863, with only five members, one of whom is now the successful and popular pastor of the Second Church of Harpoot. In those early days there was much persecution of all Protestants there; their children were beaten in the streets, Protestants were stoned, their place of worship and houses were cursed, and even their dead refused a place of burial. But it is impossible to relate even a small part of the interesting details of the early history of this church.

"In the twenty-five years since the present pastor was ordained, he has assisted in ordaining 16 persons, baptized 272, and admitted nearly 200 persons to church membership, 27 of whom were received during the past year. The average Sabbath congregation is about 300, and there are 470 registered Protestants. For several years the church has carried on a mission work in another part of the city. The days of persecution have passed, and now the Protestant congregation is the most influential non-Moslem body in the city. The church has been most liberal in paying for the support of its own institutions. According to a care-

fully prepared report, read by the pastor at these exercises, it appears that, during the past twenty-five years, the church has given for evangelical purposes £ T. 2,473, or \$10,882. This sum total is equal to the wages of a common laborer for 54,660 days, he boarding himself, which is over 2,000 days' work for each year.

"The church has now a neat place of worship, which the congregation has outgrown. They desire to enlarge. They own also a parsonage and a high-school building for boys, with two lower grade apartments. The girls' school, which is taught by a college graduate, is in a separate building. There are from 200 to 300 scholars in all departments. They have purchased a lot joining the present chapel, upon which they hope to be able some time to erect a good girls' school building. A chapel and school building are also necessary for the mission in the western part of the city. The best success of the work demands this advance, but the brethren do not feel able to pay for it at present, and the Board cannot assume much of the cost. In all of these twenty-five years of the history of this pastorate, the Board has paid less than one third of the cost of the work in Malatia. It is a live, working, energetic church, which is exerting a powerful influence upon the city."

#### Madura Mission.

##### A HINDU OFFICIAL.—LETTER FROM MISS BELL.

THE following letter from Miss Caroline S. Bell reached us only a few days before the telegraphic announcement of her death was received. It was written from Battalagundu, October 16, and indicates something of the extent and excellent quality of the work which Miss Bell was doing when summoned from earth. It also gives a revelation of the ideas of a Hindu official concerning Christianity. Miss Bell wrote:—

"You will be interested in a conversation I had not long since with a Hindu government official. He said to me: 'I hear that Christianity is becoming rotten in America. I was reading in a paper

printed in Philadelphia, called *Truth-seeker*, that Christianity was weakening and that many now believe that Jesus Christ was insane.'

"I told him I had read no such report, but as I had just been reading about the Christian Endeavor Convention in Minneapolis, attended by 10,000 delegates from all over the United States, I told him about that, and in conclusion said that the signs of the times seemed to me to tend in the other direction. Then I told him that there were non-Christians, atheists, iconoclasts, and infidels in America. He replied: 'Why do you not stay at home, and try to convert your own heathen?' That would please those who do not believe in foreign missions, thought I. But I said: 'There are many who prefer to work at home, so the rest of us have come to tell you and your people about this religion which will lift up every one who will accept it. I cannot force my religion on you, and I don't want to do that. Christianity is a thing that a person must take for himself, for no one can compel another to be a Christian. It is a matter of personal choice. If you do choose it, you gain a great deal; but if not, you cannot know what joy and peace and real gain you lose.' 'Oh!' said he, 'there is Ingersoll, who is a very great man, and he proves everything he says; and then there is Colonel Olcott too, who proves what he says.' 'Yes,' I said; 'they are great in their way. I cannot say that they prove their statements, but I am sure of one thing, and that is that they will one day realize their mistakes.'

"The officer then said: 'You say that there are many persons who live in America that do not believe in Christ. Do they never marry?' 'Yes; they marry.' 'Well,' said he, 'does the Christian minister perform the ceremony?' He was greatly surprised when I told him that all respectable people were married by a minister of the gospel, and often in the church, even though the contracting parties were not church members. He thought this very strange and inconsistent and hard to understand.

"My schools have just been examined, and I am happy to say that in my two schools, having twenty-three pupils in the boarding school and fifteen in the caste day-school, all but six have passed the examination. The vacation is over, and the work has commenced for another year. Five of my older girls go to Madura to pursue their studies in higher classes, and all save one are church members. But I hope to hear soon that this one has also accepted Christ as her Saviour. Five new girls have come to fill the places of those gone out, and besides these five there came a heathen mother bringing her only daughter, a bright little maid of eight years. I asked if she were not afraid that her daughter would become a Christian. She answered: 'If you will make her a good, earnest Christian, I too will be a Christian.' She is of a high caste, and her village is about sixteen miles away; but I feel very much encouraged, and hope for good results in that village through this little girl's influence, when she goes home.

"Next Sabbath will be the usual time for the communion service in our little church, and seven of my girls have asked to unite with the church then. The pastor will examine them and we will then see if they are really ready.

"Mother Chandler's death cast a shadow over many hearts who loved her dearly here in India. But those of us who realize the suffering she endured can look upon her death as a release into happiness."

#### MEDICAL WORK.

Dr. Van Allen, of Madura, reports that notwithstanding Dr. Root's absence, and the consequent decrease of the number of women receiving medical treatment, yet the number in the general department has so increased that the total number treated equals that of the preceding year. Dr. Van Allen says:—

"I take great pride and pleasure in my growing work. As a missionary doctor said when home on a furlough and speaking to a medical student: 'My dear fellow, work at home is mere nibbling at prac-

tice compared to what you get abroad.' Of course my aims are higher than simply getting practice and getting observation in disease, as is true in the case of every medical missionary. But I cannot help taking pleasure in the material prosperity of my work. It is a pleasure, too, to feel that European medicine and European medical advice have the confidence of the people. Although we have had no conversions as the direct result of our religious work in the dispensary, I feel that our daily preaching—and not only that but catechising and real drilling into the minds of the patients the main facts and principal ideas of the Christian religion—must make, and is making, a real impression on the minds of those who come to our dispensary. And though none have been out-and-out converted, there are many I know who are turning over seriously in their minds what they have heard at our preaching."

#### Foochow Mission.

##### ENCOURAGING INCIDENTS.

MR. PEET sends the following incidents under date of November 16:—

"Last Sunday morning occurred the death of perhaps the youngest member of our little household of faith here in Foochow City. He was a man who first heard the truth in the first month of this year, and after five or six months of regular attendance on the ministrations of God's Word gave satisfactory evidence of a true change of heart and was admitted to the church. His business had been the making of paper clothes for the use of departed souls, and with his darkened mind he very naturally looked for prosperity and happiness. In his judgment, as well as in the judgment of his neighbors, such meritorious work was deserving the highest respect and favor of the gods. But so-called fortune did not smile on him. Sickness and business troubles came upon him, and for a long time prior to the first month he had been dissatisfied with himself and his surroundings. One evening he chanced

to drop in to one of our evening meetings, and there, for the first time, he heard from the lips of one of his own countrymen that the gods in whom he had been trusting for so many years were false. These words at once commended themselves to him as true. He gladly accepted them, gave up his heathenish business, and became an earnest and eager seeker after light. His opportunity to bear witness to the truth was suddenly cut short, but he died as the Christian dieth — with words of prayer on his lips. To-day his neighbors and friends bear witness of him that 'he was an honest man.'

"A similarly encouraging incident is reported from the Ing-hok field. Not long ago a chair coolie listened to a discourse on the glories of the Heavenly Home, from the lips of a foreign missionary. After the service he made his way to the desk and said: 'Teacher, shall I be a chair-bearer when I get to heaven?' The missionary replied: 'When you reach heaven you may occupy a much more elevated position than the emperor of China does now.' These words, spoken to a man who from a Chinaman's point of view belonged to one of the lowest classes of society, became, we have reason to hope, the gospel of salvation to a soul which has but just passed from this world to that which is unseen and eternal.

"Another recent incident illustrates the gratitude which may spring up in the heart of a native convert for kindnesses received. An old tailor, only the other day, remarked that the highest happiness he could have in heaven would be to do tailoring for the Misses Woolston, two ladies who, years ago, were members of the Methodist mission here in Foochow and who while here had shown special kindness to this old tailor.

"The foreign missionary's life is not all sunshine, neither is it all clouds. The superstition, insincerity, and deceit met with on all hands are a constant depressor to one's spirit; but the occasional glimpses we have of souls truly born again lead us

to say in the midst of all discouragements: 'Praise the Lord for those — few though they may be — who are with all sincerity of heart following the blessed Saviour!'"

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### North China Mission.

YU-CHO.

MR. ROBERTS, of Kalgan, writes earnestly concerning the importance of reoccupying Yü-cho as a station of the Board. It was such prior to 1878, when it became an out-station of Kalgan. Mr. and Mrs. Roberts, with one of their children, recently made a tour, including Yü-cho and Ching Kò Ta, where a helper is located. Mr. Roberts says: —

"We spent five days at Yü-cho, and preached to great crowds of visitors every day. The city people, unlike those of the country, had leisure to hear. Many of them are devout Buddhists. All were attentive listeners, though most of them came not to listen, but to look at us. I preached to the men outdoors, under a large grapevine, while Mrs. Roberts talked to the women in the house. I also went to see the governor of the city and county, to ask for the proclamations that had been promised. He received me very politely, treating me as his equal, and promised to send the proclamations in a few days. I saw, before I left the city, the one intended for our chapel in Yü-cho. In the last few days a proclamation has been sent to our chapel in Ching Kò Ta, and we have four proclamations hung up in Kalgan, at our three chapels and dispensary. The proclamations rehearse the riots at Wuhu, and elsewhere on the Yang-tse River, the decree of the emperor to protect all foreigners and their chapels and converts, and threaten punishment on any molesting us."

### QUIET AT PEKING.

The following extract from a letter from Dr. Blodget, dated Peking, October 14, shows that the political disturbances had not then affected their work: —

"Yesterday I sent forth two laborers to join the native pastor in his field seventy

miles south of us, and there, with him, to conduct a 'mission.' There are more than ten villages in that vicinity in which there are Christians. In two villages they have regular Sunday services. The Word of God has been widely sounded out in all the region. The Christian Church is favorably known, both to magistrates and people. Why should they not have a Pentecostal season? The harvests are in. The people are at leisure. The enemies are silenced by the recent edict of the emperor. Why should they not expect and receive a large blessing? For this God will be waited upon, by them and by us all."

### Shansi Mission.

#### ITEMS FROM TAI-KU.

DR. GOLDSBURY writes from Tai-ku:—

"We have spent four months in Li Man, returning about ten days ago to Tai-ku. The past summer has been very dry, there having been practically no rainy season at all in this part of the plain; only about five inches of rain having fallen since the first of June. During the last two or three weeks there have been a number of showers, but not enough rain has fallen to do much good. My weekly visit to the city has not once been interrupted. There has been a good attendance all the time, except two or three weeks during harvest. Quite a number have come for operations whom I have had to turn away until I should return to town in cooler weather, and doubtless I shall have to turn away many more because of lack of accommodations. About 250 have been treated in Li Man.

"A man who came for medicine about the middle of the summer, and was relieved, has continued to come, visiting our Christian teacher, Mr. Li, as they are both Pekinese. This man with another from Li Man have been reading the New Testament together with Mr. Li, and discussing it. Recently these two have requested to be taken into the church and to preach the gospel. But as their object seems to be to preach for cash, we have some doubt as to the sincerity of their professions.

"The school has opened, and there are at present fourteen boys in attendance, most of them old pupils returned. We expect more to come later."

### Japan Mission.

#### A MEETING AT NAGAOKA.—A DEDICATION.

MR. NEWELL reports that the annual meeting of the Christians of the Niigata Ken was held at Nagaoka, September 25 to 27, and that the arrangements were made for the dedication of a new church at the same time. The meeting seems to have been most inspiring, with delegates from a large number of places in the Ken. It was specially fortunate that Mr. Ebina, President of the Home Missionary Society, was present, on his first tour through the north. Mr. Newell writes:—

"Friday morning, September 25, was taken up with reports from the various sections; the afternoon was given up to a general social gathering. In the evening a theatre-meeting was held, attended by about 400 or more, and addressed by five speakers. There was a little disturbance, but on the whole they listened quite well. Mr. Hori was especially successful in winning a respectful hearing. He is a strong and earnest speaker and commands attention anywhere.

"On Saturday morning, after a half-hour prayer-meeting, the time from 9.30 till noon was taken up with a general discussion of the question, which I had the pleasure of proposing: 'What is a true working church, and how can ours be made such?' The discussion was entered into very heartily, and brought out many helpful suggestions, especially from Mr. Ebina and Mr. Hori. In the afternoon came the dedication services at 2 o'clock. The church was filled, and the quality of the audience was quite up to the proportionate quantity. The county court was represented by several judges and lawyers; the superintendent of police was there (as a guest, not on duty!); all the teach-

ers of our Nagaoka School came; and nearly all the city schools were represented, either by their principal or one or more teachers. The seats were all filled and many stood through the rather long program, which consisted of fifteen numbers. (Our Japanese friends do have a way of stringing things out pretty well!) Among others was a history of this church from its beginning, compiled and read by Mr. Niishima; a report of the building committee, showing that they not only did not go into debt for their house, but came out \$2 ahead of their calculations; and three addresses, that of Mr. Ebina being very happy and exceedingly appropriate. At the close, refreshments were served and a social time was enjoyed. The church was very prettily draped with evergreens and flags and profusely decorated with flowers.

"In the evening another theatre-meeting was held, about 600 being present. Among the four speakers were Mr. W. L. Curtis (with interpreter) and Mr. Ebina.

"On Sunday morning Mr. Ebina preached a very helpful sermon to the Christians from Matt. 11: 28. This service was followed by two baptisms, after which was the Lord's Supper, at which I officiated. In the afternoon a very interesting women's meeting was held at our home, largely attended and very valuable. In the evening a preaching service was held at the church, which was again filled to overflowing. There were three speakers, the last being Mr. Ebina, who gave a remarkable sermon from Rom. 8: 14, on the Fatherhood of God. He spoke for nearly an hour and a half; but it was an hour and a half of inspired and tender eloquence, and he had breathless attention throughout. It was a fitting close to this series of meetings, the most notable in the history of our little church."

This meeting was followed by a series of services in other places, specially at Kashiwazaki, where a theatre-meeting, held three years ago, was so noisy that fears were entertained that this one would be disturbed; but on the contrary the

audience of over 500 was unusually quiet and attentive.

#### SUMMER WORK.—GROWTH AT NIIGATA.

Mr. W. L. Curtis, writing from Niigata, November 7, reports that during their summer vacation, spent at a beach near Sendai, evangelistic work was conducted every Sabbath and often on weekday evenings among the fishermen of the neighboring villages. The Japanese "Feast of Lanterns" occurring at the time, gave special opportunity to the natives to visit the foreigners and hear the preaching of the new religion. On returning to Niigata it was found that the pastor, Mr. Hori, had been working with redoubled energy, holding special meetings in the city and in neighboring towns, so that the outlook for work was most auspicious. Not only in the city but in the out-stations there were many encouraging signs. Mr. Curtis writes:—

"At Nakajo, Shibata, Gosen, and Kashiwazaki special meetings have been held, resulting in a number of conversions and great interest aroused in the subject of Christianity. At Gosen one of the most earnest inquirers is the chief of police. His experience is perhaps worth relating. He says that in his position as a police officer many cases of suicide have come under his notice, and in every case he observed that the one who, weary of this world, had ended his life held tightly grasped in his hand a Buddhistic charm to insure a happier existence in the future world. From this little incident the police officer came to the conclusion that the Buddhist religion did not help men to live, or was of no practical benefit as far as this life went. Hence he decided that it could not be the best religion, and he commenced to investigate the claims of Christianity, with the result that he is sure he has found something that will help men to live this life, as well as prepare them for a better life hereafter. He is now studying his Bible daily and will, probably, soon be a candidate for baptism.

"The number of inquirers at Gosen is so large and the interest in Christianity so



evident that our city evangelist, Mr. Yoshida, has left his work here to spend a month there. We feel strongly that there is great need of a permanent evangelist to be located in Gosen, as it is developing into a large and fruitful field. We hope very much that we may receive from some source such an addition to our out-station fund as may enable us to procure at least one more evangelist for this work.

"At our last communion service in Niigata seven united with the church, a prominent judge and his wife being among the number. Eighty persons have been baptized by Mr. Hori during the year that he has been working here.

"We are feeling quite encouraged about the school work now. The Boys' School is in a prosperous condition. Mr. Matsumura's return has put new life into it, and the clearing off of the heavy debt that has been such a burden to the school is a cause for special rejoicing; Mr. Kato, the President, giving 1,500 en for this purpose. Mr. Abe has also secured the same amount in his tours throughout the province, and has aroused much interest in the school wherever he has gone."

Mr. Pedley refers in the same tenor to the encouraging outlook at Niigata:—

"The Boys' School has an attendance of 165, and has at its head Mr. Matsumura, who led it out of its difficulty two and a half years ago. He has also consented to superintend the Girls' School, and although the attendance there is very small—about thirty—yet the spirit of the school is better than last term. Miss Harwood's coming has rejoiced us all, and she will prove a good addition to the work."

#### A FEW TENS IN CENTRAL JAPAN.

Mr. Pettee sends a somewhat fuller account of the meeting at Takahashi, to which allusion was made in a letter of Mr. White given in the last *Herald*:—

"Takahashi church is just ten years old. It took a day this week to celebrate the event, and a very pleasant occasion it was. The other six churches in our field were there by representation, while Mr.

White and myself stood for the station, the mission, and America.

"The church has grown from the seven baptized founders to a grand total of 342 members, some 230 at the present time; has sent out one daughter church, two prominent Christian preachers, and several other workers; indirectly sustained a Girls' School, with a present membership of eleven times ten; interested itself in missionary work in surrounding villages, and built for itself a church home, in semi-foreign style, which is one of the most attractive and prominent buildings in that hill town of 2,000 houses. A hymn, written for the occasion and set to a Japanese tune, was sung by the schoolgirls.

"The church has seen much persecution. On the flower-table stood a stone weighing four pounds, which was thrown against the preaching-place seven years ago, doing considerable damage. On its sides, in bold Chinese characters, are the date of its arrival in the church and the words, 'Hakugwai Ishi (Persecution Stone).' Other stones contributed in a similar manner were used as underpinning at the erection of this tasty building.

"On the following day was held the annual meeting of the churches of this Association. Its earnest and practical spirit was a chief feature of the occasion. After discussing the relative claims of three or four needy places where work should be taken up at once, a unanimous vote was reached, giving the first position to the old castle town of Mihara, in Bingo. This falls in line with the wish of the station. A man will be put there within a month. The preachers present organized a Ministers' Club, to meet twice a year, and arranged for the beginning of a much-needed library for their mutual use. Half the books are to be in Japanese and half in English. Contributions of ten fresh commentaries and ten volumes of sermons by the best preachers are hereby solicited for this worthy object.

"But the feature of this whole glad occasion is yet to be mentioned. What might be called a Salvation Army com-

pany marched up to Takahashi from here—a distance of thirty miles—and stormed the town with paper bullets in the shape of tracts on salvation. Said company consisted of twenty-five orphans from the Asylum, twelve members of our Boys' School, and a few others. They started at 2 A.M., marched in military style, headed by six buglers, and carried large, colored flags—black, red, and white; thus preaching a pictorial sermon along the way on 'Sin,' 'A Suffering Saviour,' and 'Salvation.' Besides attending the meetings, they distributed over 2,000 tracts printed by the orphans; visited nearly every one of the 2,000 houses in town, and held outdoor preaching services at eight different points. Though slightly sensational, the whole thing was conducted with the utmost decorum and seriousness, and cannot fail to have good results. At the urgent solicitation of the townspeople they remained a day after the close of the regular meetings and held a four hours' service in a packed house, where the large audience was melted to tears by the simple speeches of those Christian orphans.

"At the dinner in the park on the last day, while others were eating their cold rice, fish, mushrooms, and lotus roots, Superintendent Ishii, of the Orphanage, arose and—after showing to the audience the first child whom he adopted four years ago, and who thus became the beginning of this present family of 134 children, and telling the boy's most pathetic story—made an eloquent plea for the establishment of an industrial enterprise, to give employment and the gospel simultaneously to the needy poor. At an after-meeting of thirty-one enthusiasts the subject was further discussed, and it was voted to hold still another meeting in Okayama to devise, if possible, some practicable scheme for working the idea. It is a most worthy and timely movement and, best of all, is thus far in safe hands.

"Speaking of Mr. Ishii and his Orphanage, have I written you that two of his longed-for ten cottages are now going up? The children there seem to grow busier

and better every day. The Asylum has recently received its largest single gift. A Japanese evangelist between here and Kōbe has given all his property to the Orphanage. It consists of farm property fifty miles from here, and is valued at \$1,880, though carrying a mortgage of \$160. This man thus gives his all, because he is at one with Mr. Ishii in plans to work for the common people.

"One country church in this region has ten candidates for baptism, and two other churches combined have a similar number. The Christian women of this city, organized as a Woman's Improvement Society, held their monthly meeting, a few days ago, here with Mrs. Pettee. There were twenty-seven present, and they voted, amid much enthusiasm, to place a copy of the Japanese temperance magazine in the hands of each of the 500 school-teachers in this Ken.

"With the evangelists and the orphans and the women hard at work, something ought to be accomplished in this region."

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### *Mission to Mexico.*

#### A CHAPEL FOR ONE HUNDRED DOLLARS.

MR. AND MRS. EATON have returned to Chihuahua after a brief visit in the States, and from that city Mr. Eaton writes, January 1:—

"In this region of generally high prices we cannot compete with China, India, and the rest, in the line of economical construction of buildings. But one has just been erected whose story is worth telling. It stands near one of the public school buildings in El Paso, Texas, and amongst the humble dwellings of a colony of Mexicans, who seek to better their fortunes within the limits of the larger republic. Of these families, a number belong to churches connected with the American Board; but they cannot attend regularly the services on the Mexican side of the river, because of the distance and the toll charged on the international bridge.

"However, the need was met by the Home Missionary Society, which has com-

missioned Mr. Gordon Birlew to labor with this people while he is pursuing his studies in the Juarez theological school. With money advanced on rent account material was purchased, and the Mexicans set to work under Mr. Birlew's direction, with the result of securing a building of sun-dried brick, that has a flat roof, board floor, glazed windows, two hanging lamps, and ten long benches that will seat over sixty people. It stands on leased land, for which a ground rent of but one dollar per month will be paid.

"Two weeks ago the service of dedication was held, shared by two foreign missionaries and the native pastors of the two Mexican Methodist churches in the city. Both of these extended a most cordial welcome to the new enterprise, which furnishes a 'home' for the wanderers and a new centre of beneficent influence. The same kind of Christian work is needed on both sides of the Rio Grande; and it is beautiful to see the 'Home' and 'Foreign' boards helping one another to do this in perfect harmony."

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## Notes from the Wide Field.

### CHINA.

THE SECTS OF CHINA.—*The Chronicle* of the London Society for December contains a note from Rev. Jonathan Lees, of Tientsin, in reference specially to the Mi-mi sect, in which he expresses some thoughts in regard to the origin of these organizations. They are known to be widespread and often to be very objectionable. The government seeks to suppress them and lives in constant fear of them. Some favorable impressions that Mr. Lees expresses concerning them will be a surprise to many: "My impression is that they are in their essential nature religious—blind goings out of the heart toward the unknown God and the unseen heaven. It seems to be agreed (so far as I can learn) that the origin of all is a common one, and that the various names are simply those which have from time to time been adopted to escape persecution. They speak of the sect having arisen about the second century B.C. I fancy that few of them really know much about it. All sorts of odd fragments of the great national faiths seem jumbled together in their liturgies. But there does not seem to be any image-worship in their present ritual. Amid the almost utterly unintelligible mystical formula they repeat are names which seem applicable only to the true God. The worship is said to consist mainly in elaborate physical movements, and the endless repetition of rhythmical sentences of no very clear meaning. But two or three points have greatly interested me in talking with those I have met. One is their (for Chinese) unusual sense of sin, which they say they are seeking to get rid of; another, that the great object of desire is the attainment of *future blessedness*, whether in heaven or in some future earthly state. With many, notions of transmigration are mixed up with this. But in any case the good they hope for and the evil they fear is a *recompense* for the life of the present. In other words, conscience is at work among them; and, finally, the greatest merit is attached to efforts to save others by getting them to enter the sect and live according to its rules. There are the greatest rewards hoped for from this work for others. It is needless to point out the value of the presence of such ideas, in however imperfect a form, in the minds of the people. Nor can it be otherwise than that the most truly religious spirits may be looked for among these sectaries, who show more reverence and earnestness than any class I know. The Christian Church ought to win some of its brightest converts from their number."

### NEW HEBRIDES.

THE NEW HEBRIDES MISSION.—It was in 1848 that the first missionary settled in the New Hebrides group, but prior to that time missionary work had been done among

the islands by missionaries from Tahiti and the Samoan group. In a recent letter Rev. Mr. Lawrie, who resides at Aneityum, and who is aided by over thirty native helpers, speaks of the work within the group as follows:—

“After an existence of fifty years, the New Hebrides Mission is being prosecuted with a spirit and vigor greater than has ever been known before. There are seventeen principal stations occupied by European missionaries, and five times that number of branch stations occupied by native evangelists or teachers. During the last two years portions of the Word of God have been translated and printed in *nine* different languages. That does not mean mere dialects, but distinct languages, each as unintelligible to those who do not speak it as French is to an Englishman.”

Mr. Lawrie reports that a more permanent class of buildings, with corrugated iron roofs and board walls, is being built. One great difficulty in reference to the evangelization of the group is the number of languages. Portions of the Bible have now been published in fifteen distinct languages.

A LETTER in *The New Zealand Presbyterian* from Mr. Smail, on the island of Epi, one of the New Hebrides group, dated August 2, gives some interesting facts. Mr. Smail's station is in the interior of the island, among hills 600 or 700 feet above the sea. There is a growing Christian sentiment against the old heathen festivals, the dancing and *kava*-drinking, and especially against the fightings which have so sadly reduced the number of people. Peace had been proclaimed and all old quarrels were declared to be “off.” The arrows which they use for birds and fish the people would not sell at all, but their poisoned arrows and charms, which were formerly used in their wars, they were quite ready to dispose of. But all these islands of the Pacific are suffering from the “labor traffic,” which is taking away the young and strong for what is practically slavery in other parts of the world.

#### AFRICA.

UGANDA.—The latest tidings from this interior post were dated July 14. The native lay evangelists, who were set apart in January last, are working well. Two of the French missionaries had lately died. The translation of the Acts of the Apostles had been completed. Mr. Walker, one of the missionaries, writes that he “cannot imagine happier work” than that in which he is engaged. He thinks that the present population of Uganda does not exceed 200,000, and that the Roman Catholics outnumber the Protestants four to one. In November Captain McDonald, of the Royal Engineers, left London in charge of the expedition of the British East Africa Company to make a preliminary survey for the proposed railway to Victoria Nyanza. Friends of the Church Missionary Society, but not the Society itself, are seeking to raise \$75,000 in aid of the British East Africa Company's scheme for retaining its hold upon Uganda. The company itself pledges some \$100,000, and in this way it is believed that the company can hold on to its interior posts till the question of the proposed railway is settled.

THE NEW LOVEDALE.—Dr. Stewart and the pioneer exploring missionary party seeking to establish the “New Lovedale,” somewhere in the interior of Eastern Central Africa, left Mombasa on the eighteenth of September for the interior. They had 200 porters, and the caravan when on the march was more than a mile long, moving at the rate of from eight to ten miles a day. When last heard from, October 9, the whole party were in excellent health and spirits.

THE CONGO BALOLO MISSION.—This mission, recently commenced under the direction of Mr. and Mrs. H. Grattan Guinness, is apparently in a prosperous condition. The son of the director, Dr. Harry Guinness, is now on a visit to the mission, and he makes a favorable report of the situation. As a physician, he affirms that

missionaries might live in Balololand indefinitely, if they could secure an annual rest and change such as they have at home. While he finds most of the Balolo people ready to receive missionaries, he has witnessed some of the fierce cruelties of which we occasionally get reports from Africa. For instance, he writes of a village which he passed one day, having perhaps thirty or forty people, buying fish of them, and witnessing their contented and peaceful life. A few days after, passing the same place, he found the village destroyed by fire, and learned that the N'gombe, a powerful and warlike tribe, had made a raid on the village and killed most of the people. That night, while the doctor and his companions were about retiring, an alarm was raised, and on going out they found the headless trunk of a little boy, apparently about ten years of age. The prowling N'gombe had cut off the lad's head, taking it to decorate the entrance of their town, and mutilated the body in the most atrocious manner. Dr. Guinness speaks in the highest terms of the services of Mr. Lothaire, the humane and brave representative of the Congo Free State, who was exerting himself to the utmost to suppress intertribal wars and the forms of slavery which are found along the Congo.

**THE KATANGA COMPANY.**—A dispatch from Loanda announces that Msidi, king of the Garenganze Country, where Mr. Arnot established his mission, has submitted himself to the Congo Free State government. His domains lie within the limits assigned to that State by the Berlin Conference of European Powers. Some time since he was approached by an agent of the British South Africa Company, but declined to make any treaty with it. The Congo Free State has accorded to "The Katanga Company" the right of exploring the territories of the upper Lomami and Loualaba, and this company, in agreement with the Upper Congo Company, is establishing the Commercial Syndicate of Katanga, for the trade in ivory and caoutchouc, in the basin of these two rivers. M. Hodister, the well-known traveler, will take direction of the syndicate. He will have twenty European agents under his orders. A part of the expedition left Antwerp last October; the remainder followed in November.

**ALGIERS.**—Rev. Dr. E. J. Ekman, Superintendent of Missions of the Swedish Free Churches, has just returned to Stockholm, from a visit to the missions of the Free Churches in Algiers. In a letter to the *Svenska Morgonbladet* he says: "The Swedish *Missions förbundet* has here two workers: Dr. Nyström and Mr. Tuff, who, aided by their wives, work among the French population as well as among the Arabians and Jews. Dr. Nyström is engaged in translating certain parts of the Bible into the Arabian dialect spoken here. He hopes to publish in the course of 1892 the Psalms, the Gospels of Luke and John, and the Epistle to the Hebrews. The workers of the other missionary societies are looking for a rich blessing from Dr. Nyström's work, as they will be able to distribute the Bible among people who walk in the darkness of unbelief and superstition."

#### EGYPT.

**REFORMS AMONG THE COPTS.**—The United Presbyterian Church of America is doing most excellent work in Egypt, and one of its missionaries, Dr. Watson, reports that there is an interesting movement now in progress among the ancient Christian sect of the Copts, numbering about 350,000. The Copts are in culture and education quite in advance of the people about them, and some of the best men have formed societies for benevolent purposes. They are strongly protesting against the superstitions and corruptions of their old church. The priests are ignorant and lazy. Dr. Watson says that not one in a hundred can read the vernacular correctly; they spend their time in mumbling masses for the dead. But the reformers, as they may be called, have rejected many doctrines and practices of the old church, such as worshiping of pictures, the confessional, and the intercession of the saints. In some churches the

pictures have been removed and the Arabic language is used instead of the old Coptic, which is not understood by the people. Some of the meetings of these reformers differ little from those which are held in the Protestant congregations. The missionary evangelists and preachers are welcomed and frequently make addresses. The new movement, which is not political but has a deeply religious character, gives promise of great good and stimulates hope for the evangelization of Egypt.

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## Miscellany.

### BIBLIOGRAPHICAL.

*In Brightest Asia.* By Henry C. Mabie, D.D. Boston: W. G. Corthell. 4to, pp. 175.

Before assuming his duties as Home Secretary of the American Baptist Missionary Union, Dr. Mabie made a tour of their mission fields, especially in Asia, visiting some 200 of their missionaries. His impressions are presented in an attractive and beautifully illustrated volume, which is at once an exciting book of travel, an encouraging view of missions, and a treasury of fresh information concerning the heathen world. While it aims to give but glimpses or sketches of the scenes and work surveyed, they are from the point of view of an American pastor, are interesting, and calculated to deepen the missionary spirit.

*The Preacher and his Models.* The Yale Lectures on Preaching, 1891. By the Rev. James Stalker. New York: A. C. Armstrong & Son.

This volume is marked by the excellencies which have made Dr. Stalker's *Life of Christ and Life of St. Paul* so popular. The style is beautifully clear and the treatment of the theme suggestive and profoundly evangelical. The lectures are upon the preacher as a man of God, as a patriot, as a man of the Word, as a false prophet, as a man, as a Christian, as an apostle, and as a thinker. Admirable as this division is, we venture to suggest that there is one other topic which might

well be made the basis of a special lecture, namely, the preacher as a missionary, taking thus into account the relations of the minister, whether at home or abroad, to the wide Kingdom of God throughout the world. But we rejoice greatly in the volume as it is, and are confident that it will prove an intellectual and spiritual tonic to all who peruse it.

*Romans Dissected.* A new critical analysis of the Epistle to the Romans. By E. D. McRealsham. New York: Anson D. F. Randolph & Co.

Here is the keenest bit of satire that the controversy over "Higher Criticism" has yet evoked. It is a veritable Damascus blade, slicing off a head with such nicety that the victim enjoys the sensation. The author has applied the canons of the destructive critics of the Pentateuch to the Epistle to the Romans, and with most elaborate and particular analysis of each phrase and word discovers in this writing, hitherto of acknowledged genuineness, the work of four separate authors, whom he designates as G<sup>1</sup>, G<sup>2</sup>, J. C., and C. J. The careful presentation of the argument and the tone of candor heighten the effect of this covert attack on rationalistic criticism. "Higher Criticism" will find a rewarding field of operation in studying the author's name, which can be made to disclose the well-known and honored signature of a former professor in one of our theological seminaries.

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## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For colleges, seminaries, and all schools of Christian learning at home and abroad: that these institutions on mission ground may be kept true to the evangelical purpose for which they were founded; that the thousands of pupils now in training in them may bear the light of the gospel which they have received to their countrymen; and for educational institutions at home, that they may raise up a great company of devoted men and women who shall use the treasures of wisdom and knowledge they are gaining for the advancement of Christ's kingdom throughout the world.

## ARRIVALS AT STATIONS.

- October 17. At Lin Ching, North China, Rev. Franklin M. Chapin and wife.  
 November 17. At Prague, Austria, Rev. John S. Porter.  
 November 18. At Tientsin, North China, Miss V. C. Murdock, M.D.  
 December 3. At Madura, India, Rev. J. E. Tracy and wife.  
 December 4. At Constantinople, Miss Fannie E. Griswold.  
 December 7. At Bardezag, Western Turkey, Rev. Robert Chambers and wife.  
 December 22. At Samokov, Bulgaria, Rev. E. B. Haskell and wife.

## DEATHS.

- November 22. At Foochow, China, Mrs. H. Jennie, wife of Hardman N. Kinnear, M.D.  
 (See page 43.)  
 January —. At Smyrna, Turkey, Mrs. Cornelia C., wife of Rev. Lyman Bartlett. The telegram announcing Mrs. Bartlett's death was received at Boston, January 4. (See page 45.)

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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Story of the Cesarea station. (Page 53.)
  2. Twenty-five years at Malatia, Eastern Turkey. (Page 64.)
  3. Greek villages of Western Turkey. (Page 62.)
  4. A Hindu official's ideas of Christianity. (Page 65.)
  5. Items from Africa. (Page 73.)
  6. Encouraging incidents at Foochow, China. (Page 66.)
  7. A church dedication in Northern Japan. (Page 68.)
  8. Growth at Niigata. (Page 69.)
  9. Ten years' life of the church at Takahashi. (Page 70.)
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## Donations Received in December.

## MAINE.

<b>Cumberland county.</b>	
Gorham, 1st Cong. ch., of which	
10 for Africa,	68 82
Minot Centre, Cong. ch. and so.	34 00
Portland, 4th Cong. ch.	21 00—123 82
<b>Franklin county.</b>	
Farmington Falls, Cong. ch. and so.	10 00
<b>Hancock county.</b>	
Castine, Christmas gift, Mary and	
Margaret J. Cushman,	5 00
Orland, Miss'y Soc'y of 1st Cong. ch.	6 23—11 23
<b>Oxford county.</b>	
Norway, Cong. ch. and so.	5 00
<b>Penobscot county.</b>	
Bangor, Central Cong. ch., 100;	
Hammond-st. Cong. ch., 63.90,	163 90
Hampden, Cong. ch. and so., 4.50;	
A friend, 5,	9 50—173 40
<b>Fiscataquis county.</b>	
Brownville, A. R. Ryder,	1 00
<b>Union Conf. of Churches.</b>	
Harrison, Cong. ch.	10 00
North Bridgton, Cong. ch.	20 00—30 00
<b>York county.</b>	
Kennebunkport, Cong. churches,	23 00
York Corner, ad Cong. ch.	5 75—28 75
	383 20
<b>Legacies. — Ellsworth, Miss Lucy L.</b>	
Phelps, by Annie C. Emery, Ex'r,	75 00
	458 20

## NEW HAMPSHIRE.

<b>Cheshire county.</b>	
Swansey, Cong. ch. and so.	14 00
<b>Coe county.</b>	
Colebrook, Cong. ch. and so.	5 00
<b>Grafton county.</b>	
West Lebanon, Cong. ch. and so.	50 00

<b>Hillsboro county.</b>	
Greenfield, Cong. ch. and so.	16 00
Hancock, Cong. ch.	25 00
Manchester, 1st Cong. ch.	81 90
Milford, 1st Cong. ch.	17 00
Nashua, 1st Cong. ch., 90; Pilgrim	
Cong. ch., to const. MARY E.	
EMERSON, H.M., 102.61,	192 61
New Ipswich, Cong. ch. and so.	4 47—336 98
<b>Merrimac county.</b>	
Concord, 1st Cong. ch., with other	
dona., to const. Wm. H. DURANT	
and Mrs. CHARLES A. ROBINSON,	
H. M.	125 79
Dunbarton, Cong. ch. and so.	28 00
Franklin, Cong. ch. and so.	15 00
Hopkinton, Cong. ch. and so.	21 00
Pittsfield, Cong. ch. and so.	26 06—215 85
<b>Rockingham county.</b>	
Exeter, "X. Y. Z." of 1st Cong. ch.	15 00
Hampton, Cong. ch. and so.	9 65
Hampstead, Cong. ch. and so., add'l,	21 50—46 15
<b>Strafford county.</b>	
Great Falls, 1st Cong. ch.	20 00
Laconia, Cong. ch. and so.	75 00
Sanbornton, Cong. ch. and so.	53 70—148 70
	816 68
<b>Legacies. — Walpole, Rev. Thomas</b>	
Bellows, by J. W. Knight, Ex'r,	
add'l for rent, 60, less taxes, etc.	35 25
	851 93

## VERMONT.

<b>Bennington county.</b>	
Bennington, ad Cong. ch.	128 44
<b>Caledonia county.</b>	
Peacham, Cong. ch. and so.	48 00
St. Johnsbury, North Cong. ch.	10 00—58 00
<b>Chittenden county.</b>	
Essex Junction, Cong. ch. and so.	17 00
Richmond, Cong. ch. and so., 50;	
Friends, 30,	80 00—97 00

Grand Isle county.	
South Hero and Grand Isle, Cong. ch. and so.	15 20
Lamoille county.	
Jeffersonville, Cong. ch. and so.	9 25
Marshfield, Christmas thank-offering from J. F. W. and family,	5 13—14 38
Orange county.	
Bradford, Cong. ch. and so.	25 00
Thetford, 1st Cong. ch.	6 67—31 67
Orleans county.	
Craftsbury, A friend,	15 00
Washington county.	
Northfield, Cong. ch. and so.	16 29
Waterbury, Cong. ch. and so.	8 91—25 20
Windham county.	
Bellows Falls, Cong. ch. and so.	33 47
Brattleboro, Cong. ch. and so., m.c.	20 61
Jamaica, Cong. ch. and so.	5 00
Sarton's River, Mrs. M. J. C.	1 00
West Brattleboro, Cong. ch. and so.	39 93
Westminster, Cong. ch. and so.	20 40—120 41
Windsor county.	
Bridgewater, Friends,	45 00
Royalton, 1st Cong. ch., add'l,	7 93—52 93
	558 23
<i>Legacies.</i> —Tunbridge, Miss Jerusha S. Tracy, by E. F. Howe, Ex'r,	166 66
	724 89

## MASSACHUSETTS.

Barnstable county.	
Dennis, Union Cong. ch.	5 20
Falmouth, 1st Cong. ch.	36 83
Harwich, Cong. ch. and so.,	10 00
Orleans, Cong. ch. and so.,	4 00
Truro, Cong. ch. and Sab. sch.	8 40
West Barnstable, Cong. ch. and so.	5 00
Yarmouth, 1st Cong. ch.	50 00—119 43
Berkshire county.	
Becket, C. B. Ferry,	5 00
Curtisville, Friends,	23 00
Great Barrington, Rev. T. A. Hazen,	10 00
Lenox, Cong. ch. and so.	9 50
New Marlboro, 1st Cong. ch.	2 00
Pittsfield, South Cong. ch.	28 54
Sandisfield and Montville, Friends, by Miss Fannie Farrar, Chicago,	5 00
Stockbridge, Cong. ch. and so.,	154 29
189.99; A lady friend, 5,	41 87
Williamstown, 1st Cong. ch.	4 00—283 20
Windsor, A friend,	
Bristol county.	
Attleboro, ad Cong. ch.	117 90
Berkley, Ladies' Cent. so.	10 00—127 90
Brookfield Association.	
Brimfield, ad Cong. ch.	8 07
Brookfield, Cong. ch. and so.	5 00
Dudley, 1st Cong. ch.	20 78
Globe Village, Evan. Free so.	22 88
North Brookfield, 1st Cong. ch.	48 84
Warren, Cong. ch. and so.	60 00
West Brookfield, Cong. ch. and so.	22 75—188 32
Dukes and Nantucket counties.	
Edgartown, Cong. ch. and so.	8 91
Essex county.	
Andover, West Cong. ch.	38 02
Lawrence, Lawrence-st. Cong. ch., toward support of nat. preacher in Japan,	25 00
North Andover, Cong. ch. and so.	50 00—113 02
Essex county, North.	
Newburyport, North Cong. ch.	38 00
Essex county, South.	
Beverly, Dane-st. Cong. ch., m. c.	6 87
Lynn, 1st Cong. ch.	50 00
Manchester Cong. ch. and so.	47 00
Rockport, 1st Cong. ch.	22 88
Swampscott, 1st Cong. ch.	36 00—166 75
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
East Northfield, Rev. F. J. Ward, for Japan,	15 00
Greenfield, ad Cong. ch., with other dona., to const. FRANCIS AMOS RUGG, H. M.	90 52
Montague, 1st Cong. ch.	25 00
Whately, Cong. ch. and so.	40 00—170 52

Hampden county.	
Blandford, Cong. ch. and so.	37 40
Chicopee, 1st Cong. ch.	71 50
East Longmeadow, Cong. ch. and so.	10 00
Holyoke, ad Cong. ch., 95.37; Mrs. Mary E. Rust, 1,	96 37
Longmeadow, Cong. ch. and so.	50 20
Mittineague, Cong. ch. and so.	29 67
Monson, Cong. ch. and so.	24 12
Palmer, 1st Cong. ch., 5.79; Union Evan. ch., 24.12,	29 91
South Hadley Falls, Cong. ch. and so.	13 57
Springfield, Olivet ch., with other dona., to const. Mrs. NELLIE WINTER BARSTOW, H. M., 41; Memorial ch., 55.10,	96 10
Westfield, 1st Cong. ch., 273.72; ad Cong. ch., 118.67; A friend, 1,	393 39—852 23
Hampshire county.	
Cummington, Mrs. C. E. Porter,	5 00
Easthampton, Payson Cong. ch.	207 63
Enfield, Cong. ch. and so.	8 85
Hadley, 1st Cong. ch.	28 46
Hatfield, Mrs. Painting,	2 00
Northampton, Benevolent so. of Edwards Cong. ch., 14.64; H. L. Edwards, 10, "M.", 2,	26 64—278 58
Middlesex county.	
Bedford, A friend,	3 00
Cambridgeport, Wood Memo. ch., 50.55; Pilgrim Cong. ch., of which 10.22 m. c., 75.36,	125 91
Framingham, Plymouth Cong. ch. and so.	100 00
Holliston, Cong. ch. and so.	114 00
Lexington, Hancock Cong. ch.	27 86
Malden, 1st Cong. ch.	127 00
Newton, Eliot ch., of which 700 for Tottori, Japan,	1,111 43
Newton Centre, 1st Cong. ch.	167 36
Newton Highlands, S. A.	50 00
Reading, Cong. ch. and so.	7 90
Somerville, Winter Hill Cong. ch.	2 00
Stonham, Cong. ch. and so.	50 25
Wakefield, Cong. ch. and so.	78 78
Wilmington, Cong. ch. and so.	19 54
Woburn, 1st Cong. ch., 423.75; No. Cong. ch., 19.05,	442 20—2,427 83
Middlesex Union.	
Fitchburg, Calvinistic Cong. ch.	76 08
Leominster, Cong. ch. and so.	47 50
Shirley, Rev. C. H. Whitney,	50 00—173 58
Norfolk county.	
Brockline, Harvard Cong. ch.	395 03
Cohasset, ad Cong. ch.	58 97
East Milton, Cong. ch. and so.	16 20
Holbrook, Winthrop Cong. ch.	47 71
Hyde Park, 1st Cong. ch.	71 42
Medway, Village Cong. ch.	25 00
Norfolk, Union Cong. ch.	7 00
Norwood, 1st Cong. ch.	57 56
Randolph, 1st Cong. ch., m. c., 6 mos.	78 29
Sharon, Cong. ch. and so.	5 00
South Walpole, Missionary,	2 00
Wellesley, Cong. ch. and so.	121 30
Wellesley Hills, Q.	500 00
West Medway, 3d Cong. ch.	17 00
Wollaston, Cong. ch. and so.	102 27—1,504 75
Old Colony Auxiliary.	
New Bedford, Members of North Cong. ch., for sup. of Rev. and Mrs. F. R. Bunker,	155 56
North Rochester, Cong. ch. and so.	3 22
Rochester, 1st Cong. ch.	30 00
Westport, Friends in Cong. ch.	6 00—194 78
Plymouth county.	
Abington, 1st Cong. ch.	50 40
Bridgewater, Central-sq. Cong. ch., to do., Lewis S. Hopkins, 4,	14 00
Campello, Cong. ch. and so., 100; A friend, for work of Mr. Melicha, Austria, 75,	175 00
Chiltonville, 4th Cong. ch.	16 26
East Bridgewater, Union Cong. ch.	5 26
Hanson, Cong. ch. and so.	6 07
Marshfield, ad Cong. ch.	8 10
Whitman, Cong. ch. and so., to const. Rev. FRANK S. HUMPHREY, H. M.	50 00—325 09



## Suffolk county.

Boston, ad church (Dorchester),	262.77; Union ch., 202.21; Evan-
gelical ch. (Brighton), 184.39;	Berkeley Temple, 179.41; Central
ch. (Jamaica Plain), 24.57;	Park-st. ch., 21; Eliot ch., m. c.,
9.23; An old contribut., 200;	Mrs. Louise J. Byington, 50;
V. W. C. A. of Warren-st.,	toward support of Mrs. E. A.
Bell, 27.25,	1,100 83
Chelsea, 1st Cong. ch., 18.75; 3d	
Cong. ch., 26.11; Miss A. M.	
Dutch, 5,	49 86-1,210 69

## Boston—Summary for 1891:—

Old South church,	7,600 00
do. to Woman's Board,	947 25-8,547 25
Central church,	2,423 14
do. to Woman's Board,	684 03-3,107 17
Park-street church,	2,423 80
do. to Woman's Board,	623 68-3,047 48
ad church (Dorchester),	1,649 03
do. to Woman's Board,	785 22-2,434 25
Shawmut church,	1,157 81
do. to Woman's Board,	954 90-2,112 71
Mount Vernon church,	1,435 22
do. to Woman's Board,	529 23-1,964 45
Union church,	439 19
do. to Woman's Board,	1,173 76-1,612 95
Walnut-ave. church,	834 43
do. to Woman's Board,	737 60-1,572 03
Immanuel church,	905 19
do. to Woman's Board,	264 29-1,169 48
Eliot church,	659 39
do. to Woman's Board,	437 70-1,097 09
Central ch. (Jamaica	
Plain),	425 00
do. to Woman's Board,	433 30-858 30
Phillips church,	136 70
do. to Woman's Board,	379 47-516 17
Berkeley Temple church,	234 76
do. to Woman's Board,	331 38-566 14
Brighton church,	245 61
do. to Woman's Board,	116 00-361 61
Village ch. (Dorchester),	150 06
do. to Woman's Board,	199 25-349 31
Winthrop ch. (Charlestown),	227 11
do. to Woman's Board,	96 00-323 11
Allston church,	56 86
do. to Woman's Board,	193 00-249 86
Highland church,	148 27
do. to Woman's Board,	91 50-239 77
South Evang. ch. (West	
Roxbury),	84 81
do. to Woman's Board,	104 63-189 44
Harvard ch. (Dorchester),	51 50
do. to Woman's Board,	105 95-157 45
Maverick church,	
to Woman's Board,	108 71
1st church (Charlestown),	25 00
do. to Woman's Board,	34 00-59 00
Roslindale church,	21 00
do. to Woman's Board,	34 50-55 50
Trinity ch. (Neponset),	37 07
do. to Woman's Board,	5 00-42 07
Pilgrim ch. (Dorchester),	12 30
do. to Woman's Board,	18 10-30 40
Boylston ch. (Jamaica	
Plain), to Woman's Board,	15 00
Miscellaneous, to A. B.	
C. F. M.,	1,962 08
do. to Woman's Board,	1,017 73-2,979 81
Special, to A. B. C. F. M.,	1,333 00
Legacies, to A. B. C. F. M.,	16,920 83
School Fund, to A. B. C. F. M.,	357 56
	52,367 90

## Worcester county, North.

Gardner, Mrs. S. M. Kimball, soc.;	
Abbie P. Dartt, 1; Justus Dartt, 5,	6 50
Westminster, 1st Cong. ch.,	8 83
Winchendon, North Cong. ch.,	
m. c.,	39 63-54 76
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.,	
Baldwinville, Memo. Cong. ch.,	12 00
Oxford, Cong. ch., with other dona.,	
to const. DANIEL M. HOWE, H. M.,	30 00
Webster, 1st Cong. ch.,	88 00

Worcester, Pilgrim Cong. ch., for  
outfit and passage for Rev. and  
Mrs. E. A. Bell, 20.29; 1st Cong.  
ch., to const. Rev. A. Z. CONRAD,  
H. M., 65; Union Cong. ch.,  
196.40; Piedmont Cong. ch.,  
46.45;

Worcester co. South Conf. of Ch's.	328 14-458 14
Amos Armsby, Tr.,	
Grafton, Cong. ch. and so.,	80 79
Northbridge, Rockdale Cong. ch.,	20 00
Northbridge Centre, Cong. ch.,	
with other dona., to const. LEVI	
R. WHITE, H. M.,	55 00
Saundersville, Cong. ch. and so.,	3 07
Upton, 1st Cong. ch.,	57 00
Westboro, Cong. ch. and so.,	176 63-392 49

9,084 97

## Legacies.—Newburyport, Sophronia

Pearson, by F. A. Howe, Ex'r,	50 00
New Salem, Mrs. Eliza C. Ellis, by	
Daniel Ballard, Ex'r, add'l,	93 75
Newtonville, Abraham W. Grant,	
by William Abbot, Ex'r,	800 00
Peabody, Evelina S. Gilman, by	
Henry W. Gilman, Ex'r,	300 00
Reading, Mary Hartshorn, add'l	
from Reading Sav's Bank,	23 62
Worcester, David Whitcomb, by G.	
Henry Whitcomb, Ex'r, add'l,	5,000 00
Wrentham, Miss Jemima Hawes, by	
Samuel Warner, Ex'r, add'l,	72 00-6,339 37
	15,424 34

## RHODE ISLAND.

East Providence, Newman Cong. ch.,	35 00
Providence, Christmas gift from a	
member of Beneficent Cong. ch.,	10 00
—, S. T. Osborn,	200 00-245 00

## CONNECTICUT.

## Fairfield county.

Black Rock, Cong. ch. and so.,	20 00
East Norwalk, Swedish Cong. ch.,	3 00
Fairfield, Cong. ch. and so.,	50 00
Greenwich, ad Cong. ch., of which	
25.74 for Papal Lands,	359 00
Redding, A friend,	10 00
Ridgefield, 1st Cong. ch.,	38 00
Southport, Cong. ch., 100; do., Mrs.	
Henry T. Bulkley, add'l, 5,	105 00
Stanwich, Cong. ch. and so.,	34 00
Westport, Saugatuck Cong. ch.,	20 07
General coll., West Consociation,	26 93-666 00

## Hartford county. W. W. Jacobs, Tr.

Berlin, ad Cong. ch.,	49 72
Bristol, Cong. and so.,	100 00
Buckingham, Cong. ch. and so.,	9 00
Farmington, 1st Cong. ch., toward	
salary of Mr. Knapp,	100 00
Glastonbury, Extra-Cent-a-Day Band,	25 77
Hartford, Mrs. Mary C. Bemis,	110 00
Manchester, ad Cong. ch.,	100 21
Marlboro, Cong. ch. and so.,	2 35
New Britain, 1st Ch. of Christ,	94 59
Plainville, Cong. ch., to const.	
FRANKLIN P. FRISBIE, H. M.,	124 93
Plantsville, Cong. ch. and so.,	94 43
Poquonock, Cong. ch. and so.,	29 21
South Glastonbury, Cong. ch. and	
Sab. sch.,	6 50
West Avon, Cong. ch. and so.,	5 00
West Hartford, 1st Ch. of Christ,	97 00
West Hartland, Cong. ch. and so.,	2 00
Wethersfield, Cong. ch. and so.,	45 50
Windsor, 1st Cong. ch.,	135 50-1,231 71
Litchfield co. G. M. Woodruff, Tr.,	
Cornwall, ad Cong. ch., to const.	
Rev. JOHN PIERPONT, H. M.,	108 26
East Canaan, Cong. ch. and so.,	4 36
Goshen, Cong. ch. and so.,	155 35
New Milford, 1st Cong. ch.,	215 67
North Woodbury, North Cong. ch.,	10 00
Terryville, Cong. ch. and so.,	56 46
Thomaston, Cong. ch. and so.,	9 30
Winsted, 1st Cong. ch.,	224 69-664 09

Middlesex co. E. C. Hungerford, Tr.	
Centrebrook, Cong. ch. and so., of which 1.31 m. c.	8 99
Chester, Cong. ch. and so.	22 25
Clinton, Cong. ch. and so.	2 67
Deep River, Cong. ch. and so.	62 91
East Haddam, 1st Cong. ch., 39.74; A friend, 2.50.	42 24
Hadlyme, Cong. ch. and so.	16 50
Middle Haddam, Cong. ch. and so.	4 00
Middletown, 1st Cong. ch.	157 49
Millington, Cong. ch. and so.	2 50
Portland, 1st Cong. ch.	46 05
Westbrook, Cong. ch. and so.	32 99—398 59
New Haven county.	
East Haven, Cong. ch. and so.	31 00
Guilford, 1st Cong. ch.	50 00
Madison, Cong. ch. and so.	52 09
Meriden, Centre Cong. ch.	25 00
Millford, 1st Cong. ch., 43.70; A friend, 10.	53 70
New Haven, Centre Cong. ch., m. c., 6.54; Church at Yale Coll., 30; Ch. of the Redeemer (also books to the value of 7), 12; United church, 531.04.	579 58
North Branford, Cong. ch. and so.	24 03
Oxford, Cong. ch. and so.	38 15
South Britain, Cong. ch. and so., add'l.	5 00—858 55
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Grassy Hill, Cong. ch. and so.	32 88
Griswold, 1st Cong. ch.	40 00
New London, 1st ch. of Christ, m. c.	17 59
Stonington, 1st Cong. ch.	8 35—98 82
Tolland co. E. C. Chapman, Tr.	
Ellington, Cong. ch. and so.	111 12
Rockville, Union Cong. ch.	6 22
Somers, Cong. ch. and so.	1 04
Somersville, Cong. ch. and so.	21 77
Stafford Springs, Cong. ch. and so.	11 93
Vernon, Cong. ch. and so., of which 7.66 m. c.	75 00—227 08
Windham county.	
Danielsonville, Westfield Cong. ch.	33 24
Plainfield, 1st Cong. ch., add'l.	11 40
Putnam, 1st Cong. ch., 9.06; 2d Cong. ch., 28.14; Y. P. S. C. E. of do., for support of native preacher, Madura, 60.	97 20—141 93
	4,186 77
<i>Legacies.</i> —Madison, George M. Dowd, by I. Lee Scranton, Adm'r, add'l.	7 50
	4,194 27

## NEW YORK.

Berea, Cong. ch.	2 32
Brooklyn, Tompkins-ave. Cong. ch., 1,000; Ch. of the Pilgrims, add'l, 35; Plymouth Cong. ch., add'l, 53; South Cong. ch., 150.95; Central Cong. ch., of which 200 from John C. Wiswell, to const. Mrs. SALLIE H. LOTTRIDGE and Mrs. MILDORA H. WISWELL, H. M., 2,712.10; Maria L. Roberts, 60.	4,011 05
Buffalo, Pilgrim Cong. ch., m. c.	14 24
Busti, Eli Curtis,	5 00
Canandaigua, 1st Cong. ch.	130 67
Chenango Forks, Cong. ch.	11 20
East Bloomfield, Cong. ch.	28 00
Franklin, Cong. ch.	51 50
Hamilton, Cong. ch.	15 00
Jamestown, A. F. Moses,	25 00
Lysander, Cong. ch., add'l.	3 38
New Lebanon, Cong. ch.	22 50
New York, Pilgrim Cong. ch., 222.73; Broadway Tab. (in part), of which 100 from Wm. Ives Washburn, to const. Mrs. CARRIE W. F. WASHBURN, H. M., 2,686.94; Henry C. Houghton, to const. ELLIS HOUGHTON, H. M., 100; I. M. Andreini, 10; E. L. Champlin, 10; Rev. J. H. Worcester, Jr., D.D., 50.	3,079 67

Norwich, Cong. ch.	127 00
Panama, D. D. Swersey,	5 00
Patchogue, 1st Cong. ch.	42 00
Rocky Point, Cong. ch.	12 20
Smyrna, Cong. ch. and Sab. sch., to const. MURRAY B. BOYDEN, H. M.	100 00
Tremont, Cong. ch.	25 00
Warsaw, Cong. ch.	15 39
Woodhaven, Miss'y Soc. of Cong. ch., for China,	15 00—7,741 06
<i>Legacies.</i> —Bridgewater, Ilura Geer, by Myron A. McKee, Ex'r, add'l.	2,000 00
Brooklyn, Hiram G. Combes, by E. M. Reid, Ex'r, Interest to Sept. 18,	145 09
New York, Sarah Burr, add'l, by Ex'rs,	4,000 00—6,145 09
	13,886 15

## NEW JERSEY.

East Orange, 1st Cong. ch.	39 46
Haddonfield, J. D. Lynde,	50 00
Newark, Belleville-ave. Cong. ch., 97.07; Isaac Ogden Rankin, 1,	98 07
Plainfield, Cong. ch., in part,	210 00
Summit, Central Presb. ch., for salary of "Chuen," care of Rev. D. Z. Sheffield,	60 00—457 53

## PENNSYLVANIA.

Erie, M. W. T., with other dona., to const. Rev. E. S. FISKE, H. M.	22 00
Harford, 1st Cong. ch.	15 30
Philadelphia, Central Cong. ch.	90 70
Phillipsburg, Cong. ch.	3 50
Plymouth, Cong. ch.	17 90
Scranton, Providence Welsh Cong. ch.	28 00
Sharon, 1st Cong. ch.	12 00
Wilkes Barre, Puritan Cong. ch., 10.35; 1st Welsh Cong. ch., 12.00,	22 35—135 75

## MARYLAND.

Baltimore, 2d Cong. ch., 1.75; Mary E. Noyes, 4,	5 75
Frostburg, Cong. ch.	2 60—8 35

## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	21 33
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## ALABAMA.

Talladega, Cong. ch., John Orr,	100 00
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## INDIANA.

Terre Haute, 1st Cong. ch.	60 00
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## MISSOURI.

Breckinridge, Cong. ch.	11 00
Independence, Mrs. Harriet N. Pixley,	2 00
Mine La Motte, Cong. ch.	7 00
Parkville, Arthur S. Cooley,	10 00
Webster Groves, Cong. ch.	50 00—80 00

## OHIO.

Akron, West Hill Cong. ch.	40 00
Brownhelm, Cong. ch.	18 00
Cleveland, Union Cong. ch., 4.25; Jennings-ave. Cong. ch., 5,	9 25
Columbus, 1st Cong. ch., 226.80; Mayflower Cong. ch., 4.75,	231 55
Coolville, Cong. ch.	15 33
Dover, Cong. ch.	7 09
East Liverpool, Rev. H. D. Kitchel,	50 00
Elyria, Cong. ch.	5 00
Geneva, Cong. ch.	17 30
Gibsonburg, S. B. Stilson,	10 00
Hudson, Cong. ch.	9 00
Lafayette, Cong. ch.	15 00
Madison, Centre Cong. ch.	7 52

Newark, Plymouth Cong. ch.	10 00
Norwalk, Cong. ch.	19 02
Oberlin, 2d Cong. ch., 232.15; A friend, for Training school for Mexico, 100; F. W. G., 3.65.	335 80
Ravenna, Cong. ch.	11 27
Springfield, Ella M. Purcell,	5 00
Wakeman, Cong. ch.	12 12
York, Cong. ch.	26 00
"South Eastern Ohio, A friend of Missions,"	500 00—1,354 25

<b>Legacies.</b> — Elyria, Lorenzo Clark, by J. T. Haskell, Ex'r.	1,026 11
Hartford, Melinda Brockway, by U. H. Brockway,	100 00
Mad River, Frances J. Snodgrass, by G. B. Harman, Trustee,	350 00—1,476 11
	2,830 36

## ILLINOIS.

Aurora, 1st Cong. ch.	7 26
Big Rock, Hidden Treasures,	50 00
Brighton, A colored girl,	25
Chesterfield, Cong. ch.	10 71
Chicago, South Park Cong. ch., 118; do., for outfit, etc., of Rev. and Mrs. E. A. Bell, 150; New Eng. Cong. ch., 116.21; Covenant Cong. ch., 2.75; Leavitt-st. Cong. ch., 63.31; 1st Cong. ch., 76.62; Plymouth Cong. ch., 87.70; Union Park Cong. ch., toward outfit and passage of Rev. and Mrs. E. A. Bell, 51.10; Robert W. Patton, for do., 25; Rev. Clayton Welles, for Mrs. Bartlett's work at Smyrna, 25,	715 60
Cragin, Cong. ch.	3 38
Earlville, J. A. D.	25 00
Elgin, 1st Cong. ch.	35 00
Lawn Ridge, John Crawford,	12 20
Morrison, Robert Wallace, to const.	100 00
JOHN N. BAIRD, P. M.	5 00
Morgan Park, Cong. ch., A friend,	236 62
Oak Park, 1st Cong. ch.	3 00
Peoria, Plymouth Cong. ch.	92 33
Quincy, 1st Union Cong. ch.	62 00
Rockford, 2d Cong. ch., of which 100 to const. Mrs. HARRIST P. ROBERTSON, H. M.	8 30
Rollo, Cong. ch.	18 23
Springfield, 1st Cong. ch.	29 30
Sullivan Valley, Cong. ch.	15 00
Tracey, Edward G. Howe,	10 00
Turner, Mrs. R. Currier,	42 54
Wheaton, College ch., 17.54; Ross A. Harris, toward support of native preacher in Madura, 25,	16 58
Winnetka, Cong. ch., for Japan,	7 00—2,064 39
Wyandot, Cong. ch.	

<b>Legacies.</b> — Buda, John F. Hyde, by B. S. Eldridge, Ex'r, in part,	3,000 00
	5,064 39

## MICHIGAN.

Ann Arbor, 1st Cong. ch., 132; A friend in do., 50,	182 00
Casa City, Almon Gilbert,	3 00
Columbus, Rev. W. I. HUNT, to const. self, H. M.	50 00
Detroit, Woodward-ave. Cong. ch.	190 81
Eastmanville, Cong. ch.	1 25
Freeport, A friend,	1 00
Hudson, Cong. ch., 5; 1st Cong. ch., 14.13,	19 13
Jackson, 1st Cong. ch.	187 12
Kalamazoo, Timothy Hudson, New Year's gift,	500 00
Lamont, Cong. ch.	6 37
Litchfield, 1st Cong. ch.	16 45
Michigan Centre, Cong. ch.	3 08
Olivet, 1st Cong. ch.	50 00
Prattville, Rev. W. A. Burroughs,	94
Tecumseh, James Vincent,	10 00
Three Oaks, Cong. ch.	38 47—1,259 62

## WISCONSIN.

Beloit, 1st Cong. ch.	23 57
Bloomington, Cong. ch.	5 31
Brandon, Cong. ch.	17 00
Delavan, Cong. ch.	43 74
Janesville, 1st Cong. ch.	75 00
Plymouth, Cong. ch.	8 00
Potosi, Cong. ch.	30 00
—, A friend, to const. Rev. T. F. MURPHY and F. E. TORIE, H. M.	178 43—381 05

## IOWA.

Creston, H. W. Perrigo,	30 00
Decorah, Cong. ch.	29 00
Doon, Cong. ch.	6 63
Fairfield, Cong. ch.	10 00
Franklin, Cong. ch.	10 00
Hawarden, Cong. ch.	17 85
Independence, Cong. ch.	3 30
Iowa City, Cong. ch.	84 22
Jefferson, D. B. Eells,	10 00
Kellogg, Cong. ch.	7 25
Le Mars, Cong. ch., add'l,	15 00
Monticello, Henry D. Smith, to const. Rev. WILLIAM R. STEWART, H. M.	50 00
Muscatine, Friends,	10 00
Ottumwa, 1st Cong. ch., add'l,	26 00
Rockwell, Rev. and Mrs. Jas. Alderson,	5 00
Tabor, Cong. ch.	9 34
Woodbine, S. E. Hillis,	2 00—325 79

## MINNESOTA.

Freeborn, Cong. ch.	5 10
Medford, Cong. ch.	20 00
Minneapolis, Fifth-ave. Cong. ch., 13.07; Plymouth ch., 91.62,	104 69
Northfield, 1st Cong. ch.	29 66
St. Paul, Pacific Cong. ch.	8 20
Wabasha, Cong. ch.	24 00—191 65

## KANSAS.

Diamond Springs, Cong. ch.	9 99
Hiawatha, Cong. ch.	18 37
Leavenworth, 1st Cong. ch.	10 00
Ossawa, Cong. ch.	11 32—49 68

## NEBRASKA.

Cambridge, 1st Cong. ch.	20 00
Columbus, Cong. ch.	5 00
Friend, German Cong. ch.	3 50—28 50

## CALIFORNIA.

Claremont, Cong. ch.	10 00
San Miguel, Cong. ch.	2 75
Sutter City, Sarah E. Everett,	2 85—15 60

## OREGON.

Forest Grove, Cong. ch.	17 50
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## COLORADO.

Denver, 1st Cong. ch.	104 50
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## WASHINGTON.

Walla Walla, A friend,	20 00
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## SOUTH DAKOTA.

Bethel, Cong. ch.	2 44
Firesteel, Cong. ch.	2 44
Friedensfeld, Cong. ch.	19 91
Hoffnungsberg, Cong. ch.	8 51
Legenthal, Cong. ch.	1 50
Lisbon, Cong. ch.	1 18
Meckling, Cong. ch.	5 00
Mission Hill, Cong. ch.	3 13
Parkston, Zion Cong. ch.	45 00
Valley Springs, 1st Cong. ch.	3 00
Wolf's Creek, Cong. ch.	6 88—98 99

## UTAH.

Salt Lake City, 1st Cong. ch. 38 15

## DOMINION OF CANADA.

Province of Quebec.  
Sherbrooke, E. Hargrave, 10 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

China, Taiku, James Goldsburly, M.D. 50 00  
England, Chigwell, Mrs. Gellibrand, 50 00—100 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.For several missions in part, 9,714 23  
For allowances to missionaries in this country for the year, 4,491 17  
For outfits and traveling expenses of new missionaries to their missions, 5,984 71  
For salaries of new missionaries to Dec. 31, 1891, 1,927 82-23,117 93

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

Of which 50, balance outfit for Miss Nina Stewart, 1,150 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Summer Hill, Miss Barrett's Sab. sch. class, 2 50  
NEW HAMPSHIRE.—Gilsom, Cong. Sab. sch., 8.10; Hampstead, Cong. Sab. sch., 20.32; Sanbornton, Cong. Sab. sch., 42; Tilton, Boys' Mission Circle for theol. student in the Doshisha, 25; West Lebanon, Cong. Sab. sch., 15; Y. P. S. C. E., 13.50, 133 01  
VERMONT.—Burlington, Y. P. S. C. E. of College-st. Cong. ch., for support of native preacher, Madura, 10; Chelsea, Cong. Sab. sch., toward support of theol. student, Marash, 13.68; South Hero, Cong. Sab. sch., 17.30; West Charleston, Cong. Sab. sch., 9.50, 50 48  
MASSACHUSETTS.—Boston, Y. P. S. C. E. of Phillips ch., 20; Cohasset, Y. P. S. C. E. of 2d Cong. ch., 3.60; Danvers, Maple-st. Y. P. S. C. E., 25; Easthampton, Sab. sch. scholar, for South Africa, soc.; Easton, Y. P. S. C. E., for student in Japan 6.25; East Milton, Y. P. S. C. E., for pupil in Ceylon, 14; Fitchburg, Y. P. S. C. E. of Rollstone Cong. ch., for education of theol. student, Marash, 20.80; Gardner, Y. P. S. C. E. of 1st Cong. ch., 100; Hadley, 1st Cong. Sab. sch., 18.15; Haydenville, Cong. Sab. sch., for student in the Doshisha, 25; Hopkinton, Y. P. S. C. E., 22.88; Hyde Park, 1st Cong. Sab. sch., 15; Monson, Mrs. M. E. Tufts' Sab. sch. class, for pupil in Turkey, 17.50; Northbridge, Y. P. S. C. E., 8.62; North Brookfield, Extra-cent-a-dayBand, to support pupils in High sch. and in Girl's Boarding sch., Mardin, 25; Plympton, Extra-cent-a-day Band of Cong. ch., 11; Winchester, 1st Cong. Sab. sch., for support of two pupils in High sch., Ceres, 50; Worcester, Salem-st. Y. P. S. C. E., 13; do., Extra-cent-a-day Band of Union Cong. ch., 28.96; Sab. sch. of do., 24.79, 460 05  
RHODE ISLAND.—Central Falls, Y. P. S. C. E. of Cong. ch., for pupil in China, 8; Peace Dale, Y. P. S. C. E., for pupil at Errorum, 10, 18 00  
CONNECTICUT.—Columbia, Cong. Sab. sch., with other dona., to const. EDWARD P. LYMAN, H. M., 20; Middle Haddam, Mission Band, 6; New Britain, Standard Bearers, 24.32; New London, 2d Cong. Sab. sch., for school at Harpoor, 10; Somers, Y. P. S. C. E., 2, 62 38  
NEW YORK.—Fairport, Cong. Sab. sch., 13.37; Harmony, Willing Workers, 7.50; Middletown, Y. P. S. C. E. of 1st Cong. ch., 3.06; Mt. Sinai, Y. P. S. C. E., 20; New York, Sab. sch. Missy Soc. of Olivet Cong. ch., 50; North Evans, Cong. Sab. sch., 10.10; Northville, Cong. Sab. sch., of which 25 for pupil in High school, Errorum, 38.15; Norwich, Cong. Sab. sch., for Sab. sch. in China, 25; Ogdensburg, 1st Cong. Sab. sch., 1; Otto, Mrs. E. M. Pool's class, for Madura, 10, 168 18  
PENNSYLVANIA.—Allegheny, Miss Cawley, for student, Madura, 7.50; Braddock, 1st Cong. Sab. sch., 6.11, 13 61  
MARYLAND.—Baltimore, Canton Cong. Sab. sch., 3 00  
MISSOURI.—Kansas City, Y. P. S. C. E. of 1st Cong. ch., for Japan, 16; Kidder, Y. P. S. C. E., 5; St. Joseph, Y. P. S. C. E. of Tab. Cong. ch., 3.75, 24 75  
OHIO.—Cleveland, 30.43; Elyria, Y. P. S. C. E. of 1st Cong. ch., for scholar at Tung Cho, care of Rev. D. Z. Sheffield, 30, 60 43  
ILLINOIS.—Huntley, Y. P. S. C. E., 5; Princeton, Y. P. S. C. E., 10; Sterling, 1st Cong. Sab. sch., 4.91; Stillman Valley, Y. P. S. C. E., 5.24, 25 15  
MICHIGAN.—Detroit, Mt. Hope Cong. Sab. sch., 14.29; New Haven, Cong. Sab. sch., 3.25, 17 54  
WISCONSIN.—Ripon, Cong. Sab. sch., 7 69  
IOWA.—Ionia, Cong. Sab. sch., Talent money, 20; Monson, Junior Y. P. S. C. E., for China, 1.75; Newburgh, Cong. Sab. sch., 2.97; Storm Lake, Cong. Sab. sch., 1.78; Stuart, Y. P. S. C. E. of Cong. ch., for Japan, 1, 27 50  
MINNESOTA.—Cannon Falls, Cong. Sab. sch., 5; Minneapolis, 1st Cong. Sab. sch., 9.55; Y. P. S. C. E. of 5th-ave. Cong. ch., 7; New Ulm, Y. P. S. C. E., 16.65; Rochester, Y. P. S. C. E., 25.64; Sauk Centre, Cong. Sab. sch., 3.30; Wabasha, Cong. Sab. sch., 3.34; do. Y. P. S. C. E., 2.95, 73 43  
KANSAS.—Bloomington, Cong. Sab. sch., Infant class, 95  
NEBRASKA.—Fairmont, Birthday box, Cong. Sab. sch., 3.55; Fremont, Cong. Sab. sch., 11, 14 55  
WYOMING.—Cheyenne, Y. P. S. C. E. of 1st Cong. ch., 2 50  
1,165 64

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—, A friend, 10 00  
MASSACHUSETTS.—Great Barrington, Cong. Sab. sch., 14 03  
CONNECTICUT.—Haddam, Cong. Sab. sch., 5; New Haven, United Church, 30; do., College-st. Cong. Sab. sch., 20; New London, 2d Cong. Sab. sch., 20, 75 00  
NEW YORK.—Buffalo, 1st Cong. ch., for Mrs. Logan, 50; East Bloomfield, Cong. Sab. sch., 24.31; North Walton, Cong. Sab. sch., 11.35; Oswego, Cong. Sab. sch., 10, 95 66MARYLAND.—Baltimore, Mary L. Pendleton, 10  
OHIO.—Mansfield, "Children's hour," 10 00  
MICHIGAN.—Detroit, Mt. Hope Girls' Club, 1 00  
WISCONSIN.—La Crosse, Cong. Sab. sch., for running expenses of the "R. W. Logan," 25 00  
KANSAS.—Geneva, C. N. Gray, 75  
TURKEY.—Shar, Preacher Shirjuyan, 20  
231 74

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

<b>MAINE.</b> — Castine, The Desert Palm Soc., for pupil, care of Miss Seymour, 25; Gorbam, 1st Cong. ch., for Jafina College, 15; Portland, In memory of Hattie D. Liscomb, by her parents, for work of Mrs. S. W. Howland, Ceylon, 40; Rockland, "Golden Sands," Cong. ch., for boy Hohannes, in Bardezag High sch., care of Rev. Robert Chambers, 25.		
<b>NEW HAMPSHIRE.</b> — Littleton, Y. P. S. C. E., for work of Rev. E. P. Holton, Madura, 40; Peterboro, Y. P. S. C. E., per Miss J. M. Buckminster, for free distribution of Tamil Gospels in Ceylon, care of Rev. W. W. Howland, 3.		
<b>VERMONT.</b> — Chelsea, Friends, for work of Rev. J. H. Pettee, 14.60; New Haven, Cong. ch., for Tung-cho College, 3.17; Royalton, A. W. Kenney, for scholarship in Anatolia College, 25; Sharon, E. K. Baxter, for do., 25; Waterbury, Y. P. S. C. E., for work of Rev. A. W. Clark, Austria, 10; Wells River, "Busy Bees," for support of pupil in Bitlis, care of Miss Ely, 30.		
<b>MASSACHUSETTS.</b> — Auburndale, Cong. Sab. sch., for machinery for self-help dept of Bardezag High sch., 42; Boston, Extra-Cent-a-Day Band of Cong. House, for Wagolie school, India, 12; Charlemont, Y. P. S. C. E., for pupil at Kaigan, care of Rev. W. P. Sprague, 6.25; Easthampton, Children in 1st Cong. ch., for use of Rev. and Mrs. R. M. Cole, 10; Fitchburg, Calvinistic Cong. ch., for Harpoot College, 1.18; Lowell, Mrs. E. A. Bigelow, for scholarship, care of Rev. C. H. Wheeler, 25; do., for do., care of Mrs. A. M. Knapp, 15; Maplewood, Y. P. S. C. E. of Cong. ch., for machinery for self-help dept. Bardezag High school, 25; Medway, Cong. Sab. sch. and Y. P. S. C. E., for do., 20; Newton, Y. P. S. C. E. of Eliot ch., for work of Miss C. A. Stone, 50; North Adams, Mrs. Putnam's infant class in Cong. Sab. sch., for work of Zoropopol, Erzroom, 50; Northampton, A friend, for chapel repairs, care of Rev. W. O. Ballantine, 4; Northboro, Cong. Sab. sch., for Mission school, Harpoot, care of Rev. C. H. Wheeler, 11.11; Peabody, Friends, for pupil, care of Mrs. Dr. Dodd, Ceesara, 26.40; South Cong. Sab. sch., for do., 30; S. Edison Casino, for do., 26.40; Pittsfield, 1st Cong. Sab. sch., for Rev. E. S. Hume's schools, Bombay, 55; Princeton, Josiah D. Gregory, for lantern and slides for Rev. E. P. Holton, Madura, 50; Somerville, Sab. sch. of Prospect Hill ch., for boy, care of Rev. W. A. Farnsworth, 22; Springfield, North Cong. ch., for Pasumalai, 85.79; do., Olivet ch., for do., 40; Stoneham, "What next ten," for Miss Shattuck's Kindergarten work, 14; Worcester, Plymouth Cong. Sab. sch., for Miss Burrage's kindergarten work, 16; do., Miss H. Lamb's Sab. sch. class in do., for girl, care of Mrs. W. O. Ballantine, 10.		
<b>CONNECTICUT.</b> — Milford, 1st Cong. ch., for use of Dr. De Forest, Japan, 7.50; New London, A friend in 2d church, for education of Japanese girl, in care Mrs. D. W. Learned, 50.		
<b>NEW YORK.</b> — Aquebogue, Y. P. S. C. E., for Babijian, 5; Fairport, Cong. Sab. sch., for work of Rev. R. Chambers, 10; New York, Friends, by Mrs. George W. Moore,		
for Hospital at Samokov, care of Dr. Kingsbury, 167; Sherburne, 1st Cong. Sab. sch., for use of Miss Nellie Bartlett, 28; do., Friends, for present need of Anatolia College, 150; Suspension Bridge, King's Daughters, for Yenook, Erzroom, 15.		375 00
<b>NEW JERSEY.</b> — Newark, Charles and Wilbur Price, for New Testaments, care of Rev. J. E. Tracy,		2 00
<b>VIRGINIA.</b> — Mr. and Mrs. Robert P. Orr, for work of Mr. Ainslee,		10 00
<b>MISSOURI.</b> — Parkville, Arthur S. Cooley, for work of Rev. H. N. Barnum, 5; for Euphrates College, 5; for the Doshisha, 5.		15 00
<b>OHIO.</b> — Springfield, Y. P. S. C. E. of 1st Cong. ch., for work of Rev. G. E. Albrecht,		20 00
<b>ILLINOIS.</b> — Chicago, Rev. J. S. Hanna, for pupils, care of Dr. Washburn, 100; do., Mary A. Bland, for Miss Shattuck's kindergarten work, 5; Sandwich, Young Ladies' Soc'y, for work of Miss Zimmer, 75.		180 00
<b>IOWA.</b> — Charles City, Y. P. S. C. E. of Cong. ch., for student at Anatolia College, 25; Ridgeland, Cong. ch., for church site, Chihuahua, 60.		85 00
<b>MICHIGAN.</b> — Hancock, Woman's Miss'y Soc., for Sciopticon for Rev. E. P. Holton,		15 00
<b>MINNESOTA.</b> — Minneapolis, Members of Plymouth ch., for use of Mrs. Thom, 3; do., for Miss Mary Stanley, 3; Northfield, Extra-cent-a-day Band, for work of Rev. G. A. Wilder, 30; do., Y. W. C. A. and Y. M. C. A. of Carleton Coll., toward salary of Mr. Wingate, Marsovan, 100; St. Cloud, Sab. sch. of 1st Cong. ch., for education of Royuppom, care of Rev. J. S. Chandler, 15.		151 00
<b>KANSAS.</b> — Council Grove, 1st Cong. Sab. sch., for education of "Minos," care of Rev. J. L. Fowle, 5.42; Manhattan, Miss Phoebe Haines, for pupil at Anatolia College, 14.		19 48
<b>MISSION WORK FOR WOMEN.</b>		
From WOMAN'S BOARD OF MISSIONS.		
Miss Ellen Carruth, Boston, <i>Treasurer.</i>		
For use of Miss G. R. Hance,	25 00	
For use of Miss Mary Pixley,	5 00	
For girl in Ummzumbe Home,	38 00	
For use of Miss M. M. Patrick,	15 00	
For use of Rev. J. K. Browne,	25 00	
For "Andromiki Blaston,"	10 00—118 00	
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.		
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>		
For stone floor in storeroom, Girls' College, Marash,	44 00	
For three boys at Ahmednagar,	10 00	
For "Bibles for India,"	1 00	
For use of Miss Zimmer,	10 00	
For use of Rev. Chas. H. Brooks,	25 00	
For Bible-woman, Smyrna,	105 60	
For use of Miss Ida Mellinger,	1 25—196 85	
	2,147 67	
Donations received in December,	56,751 52	
Legacies received in December,	17,244 98	
	73,996 50	
<b>Total from September 1 to December 31, 1891: Donations, \$143,509.27; Legacies, \$67,552.26 = \$211,061.53.</b>		

## THE BENJAMIN SCHNEIDER MEMORIAL FUND, ETC.

<b>MASSACHUSETTS.</b> — Boston, Mrs. S. M. Schneider, 7; Bridgewater, Mrs. E. G. Copeland, 1; Townsend, "M. E. H.," 5.		13 00
<b>NEW YORK.</b> — Saratoga, Miss Sarah L. Wood,		10 00
Previously received,		23 00
		1,977 00
		2,000 00

# FOR YOUNG PEOPLE.

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## THE FESTIVAL OF THE GRANDMOTHER GODDESS.

BY REV. H. P. PERKINS, OF LIN CHING, CHINA.

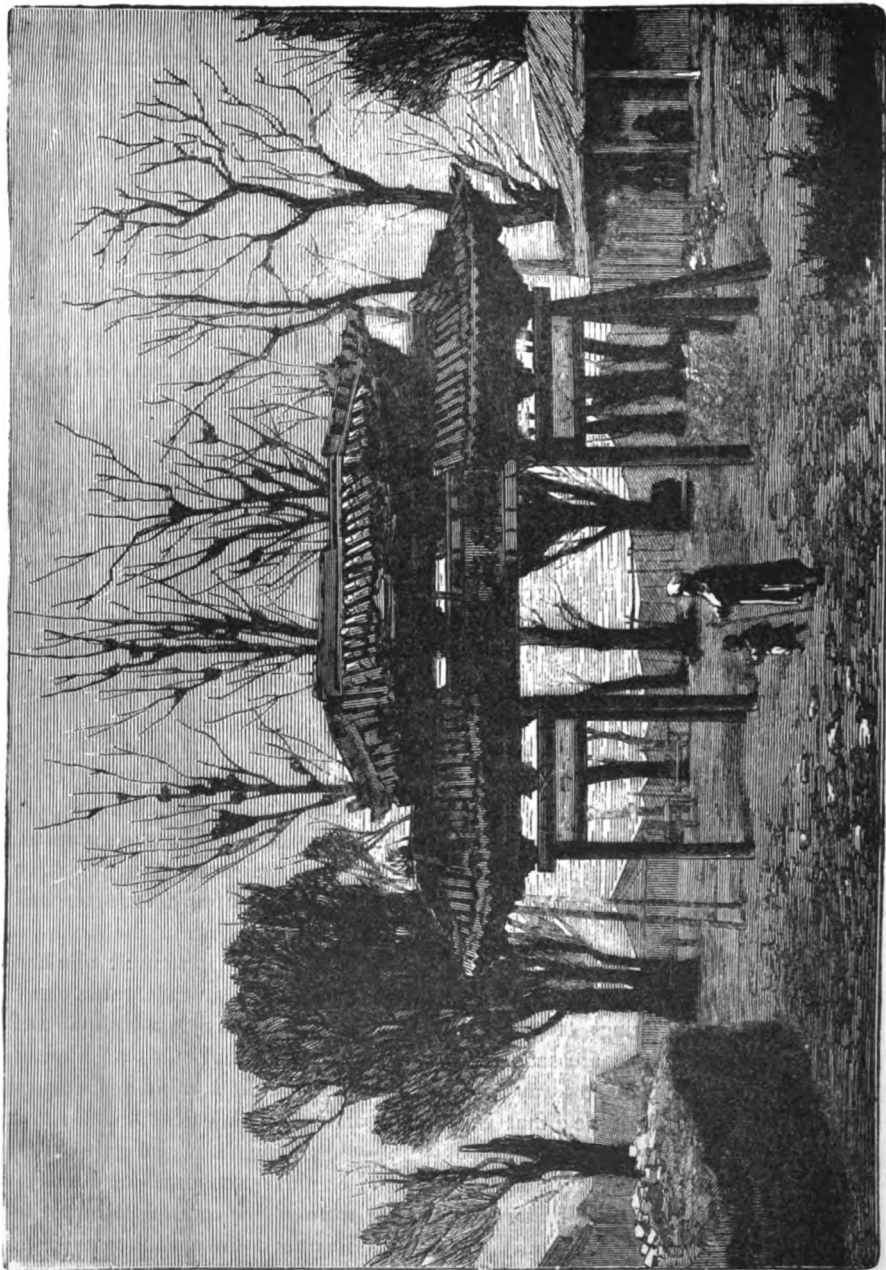
ON the first of May, 1891, it was announced at our station of Lin Ching that the goddess from the mountain of T'ai an had arrived, and tom-toming in her praise was heard on every side. We got ourselves in readiness to do what Christian work we could during the great festival which was upon us. This was originally, I suppose, simply a religious festival ; but the Chinese have a genius for carrying their business into their religion, and now the fair quite overshadows the festival. There may be gatherings of this sort as large as this one in other parts of North China, but I know of none. There is no means of enumerating the visitors. I should guess at something like 60,000 as a reasonable figure. They come from all the points of the compass and from places 100 miles distant.

Goods for trade pour in, especially from the south, all customs duties being remitted for ten days, in honor of the goddess called "Grandmother," who comes from her temple on T'ai an Mountain, over 100 miles away, to visit her temple here and bless her worshipers. On the last night of the third moon a chair is sent out to meet her. Sometimes, as this year, there are two, the second belonging to another temple. But this seems to be an irregular proceeding, and the chief interest centres around the regular and original number one. The wooden image of the goddess is put into the chair, which is carried out on the road from the temple, in the direction from which the goddess' spirit comes. Crowds of people have already come from near and far to escort her ; probably over 10,000 people have gathered with lanterns, paper money, incense, and firecrackers.

Sooner or later, perhaps at a gust of wind, the chair-bearers cry out : " She has come ! It is heavy ! " at which the multitude falls down, prostrating and lighting their incense and offerings of gold money. Before the chair is a company of musicians, most of whom are scholars with degrees and official buttons, showing how Confucianism has given away before popular superstitions. The goddess is thus escorted to her temple ; that is, to this particular one of her temples, for she has here some ten others.

After this the outside villages and towns send in their companies of worshipers ; twenty, fifty, perhaps a hundred men and women. They are led by the " head," who carries the flag and leads them first to the temple of the goddess. Who she was, or when or where she lived, no one knows, and no one, except perhaps here and there a priest, pretends to know. She may have been a bad woman or a good one : no one cares. " What thousands have done from no one knows when, there can be no harm in our doing ; there may be some good : who

knows?" So the people say, Whatever be the reason, they worship. One of the gentlemen of the Canadian mission timed them, and found them to be going



A PAI-LAU. ENTRANCE TO A CHINESE CITY.

through the ceremony at the rate of 3,000 an hour. Over in the temple the crowd goes the rounds, worshipping some dozen of gods as they are directed by the priests, who with bamboo poles drive them like a flock of sheep.

After this the visitors may repair to other temples, perhaps to the one to which number two has been carried. Probably in the minds of nearly all the worshippers she is not distinguished from the one first visited. It is not a characteristic of heathenism to produce clear thinking. Often the people fall down before the image of the "Grandmother" and call out: "Amida Buddha! Amida Buddha!" His temples and images are common enough, but the heathen knows not what he worships. His soul is so befogged that it cannot make out anything clearly. It cannot even find itself. A woman in our compound heard the preacher say something about the soul. She came to me and said: "Teacher, my son has a disease in his soul;" and then described the symptoms of dyspepsia. "We are all a confused people," was said again and again by the people as we talked to them.

Of course the gods got roughly handled by our preaching force. One would suppose that some of the hearers would have got angry over it, but no one seemed to. If the people of Lin Ching fancied that our preaching would have the effect of lessening the numbers of people who came to worship and trade, I suppose we would be less popular than we are, for there are few who do not reap quite a harvest of cash at this time; but such a result seems, no doubt, too remote for consideration.

The people are not averse to coming to our place. They hope to see a little of our houses, and hear the foreigner talk. We had for over a week probably not less than 2,000 daily. We sold 1,500 small books. Not a few of the women bought these to carry home and have the matter read and explained. Whatever we may or may not have done, we have done a good deal of gospel advertising, and we hope for deeper results. Certainly much seed is thus scattered on the great waters. May the Lord of the harvest prosper it!

In connection with this account by Mr. Perkins of the mountain goddess who was worshiped at Lin Ching, we copy the account given by Dr. S. Wells Williams, in his great work, "The Middle Kingdom," concerning the sacred mountain Tai Shan, in the province of Shantung, in which Lin Ching is situated: "This peak is mentioned in the *Shu King* as that where Shun sacrificed to Heaven (B.C. 2254); it is accordingly celebrated for its historical as well as religious associations. It towers high above all other peaks in the range, as if keeping solitary watch over the country round about, and is the great rendezvous of devotees; every sect has there its temples and idols, scattered up and down its sides, in which priests chant their prayers and practise a thousand superstitions to attract pilgrims to their shrines. During the spring the roads leading to the Tai Shan are obstructed with long caravans of people coming to accomplish their vows, to supplicate the deities for health or riches, or to solicit the joys of heaven in exchange for the woes of earth. A French missionary mentions having met with pilgrims going to it, one party of whom consisted of old dames, who had with infinite fatigue and discomfort come from the south of Honan, about 300 miles, to 'remind their god of the long abstinence from flesh and fish they had observed during the course of their lives, and solicit, as a recompense, a happy transmigration for their souls.' The youngest of this party was seventy-eight, and the oldest ninety, years. Another traveler says that the pilgrims resort



there during the spring, when there are fairs to attract them ; high and low, official and commoner, men and women, old and young, all sorts gather to worship and traffic. A great temple lies outside the town, whose grounds furnish a large and secure area for the tents where the devotees amuse themselves after they have finished their devotions. The road to the summit is about five miles, well paved, and furnished with rest-houses, tea-stalls, and stairways for the convenience of the



A STREET BOOTH IN A CHINESE CITY.

pilgrims, and shaded with cypresses. It is beset with beggars, men and women, with all kinds of sores and diseases, crippled and injured, besieging travelers with cries and self-imposed sufferings, frequently lying across the path so as to be stepped upon. A vast number of them live on alms thus collected, and have scooped themselves holes in the side of the way, where they live ; their numbers indicate the great crowds whose offerings support such a wretched throng on the hill."



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BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

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# THE MISSIONARY HERALD.

VOL. LXXXVIII. — MARCH, 1892. — No. III.

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THE donations for the month of January advanced over those of the corresponding month a year ago nearly \$2,700. For the first five months of the year the advance from donations has been a little over \$9,700. The legacies, however, for January were nearly \$26,500 less than those for the corresponding month last year, and the legacies for the first five months over \$4,800 less, so that the net gain for the five months is only \$3,877.48. The call, therefore, for a large increase in donations from churches and individuals is more urgent than ever. This is the time for earnest missionary sermons from pastors, and for generous freewill offerings from the people, old and young.

THE sheets of the map of Protestant missions in Japan, to which we referred last month, have not reached us, as we anticipated they would, in season to be given with this number of our magazine. The maps have arrived in San Francisco, and will undoubtedly be received in time for use in our next number.

WE had hoped to receive before this number went to press the full report to be made by Dr. Thompson, of the East Central African Mission, of his visit with Mr. Wilcox to the Gaza Country, but it has not reached us. A note from Mr. Wilcox simply reports that the party were gone from Beira forty-three days, walking over 500 miles. They found that Umoyamuhle, the old home of Umzila, and where his son and successor, Gungunyana, lived for a time, has been practically deserted since Gungunyana moved southward to Baleni. But forty or fifty miles north of this point they found a beautiful, well-watered, and well-wooded plateau, with a kind people, who would welcome the missionaries, and who understand Zulu to some extent. This district is said to fall within the British territory, and seems especially favorable for the site of a mission. A full report of the exploring tour may be expected in our next issue.

DURING the Week of Prayer a request arrived from Dr. Greene, of Constanti-nople, which it is not too late to present. He says: "Oh, plead with the churches at home to pray for us, while we plead with God for you. I am almost overwhelmed with fear at times lest the piety of our native Christians be lost in formalism, lest the marked and amazing divorce witnessed in this country between religion and morality be characteristic of the native Protestants also, and our moral and spiritual power be lost through lack of spirituality and the corruption of morals." Let not this request for prayer be forgotten.

LETTERS received, not alone from our missionaries in Bulgaria but from others who understand the facts, request us to put the public on its guard against a person named Basil Stephanoff, whose course in Bulgaria has not been such as to warrant Christian people in this country in contributing to schemes which he is advocating. We need say no more than this.

THE Annual Report of the Japan Mission of the American Board, to be prepared and printed in Japan, will appear about June 15, will comprise about 100 pages, and will be a document of unusual interest and value. It will contain a somewhat extended description of the different stations of the mission, setting forth their geographical position and political and social character, with a map. The whole work of the mission will be reviewed, and it is believed that this report will be of much value to all friends of the missionary work. By special arrangements it will be mailed postpaid, at twenty cents a copy, to any person sending this amount with his or her address to Charles E. Swett, 1 Somerset Street, Boston, Mass., or to the agency of the Board in New York, Chicago, or San Francisco. But such subscriptions should be sent before April 20, and the subscribers may expect their copies about the middle of July.

IN most parts of China, so far as we can learn, the past year has not been an unfavorable one for missionary work. The stations where the great riots have occurred are of course an exception, but these are few in number in comparison with the wide missionary work carried on. Secretary Mitchell, of the Presbyterian Board, in *The Church at Home and Abroad*, reports that the presbytery of the province of Shantung, which now embraces twenty-eight churches, seven of which have been recently organized, has had "the most prosperous year" in their history; 760 communicants have been added to the churches, making a total membership of 3,392. It is said that there is but one presbytery in the United States in which last year "the number of converts was as large in proportion to the number of ministers as in Shantung." The missionaries of the American Board have reported that the publishing of the Imperial Proclamation, which no merely calls for the protection of Christians but commends Christianity, has brought the missions to the attention of the people and given them a standing such as they have not had before. It is God's province ever to bring good out of evil, and he seems to have done this speedily in connection with the disturbances in China. The Chinese government has honorably paid an indemnity for the material losses sustained by the several missions. For the buildings destroyed at Wusueh and their contents they pay \$25,000, and to the families of Messrs. Green and Argent, who were murdered, they pay \$20,000 apiece. Severe penalties have been inflicted upon some officials who have neglected their duty in checking the riots, and the authors of the incendiary pamphlets against Christians have been condemned to death.

HAVE any of our readers magic-lantern slides which they would be willing to give to our missionaries in foreign lands, who are making good use of such pictures in addressing their audiences? Slides of almost any sort can be of much use in India, Japan, China, and Turkey, and if those who have them, and are not to use them again, will kindly send them to Mr. C. E. Swett, at the Mission Rooms, they will be most gladly accepted and forwarded.

LETTERS from Smyrna inform us that the death of Mrs. Lyman Bartlett, the telegraphic announcement of which we chronicled last month, occurred on January 2. During the last weeks of her life she suffered severely, but was wonderfully sustained, joyfully accepting the will of God in her case and anticipating the rest beyond. Her message to all her friends was: "Tell them to trust in Christ, and to live in faith." Mrs. Bartlett was a woman of great energy. The child of Christian parents, she was born January 3, 1835, her maiden name being Cornelia C. Barrows. She was married to Rev. Lyman Bartlett, October 30, 1857, and they embarked together for Turkey in 1867. Her early desire was to become a foreign missionary, and when the time to decide upon her life-work came there was no hesitation in choosing service in a foreign land. The Rev. J. O. Barrows, who was for many years associated with Mr. and Mrs. Bartlett at Cesarea before they removed to Smyrna, writes of her: "Mrs. Bartlett was a remarkable woman—remarkable in this, that disinterested benevolence characterized all that she did. She had great strength of will, was self-reliant, earnest, and wholly devoted to her work; but she will be remembered longest for this, that she came so near to perfect obedience to our Lord's injunction, 'that ye love one another, as I have loved you.'"

JUST as our last number went to press, Henry Hill, Esq., died at Cambridge, Mass., January 16, at the advanced age of ninety-seven years. His life outmeasured that of the American Board, for he was fifteen years of age when the Board was organized. Beginning life as a business man, traveling on business to Europe and South America, serving for a time as United States consul at Valparaiso, he gave up the most flattering worldly prospects to accept, in 1822, the treasurer-ship of the American Board, succeeding Jeremiah Evarts in that office. He resigned this position in 1854, after thirty-two years of self-denying and devoted service. Subsequently and for eleven years he served upon the Prudential Committee. With faculties wonderfully preserved during his old age, he maintained to the last his deep interest in the foreign missionary work to which he gave so much strength and time in the prime of his life. He died full of years, greatly respected and beloved.

It is the fashion in certain quarters to inveigh against the commercial companies of Great Britain that have undertaken to establish English colonies in various parts of the world. The old East India Company was open to all the reproaches which have been uttered against it, but the crimes of that corporation should not be imputed to other companies acting in a different spirit. The British East Africa Company, for instance, in its scheme for raising revenue within its territories forbids the growth, sale, and use of opium, *bhang*, or *ganji*. It entirely prohibits the passage of ardent spirits into the interior, and near the coast it places heavy restrictions upon licensing liquor-shops. It recognizes the helpfulness of missionary laborers and exempts all ministers from taxation. In a similar spirit the African Lakes Company is conducting its operations north of the Zambesi. We are not able to speak directly in regard to the whole field of the British South Africa Company, but in some parts of its domains certainly its influence is strongly on the side of righteousness and good order.



DR. CHESTER, of Dindigul, sends us a few particulars concerning the death of Miss C. S. Bell, which occurred at Dindigul, December 10. She was on a visit at Dindigul at the time she was seized by the cholera, the case being a most virulent one. Everything was done for her comfort and to save her valuable life. Dr. Chester speaks of her as "most helpful, most obliging, and always so cheerful. She was a hearty and efficient worker and never spared herself to help members of our mission or our native Christians. She gave her life in loving service for others."

THE Hindus are greatly disturbed by the publication of certain tracts exposing the immoralities of the Hindu gods. The *Dnyanodaya* reports a recent meeting of Hindus to defend the character of their god Krishna. Their complaints might as well be made against the publishing of their own sacred books as against the tracts, since these recent publications present, and in no extravagant way, the descriptions given by the ancient records. There has also arisen a sharp contention between the Orthodox Hindus and the Arya Somaj in regard to the character of the Vedic writings. According to *The Indian Witness*, the Arya Somaj, in order to expose what they call the corruptions of later Hinduism, translated into the vernacular the exposition of Mahidara, which, when they came to see it, all parties declared to be scandalous and obscene. Whereupon the Orthodox pundits prosecuted the author and publisher of the translation for issuing immoral literature. And they carried their case before the court at Lahore. But it now turns out, to the surprise of both parties, that the vernacular translation was a correct representation of Mahidara's original. That this was not known before is said to be due to the fact of their ignorance of Sanskrit. To the confusion of both parties it now appears that this work, which is condemned by the courts as corrupt and undeniably immoral and as such unfit for publication, is nevertheless a genuine and constituent part of the Veda. Both the conservatives and the reformers among the Hindus are therefore in sore straits as to what to do, the latter being unable longer to claim that the original Hinduism was pure, or that the evils which confessedly are now connected with the system are due to the corruptions of modern times. The "sacred books" themselves are bad.

THE Eleventh Annual Report of the Williams Hospital at Pang-Chuang, China, covering the year 1890, has but just been received. Though this station is itself only a small village, its work extends nearly seventy miles northward into the province of Chihli and nearly as far west, and the patients who are treated in the hospital have come from no less than 1,031 villages. During the past year 5,116 persons have been treated, and during ten years no less than 38,306. The work of the hospital is preëminently evangelistic in its character, and several marked cases of spiritual awakening have occurred in connection with it. Efforts are made to induce those who remain for treatment, even for a short time, to read the Gospels and simple books, and it is believed that several hundreds, men, women, and children, have been started in the Christian truth through their new interest in learning to read. This hospital, it will be remembered, was named in honor of Dr. S. Wells Williams, who made a bequest to his friend, Rev. H. D. Porter, M.D., for its maintenance.

AN illustration of the world-wide influence of Mr. Spurgeon, whose recent death has caused such universal sorrow, is found in the fact that the professor of homiletics in the theological department of the Doshisha University of Kyōto, Japan, has for several years used in the classroom a volume of Spurgeon's sermons, among others, as a means of practical instruction in sermon-making. He has found it a great privilege to read these thoroughly biblical sermons with the young Japanese preparing for the Christian ministry, and to note the impression produced upon their minds by them. It was quite a common experience, after the study had been completed, to have the students come with their slender earnings from teaching, etc., to buy for future use the volumes which had been loaned to them for classroom use, whose power they felt and thus acknowledged.

IT is too early yet to present definitely the results of the late census in India, but some facts that have been disclosed lead intelligent observers to anticipate some striking evidence of the progress of Christianity throughout the Indian Empire. *The Madras Times*, in commenting on a recent report on public instruction in Madras, refers specially to the Christian community, and says: "There can be no question, if this community pursues with steadiness the present policy of its teachers, that with the immense advantages it possesses in the way of educational institutions, in the course of a generation it will have secured a preponderating position in all the great professions, and possibly too in all the industrial enterprises, of the country."

DOES the money that is placed in the Lord's treasury vary in value according to the amount of consecration involved in its bestowment? So far as the givers are concerned, its value certainly differs in this proportion, but what shall we say of its efficiency in the Lord's work. Perhaps we cannot say anything certain, and yet we must think that the widow's two mites accomplished in the Lord's service far more than many a larger donation. Two Scotch farmers are reported as having had a conversation as to their methods of giving. One said: "I get my money ready before the collector comes, so that if I am absent it can be handed to him." The other farmer said: "Yes, I do the same; but I also, when the money is laid down ready on the table, kneel down beside it, and give God thanks that he has put it into my power to give this as a freewill offering unto him, and I beseech him to condescend to accept the offering and use it to his glory. I never like to give it to the collector till I have given it to the Lord." Will not money thus given go a great way?

MR. CARY, of Osaka, reports that, in riding through the city of Takefu recently, he saw over nearly every doorway a wooden ticket showing that the inmates belonged to a company whose members promise that they will have no relations of any kind with Christians. This fact, while showing the present animus of many Japanese, shows also that Christianity is widely known throughout the empire. Men do not band together to oppose a faith they know nothing about and care nothing about. It is because the Japanese are profoundly impressed by the progress Christianity is making within their kingdom that so many are leagued together to resist it.

THE contrast between the progress of education in Protestant and Roman Catholic countries has often been referred to, and justly, as indicating that Rome practically believes in the doctrine that ignorance is the mother of devotion. It is a well-known fact that wherever a Protestant mission or community appears there the Romanists are compelled to open schools. Were it not for the stimulus given them by Protestants the already high percentage of illiteracy in Roman Catholic communities would be much higher than it now is.

RECENT letters from our missionaries report special religious interest at several of our mission schools. At the last communion season in the Doshisha Church, at Kyōto, seventeen students were received to the church on profession of faith. Twenty students, about one fourth of the entire number in Jaffna College, have recently avowed their purpose of leading a Christian life, while others are deeply interested. The students of this college have been very active in Christian work outside of the college, in Sabbath-schools and in heathen villages. From Spain comes the report of six young women connected with the Girls' School at San Sebastian who have recently united with the church. These reports, we would hope, are but the beginning of similar reports to be received after the Week of Prayer and the Day of Prayer for Colleges.

A BEAUTIFULLY printed little volume of 237 pages comes to us from Peking, entitled "Pocket Dictionary (Chinese-English) and Pekinese Syllabary. By Chauncey Goodrich." Though not too large for the pocket, it is said to contain 10,587 characters, including duplicates. Even one who knows nothing of Chinese must admire the neatness and condensation of the volume. References are made in connection with every word to Williams's Syllabic Dictionary. The tones are indicated by numbers, and each character is followed by its radical. A missionary in China writes of it: "Mr. Goodrich should have sixteen monuments. It is a perfect gem for clearness, helpfulness, and convenience. Our eyes shone over it." Another says of it: "It is the greatest help in the world. If I had only had one three years ago!"

THE commercial importance of Natal, South Africa, the field of our Zulu Mission, is seen in the fact that its imports already exceed those of the Cape Colony. For the last fiscal year the value of goods entered at the port of Durban was over \$21,000,000, of which \$1,000,000 worth came from the United States. In 1890, 538 vessels entered at that port and 551 vessels cleared. What a vast change since Grout and Champion and Lindley went to the Zulus!

OUR missionaries in Japan are much impressed with the value of the Hokkaido, the great northern island of the empire, as a region for missionary labor. As yet it is not as densely populated as is the main island, but colonists are coming in rapidly, and new enterprises are started with great vigor. Mr. Cary writes of the Hokkaido: "Externally it would be a most attractive field for men from the Northern States. The climate is about as cold as that of New England; the air, even in summer, has some life in it, to make it worth breathing by enterprising people with something like American push. In short, it is the most American-like place in Japan."

EVIDENCE is accumulating that one of the most promising results of missionary work in Turkey is the reformation which is silently going on in some of the old churches. A recent letter from Turkey speaks of two Armenian churches where it is believed good and faithful preaching is given to large audiences by young men who have felt the force of the evangelical work about them. Nothing can be more hopeful than this internal reformation.

WE find in a Lisbon publication, *As Colonias Portuguezas*, an engraving of King Gungunyana of Gazaland, son and successor of Umzila. We certainly do not reproduce the picture here for its beauty, but because the man has had, and may yet have, much to do with the work of our Board in Gazaland. We say *may have*, for a letter from M. Berthoud, the Swiss missionary on the East coast, who wrote to *L'Afrique* from Lorenzo Marquez, November 16, mentions a report that had reached him by two entirely different channels that Gungunyana was dead. M. Berthoud at first doubted the report, but he had at last thought it true, adding, "There is something mysterious about it, and I ask myself if the unhappy king died a natural death."

THE self-sacrificing devotion of pagans to the service of false gods has often been mentioned as a rebuke to those who have a better faith but are less devoted. Rev. Dr. Mabie, in his "Brightest Asia," speaks of what he witnessed at Kyōto, in the temple of Hon-gwan-ji, which, although still in process of construction, has already cost several millions of dollars. He saw on the platform of that temple twenty-four coils of rope amounting to 4,528 feet, the rope being from three to four inches in diameter, all made of human hair. The weight of these coils was 11,567 pounds. They were made from the offerings of men and women who cut the hair from their heads to make the ropes to be used in erecting the temple. Twenty-nine other coils like these had become worthless from use. Surely these people are "very religious."

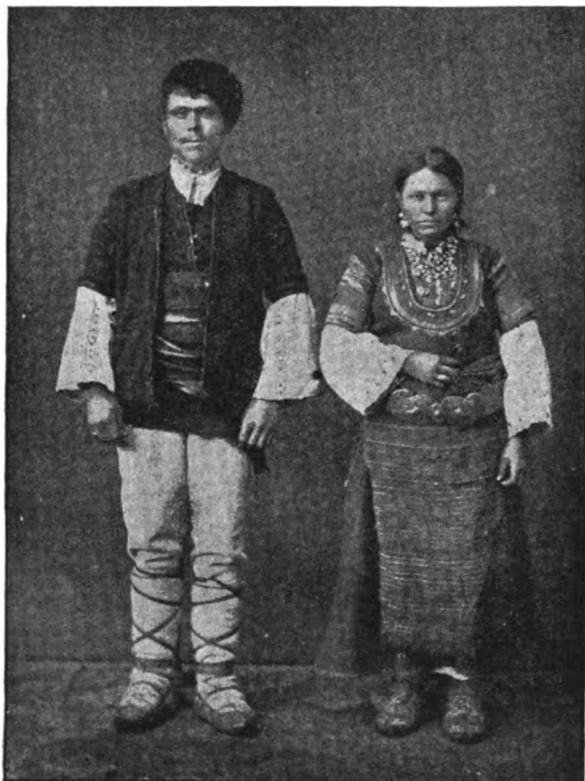


KING GUNGUNYANA.

## SKETCH OF SAMOKOV STATION.

BY REV. H. C. HASKELL, D.D.

SAMOKOV is a small city, some thirty-five miles south-southeast of Sophia, the capital of the principality of Bulgaria. Its location is very healthful — for which reason it was chosen as the mission-station of this section in place of Sophia, which was occupied in that capacity from 1862 to 1867. The city is in a valley, some 3,000 feet above the sea-level, and is noted for its clear sparkling water. It is on the north side of the Rila and Rhodope Mountains, which are piled up grandly against its southern sky.



VILLAGERS NEAR SAMOKOV.

**INHABITANTS.** — Since the country became free from Turkish rule nearly all the Turks have left the city; some fifty persons only remaining out of 900 families. There are about 1,300 Jews here, through whose hands the larger part of the merchandise of the city passes. The rest of the population, said to be 9,000 in all, are Bulgarians.

**MISSION WORK AND WORKERS.** — The city was occupied as a mission station in July, 1869, when Rev. Messrs. Locke and Page, with their wives, who had been studying the language the previous year in Philippopolis, re-

moved here, and one dwelling-house was bought by the Board. Mr. Page remained here till 1874, and Mr. Locke till 1886. One faithful native brother, with his family, had been enduring persecution here, including a dozen or more anathemas, since 1862. These missionaries, with a Bulgarian helper, commenced preaching services at once in one of their houses. In the summer of 1871, at the first annual meeting of this mission after its separation from the Western Turkey Mission, the Girls' Boarding School, with its teachers, Misses Maltbie and Beach, was removed to this city from Eski Zagra. Here it has prospered and been a blessing to the nation up to the present time.

In November, 1871, Rev. J. F. Clarke and family, who had worked in Philip-

popolis for eleven years, returned from a visit to America, and were stationed in this city, where they are still working. Mrs. V. A. Mumford was connected with the Girls' Boarding School in 1872, Miss Beach having been obliged to leave on account of poor health. Mrs. Mumford left the mission in 1877.

In the fall of 1872 the school for young men, which had been conducted for several years in Philippopolis and for one year in Eski Zagra, was reopened here. This has developed into the Collegiate and Theological Institute, with its two fine, large buildings, its seven years' course of study, and its seventy students in the last school year. The cut on the next page shows the main building of the Institute, which was erected in 1879, and for eleven years has served manifold purposes, furnishing recitation-rooms and dormitory, with kitchen and dining-room in the basement. Last year a building of brick and stone was put up near this, containing many conveniences.

Rev. J. H. House, D.D., removed to Samokov from Eski Zagra in 1874. Here he remained, giving his time largely to the Collegiate and Theological Institute, till the spring of 1891, when he was called to Constantinople to take charge temporarily of the mission paper, the *Zornitza*. Rev. W. H. Belden came to this station in 1880, but returned to America in 1881. Dr. F. L. Kingsbury and wife, with Miss S. E. Graves, arrived here in 1881. The latter was compelled to leave the work on account of ill-health, but Dr. Kingsbury is still engaged in teaching, and "healing all manner of disease among the people." Rev. W. W. Sleeper and wife came to Bulgaria in 1882, and he did efficient work as pastor, teacher, and organizer of the printing-office connected with the Institute, till his return to America in 1887. Rev. H. C. Haskell and wife, after a long absence from the mission, returned to the work at this station in November, 1887. Their daughter, Miss Mary M. Haskell, joined the station in November, 1890. Rev. W. P. Clarke, son of Rev. J. F. Clarke, returned from America as a worker to this field in July, 1891.

CHURCH ORGANIZATION.—In November, 1872, thirty persons from this city and some out-stations near it were received to membership in the Bansko Church, which had been organized in the summer of 1871. In September, 1880, the Bulgarian Evangelical Church in this city was organized, and in October following its new building, the first of the kind in the Principality, was dedicated. It seats 400 persons, and though plain and greatly needing an "annex" for the use of the Sunday-school and prayer-meetings, is yet a satisfactory church home. The greater part of the preaching at the station has been done by the missionaries, although for some fourteen years past one of the teachers in the Institute—a licensed preacher—has taken turns with them.

OUT-STATIONS.—The village of Bansko, in Northern Macedonia, some forty-five miles over the mountains south of this city, has been its most flourishing out-station. It is a neat, thrifty village of nearly 5,000 people, all Bulgarians. It was first visited by a missionary in 1867, and the first evangelical church among the Bulgarians was organized here in 1871. This church has grown till its present membership—of whom a part are from the neighboring places—is about 200. Four or five other villages in its vicinity are centres of Christian work; every one with a nucleus of church members.

Sophia, the capital of the Principality, which was described in the *Missionary Herald* for January, 1889, is under the general supervision of this station. Its plain but well-built brick church, its goodly audiences, and its heroic efforts in the line of self-support give it a warm place in the sympathies of those interested



THE COLLEGIATE AND THEOLOGICAL INSTITUTE AT SAMOKOV.

in the evangelizing of Bulgaria. Bania, Kostenets, and Ichtiman, large villages from four to six hours' ride distant on the east, and Dubnitsa, six hours west of us, are centres of work, supplied in part by theological students in the Institute.

The picture on a previous page shows two young villagers, wearing the dress most common to the country people in the vicinity of Samokov.

## HELP FOR OGAKI, JAPAN.

### AN APPEAL FROM THE EVANGELISTIC COMMITTEE OF THE KYOTO STATION.

THAT calamity may advance the interests of humanity, and suffering, by God's mercy, become a gateway of blessing, have fresh proof to-day in the earthquake region of Japan. No misfortune of like magnitude has visited the country for a generation, and none that has more appealed to the sympathy and philanthropy of all. Seventy-five hundred and twenty people killed; 9,458 people wounded; 88,537 houses destroyed, — such was the official record of the calamity; and this, with the appalling scenes of suffering accompanying and following it, led at once to vigorous measures for relief. In these efforts foreigners and Japanese alike took part, prominent among whom, in the distribution of charities, were Christians, and, in the work of relief, our Mission Hospital Relief Corps. These early

expressions of sympathy on the part of foreign residents, missionaries, and Japanese Christians resulted in lessening that bitter hatred of foreigners, and of Christianity as a foreign religion, which had previously obtained in all that region.

A prominent Japanese Christian, engaged in the work of gathering up and forwarding to the Orphan Asylum the children bereft of parents by the terrible calamity, writes thus to our mission of the situation there : —

“The people of this region have long been known in our country as corrupt and at the same time bigoted and superstitious, being given over blindly to idolatrous worship. Everything foreign has been despised and Christianity made the signal for violent expressions of hatred and contempt. Now this is changed. The people's hearts are open ; they understand. Christian and foreign sympathy, in the persons of selected agents, *brought* relief to the people in their suffering long before the wealthy Buddhist temples even *sent* anything to their aid. The people now receive us in confidence. It is easy to work for them. Ten earnest Christian men should be sent at once to occupy the field and instruct the people in righteousness and truth.”

This appeal was in keeping with the convictions and recommendations of the head of our Relief Corps after his return from the field, and in harmony as well with the report of a member of our mission who subsequently visited that region. On the 15th instant these reports were brought before the mission in informal meeting, and after due consideration it was decided to advance and occupy the field ; the Evangelistic Committee for Kyōto being subsequently authorized to take charge of the work and of the expenditure of any special funds contributed therefor. One of our best Japanese workers was early detailed for this special service, while two among the most experienced of our lady workers, with selected helpers, are now with him — all being located at Ogaki. These workers, carrying with them special letters and nearly 300 cards of introduction to those who received surgical treatment, are believed to have a rare opportunity for direct Christian work. One of the Japanese medical members of the Corps, in his report before the Doshisha church, with remarks upon the occupation of the field by *Kumi-ai* (Congregational) Christians, said : “In their gratitude the people worshiped us daily. They are, I believe, ready to receive us as Christian teachers.”

This particular opportunity at Ogaki and the surrounding villages, and its accompanying responsibility, appeal, therefore, primarily to us ; and though the expense of this work is not included in our estimates for 1892, we feel that we must go forward. To hesitate would be to prove recreant to our duty as the representatives in Japan of the grand old Board and its great Christian constituency, and to our duty, too, as trustees, on the field, of the great work committed to our care. With a firm faith, therefore, in the unerring guidance of God, and with reliance upon the gifts of his people to meet this exceptional opportunity in the history of our work, we undertake the responsibility, and, in behalf of the work, make this statement and appeal.

Five hundred dollars are needed ; twice this sum could be wisely expended in view of the suffering and destitution by which our workers will be surrounded.

JEROME D. DAVIS,	}	<i>Members of Evangelistic Committee for Kyoto.</i>
GEO. E. ALBRECHT,		
JOHN C. BERRY,		



## A STANDARD-BEARER FALLEN.

MANY of the standard-bearers connected with the missionary work of the American Board in foreign lands are not known by the contributors to the Board in this country. Such was not the case in the earlier period of the Board's history, for the simple reason that no native laborers had appeared of sufficient prominence to be called standard-bearers. But it ought to be remembered that there are now in the field men who have been trained by those who have gone from this land who are leaders among their people, strong, faithful, and evangelical men, capable of high service in behalf of the Kingdom of Christ. It will help to the appreciation of this fact if we refer here to one such standard-bearer in Bulgaria who has just fallen by death.

Rev. Nicola T. Boyadjieff has been pastor of the church at Sophia, the capital of Bulgaria, since 1888. He was a man of large frame and seemed destined for long life, but he was suddenly stricken with pneumonia and after three days' sickness died on New Year's day. From a letter of Rev. Mr. Clarke we learn that Mr. Boyadjieff was one of the boys in the school at Philippopolis almost thirty years ago. He was a good student, and has been from the time of his graduation connected with the mission, save that for two years he worked independently in Macedonia. He was ordained as pastor of the church in Yamboul, laboring there for ten years, and subsequently at Tatar-Bazarjik for three or four years, from which place he was removed to the capital because of the great need of that important church. He was much loved and trusted by the people and was greatly prospered in his work at Sophia. In speaking of his loss Mr. Clarke says: "My heart is sore. How we shall miss him!"

In the *Missionary News from Bulgaria* we find the following touching report concerning the funeral services, which were held on Sunday, January 3: "At ten o'clock, in the pulpit where he had stood the Sabbath before and preached an impressive sermon from the words, 'Lovest thou me?' stood strangers, to express to God and men the thoughts and feelings of a mourning multitude, and guide the confused emotions of sorrowful and swollen hearts into the channels of piety. Some 150 more than could find seats were present — making an audience of between 300 and 400. The chief Jewish rabbi and a number of other Jews were present, with a large number of 'outsiders,' testifying their esteem for the honored Christian friend and leader whose face they would see no more. After a sermon emphasizing the thought that death is *ours*, — our servant, our helper, and not an enemy or a servant of enemies, — Rev. Mr. Tsanoff, a fellow-student and lifelong friend of the deceased, and a former preacher of the Sophia Church, gave a brief history of the life and labors of our departed brother since 1864, when he left the school in Philippopolis. In the afternoon a memorial service was conducted by Rev. G. D. Marsh, of Philippopolis, for eighteen years a fellow-laborer and personal friend of the pastor. His remarks were followed by very appreciative and affectionate tributes from the deacons and other members of the church, as well as from several of those present from abroad. "Those evangelical communities which he had found small and feeble, by no means free from strife and dissensions, he had left built up,

unified, and prosperous. Others have doubtless more learning and greater pulpit ability than he, but in his discretion, sympathy, fidelity, and large-heartedness as a pastor he was excelled by none."

It is well that our churches should know of such men as Mr. Boyadjieff who are leaders among their people. Another native pastor, but of whom we have not heard as much of as of this Bulgarian, Rev. E. Yesidian, pastor of the East Gate Church in Madura City, has just fallen by death. He was a man of ability and eloquence, and was filling an important post when the Master called him from earth. Christians in this land should be encouraged by the fact that there are coming to the front, in all mission fields, men of character and ability who under God may be standard-bearers, holding up the banner of the Cross in the lands to which we would give the gospel.

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### THE WALKER MISSIONARY HOME.

MISSIONARIES abroad who expect to send their children to this country, as well as those temporarily here who are to leave their children on resuming their labors, will be glad to know that Mrs. Etta D. Marden, formerly of the Central Turkey Mission, has kindly consented to come to the Walker Missionary Home at Auburndale to aid for a time in the care of the children. The work has increased year by year, till it has become quite impossible for Mrs. Walker and Mrs. Sanders to attend to the other necessary cares of so large a household and to provide for all those social and moral necessities of vital moment to the highest welfare of children separated from their parents. In the earlier days Mrs. Walker could do this, but she has no longer the health and strength for this, with the correspondence required with the parents of missionary children and friends of the Home interested in supplying its pecuniary wants—as yet only partially provided for. With Mrs. Sanders as housekeeper to care more immediately for the physical needs, and Mrs. Marden to "mother" the children, as only a missionary mother of large experience and loving Christian heart can do, it seems to the Trustees that everything possible in the circumstances has been secured for the welfare of the children and the satisfaction of parents called to this, the most trying experience of missionary life—the leaving of their children behind as they go back to their chosen work.

It is not expected that the Home should relieve the personal friends and relatives of missionaries from the duty and privilege, when practicable, of providing homes for their children. Separate homes in the families of friends and kindred, selected and approved by the parents, are, and must continue to be, the most desirable. Many good friends have had much joy in this service, as their part in the mission work. The present Home has grown up from small beginnings, to provide for such children as could not otherwise be provided for, and it has served its purpose admirably. The blessing of God has been upon it; many of the children and youth enjoying its advantages have begun a new life there, to the joy of their parents.

We cannot but believe that the above statement will be most welcome to many friends of missions whose prayers and sympathies are enlisted in behalf of the

children of missionaries at home and abroad, and to whom we would look for means to supplement the grants wont to be given by the Board toward the support and education of missionary children. The recent legacy of \$4,000 from Mrs. Walter Baker is very timely, and it is to be hoped that the good example will be followed. The Trustees recognize gratefully the sums given in past years for the purchase of the buildings now occupied, amounting to \$20,000, and for the fund of nearly equal amount, the income of which is used for current expenses, after keeping the premises insured and in repair. The fund, however, is not adequate to the wants of the Home. Expenses for the means of living and for education are continually increasing, and Mrs. Walker finds herself not a little embarrassed to furnish just the help required for the comfort of her charge and to help some of those who have left the Home for their education, and are often in special need, sometimes for clothing and sometimes for other necessities of life. This fund in charge of Trustees for the benefit of the Home should be increased to not less than \$50,000.

We commend this Home and also the one recently formed at Oberlin, the latter now under the care of Mrs. Little, to the friends of missions, especially to those fathers and mothers who have means which they would gladly spend upon their own children, but who cannot do this since God has taken their children from earth. Homes without children of their own have been made happy and the friendships of early life renewed by the loving care and Christian culture bestowed on the children of friends of other days — the “mother” heart finding thus its sweetest affections elevated and purified in the common service of Christ.

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#### THE WORK OF THE MORAVIAN MISSIONARY SOCIETY.

THE Missionary Society of the Moravian Church, the full title of which is “The Brethren’s Society for the Furtherance of the Gospel among the Heathen,” familiarly known as the “S. F. G.,” is now 150 years old, having been formed in 1741. The Society usually holds its half-yearly meeting in London soon after the arrival from Labrador of its missionary barque, the *Harmony*. The vessel had arrived October 12, completing the 122d annual voyage, but the meeting was deferred to the day fixed for the celebration of the Society’s third jubilee, November 19, 1891. This sesqui-centennial was celebrated in the ancient Moravian chapel in Fetter Lane, London, where Richard Baxter and John Wesley have preached. The noble Moravian hymns were sung, and after Bible reading and prayer the salutations of the German and American Moravian Conference were presented. Pastor Hasse followed with the statement of the Society’s missionary work. The December number of *Periodical Accounts*, the Society’s magazine, now 102 years old, gives a sketch of its present work.

It has 135 stations and out-stations, 295 missionary agents, 59 native missionaries, 1,664 native assistants, and 31,480 communicants. The missions are in Greenland, Labrador, Alaska, our own continent, the East and West Indies, Demerara, the Moskito Coast, Surinam, Africa, Australia, North Queensland, and Central Asia. An official visitation to the mission on the Mosquito Coast was completed in 1891, and the report now given is interesting. The visitor, Brother

Romig, after reaching the United States and enjoying delightful interviews with the Moravians in Pennsylvania and elsewhere, made the voyage from New Orleans through the Gulf of Mexico to the Bluefields Lagoon on the Mosquito Coast in five days. The Mosquito Indian Reservation is a strip taken out of Nicaragua along its Atlantic seacoast. The little mission schooner, the *Meta*, plies between the twelve stations, some of which are visible from her deck and some a little way inland, on lagoons connected by rivers with the sea. Great progress has been made among the natives since the beginning, yet it is still an uphill work. The neat churches and comfortable homes of the Christian Indians are like oases in the desert. There are 614 communicants and 1,115 baptized adults.

The editor of *Periodical Accounts* justly says that Moravian missionaries are now as formerly in the van of missionary heroes; but their practice of leading the way into remote districts hides much of their work from public view. No more self-denying labors are undertaken than those in the Western Himalayas, on the borders of Chinese Tibet, "the last land on earth still closed to the gospel"; a land 10,000 feet above the sea, without roads, watered by wild torrents which are spanned by bridges, "the very description of which is enough to make a European giddy," and where the heathenism is like a sleep of death. The noble Moravians who are working and waiting for Tibet to open have prepared meanwhile a Tibetan dictionary and grammar, and have translated the New Testament into that difficult language. The latest undertaking of the S. F. G. is the new mission in Southeast Africa, north of Lake Nyasa, and in the regions of the German Protectorate.

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#### LORD HARRIS ON AMERICAN MISSIONARY WORK IN THE BOMBAY PRESIDENCY.

*The Times of India* of December 19 contains a most interesting account of the exercises connected with the opening of "Bowker Hall," the new building for the school in connection with our mission premises at Bombay. There were present at these services Lord Harris, Governor of the Bombay Presidency, and Lady Harris, and a large number of ladies and gentlemen, both native and European, together with the pupils of the school. Lord Harris made an address, and Rev. Mr. Abbott, in the absence of Rev. E. S. Hume and wife, to whose indefatigable labors the school owes its existence, who are now in the United States, made a statement as to what has been accomplished in the school and what is hoped from it in the future. The cost of the building had been a fraction over rupees 60,000, or about \$21,000. One fourth of this amount was paid by the government, in view of the educational work done by the school; the remainder was provided by the Woman's Board of Missions, which desired to give it the name of Bowker Hall, in recognition of the services of Mrs. Albert Bowker, who had been so long the beloved and efficient President of that Board. The total number of pupils on the roll of the school at the present time is 105, of whom 84 are of Christian parentage, the other 21 being Hindus, Mohammedans, or Jews. In his interesting address His Excellency, the Governor, Lord Harris, made

some statements which we are glad to present to our readers as showing the appreciation in which the work done by the mission of the Board in India is held by those who are in high position, who have every opportunity for just judgment, and who certainly are frank enough to state their convictions. After speaking of the work which the government had done in educational lines and of the encouragement it had received from the volunteer assistance received from our Board, Lord Harris said : —

“Another reason why the government of Bombay may be grateful for the assistance which has been rendered in this particular instance is that there is no attempt made to favor one class or one caste more than another ; all find acceptance here as long as there is room for them, and to help of that kind government can far more readily add its own than where assistance is demanded for class or caste purposes. Then, again, government has in this country a very uphill task in fighting against a very strong feeling of opposition to the education of females, and we see here to-day one of the forces which is tending to break down that opposition. Here is a missionary effort being made to encourage people of this country to recognize that the education of their females is not less important than the education of men, and I hope that one of the results of the efforts of this mission will be that these little girls, whom we see before us to-day, will go out into their own homes, and by their example and by their lives show the great advantage to this country of the education of its women.

“I do not think I can too prominently say that our gratitude to the American Marathi Mission has been piling up and piling up all the years of this century. As far back as 1814, when the Bombay Education Society was alone in the field, this mission came forward and offered its help, and in that year opened a vernacular school for boys. In 1825, only eleven years later, it had about thirty schools and over 2,000 children in them ; and as far back as then they were turning their attention to female education. In fact, they may take this to their credit, that in female education in Bombay I believe they were actually the first in the field, as they opened the first girls' school in 1824. In 1826 they had as many as nine schools ; in 1829 they had their first boarding school ; in 1831 they found the result of their efforts was so encouraging that with the assistance they could look for, perhaps not entirely from this country, but from their own, — I mean the United States of America, — they were able to go further afield, and they moved away to Ahmednagar ; and I am glad to take this opportunity, after having visited that place, of tendering to the mission, on behalf of government, our sincere gratitude for the efforts they are making there, and particularly for the very practical line those efforts are taking. They are endeavoring to bring up the boys of the neighborhood to be proficient in some handicraft, and therefore capable of earning their livelihood in some other way than using a pen. That they are not satisfied with merely teaching boys in this school or that school, in Bombay and Ahmednagar, is shown by the fact that in Ahmednagar they have started a normal school of their own and are turning out young men who, I hope, will prove to be not only well-educated schoolmasters, but also young men of good moral and manly disposition, who are likely to have a thoroughly sound effect upon the minds and bodies of their pupils. Those are some of the facts which justify me in saying that we have good reason to be

grateful to the American Marathi Mission for what it has done in assisting this government. But our gratitude goes a good deal further than Bombay. It has to roll across the wide seas to the United States of America, and in the most public way I beg to thank those generous, public-spirited, far-seeing, and charitably minded people who have during so many years contributed towards the maintenance of the American Mission in India, and who are especially the contributors towards the purchase of this building. I take this public opportunity of conveying, on behalf of the government of Bombay, our most grateful thanks for the assistance the people of the United States are rendering this government in pushing forward the cause of education in India."

## THE EVOLUTION OF A CHRISTIAN COLLEGE IN CHINA.<sup>1</sup>

BY THE HON. CHESTER HOLCOMBE.

SOME twenty-five years ago a small boarding-school for boys was started by Rev. and Mrs. L. D. Chapin, missionaries of the American Board, at Tung-cho, a city of a quarter of a million inhabitants, situated about twelve miles from Peking. It was a "ragged school" in every sense of the words. The pupils were ragged in mind, body, and apparel. There was no Christian community from which they could be drawn, no Christian youth desiring instruction. Fond as are the Chinese of education for their sons, this fondness did not carry them so far that any of them were willing to trust the training of those sons to foreigners. The first two pupils secured may be taken as a type of the entire class. They were the sons of a Manchu widow who reluctantly sent them to the school rather than to see them starve. And yet those same two boys proved that even their class, the lowest in the Chinese social scale, does not furnish bad material. The elder of them remained in the school three years, when having reached the age at which Manchus are trained in archery for soldier life, he left and went into the army. The younger remained in school, became a Christian, took a theological course, and for twelve years has been an efficient, faithful, beloved preacher — the right hand of the church work at Tung-cho.

The facilities for giving instruction were meagre in the extreme. There were practically no textbooks. The translation of the Bible into the language of the people had not been completed, and only portions of the New Testament were available for biblical teaching. Aside from the Chinese classics, there was not a textbook on any subject whatever, in the whole range of Chinese literature. There were no native teachers, at least in any fair sense of that word. The native literary graduate who was placed in immediate charge of the boys was lamentably ignorant in many things and full of gross superstitions. Mr. and Mrs. Chapin could only give the odds and ends of their time to the school. They were literally overwhelmed with the cares incidental to opening a mission station. The only wonder is that Mrs. Chapin could even have found place for the school in her thoughts. Yet, exceptionally fragile and delicate as she was physically, she had pluck and courage sufficient to supply a regiment in the front of the fiercest battle. Her wonderfully loving heart gave strength to her arms, and to her, perhaps even more than to her husband, was due the exceptional success which attended the school from its very beginning. Yet it can readily be seen that those were the days of the smallest of small things, and that the Tung-cho Boarding School for Boys was at the best a very rickety contrivance.

<sup>1</sup> The story of Tung-cho College, prepared by Mr. Holcombe, has been issued by the American Board in a pamphlet of eight pages. Our space will permit us to give it here only in an abridged form. The full pamphlet will be furnished freely to all who apply to the Publishing Agent, C. E. Swett, 1 Somerset Street, Boston.

At its annual meeting in 1872 the North China Mission of the American Board, after mature deliberation, came to two important conclusions. The first was that in an empire where education is so highly prized as it is in China, where in fact the primary and permanent ambition of every boy is to "*nieu shu tso kuan*" (get an education and become an official), educational work must be given a prominent place in the general plans of the mission. The second was that, owing to the lack of textbooks, the utter inefficiency and ignorance of native teachers even when they were Christian men, such educational work could only be made to produce satisfactory results by putting it directly into the hands of missionaries who should devote their entire time to it. In carrying into effect these conclusions it was decided to centre the entire educational work of the mission at two points, in the Boarding School for boys at Tung-cho and the Bridgman School for girls at Peking.

This action marked a new departure in the history of the school at Tung-cho. It gave to it a character and permanence. It made certain of the missionaries who seemed to be peculiarly fitted for the work personally responsible for the daily conduct of the school as their special line of labor, and secured for it the interest, attention, and support of the entire mission. Still more than this, it enormously broadened the field of the school. Up to this time it had been a purely local institution. The mission action broadened this field into an area more than 400 miles long and 300 miles wide, and containing not less than *forty millions* of people.

Just here a word should be said as to the character and scope of the school as determined by the mission. It was never intended to make it primarily or mainly a means for the dissemination of secular knowledge. Much as schools of that class are needed in China, it was the opinion of at least a large majority of the mission that such a line of work would not come legitimately within the scope of missionary enterprise. The foreign laborers have realized from the outset that they were in China simply and solely to initiate and organize the great work of evangelization, and that the native church, under its own trained native leaders, must carry forward that work to its completion. The object of the school, then, was to develop and prepare Christian young men for this great enterprise and for places of responsibility which a wise forecast could easily see to be opening in the near future. The course of study decided upon may be divided into three departments. Always *first* and most important, there was to be given *a thorough knowledge of the Bible*. Then came, *second*, a good knowledge of the *Chinese Classics*. This was a necessity, since without it no Chinese is respected and acknowledged among his fellows as an educated man; and, *third*, there was to be taught so much of Western knowledge, so much of what we consider to be essential to a fair education, as time and circumstances would allow.

But when the mission took direct control of the school in 1872 all these things were plans and plans only. Everything remained to be done. The entire New Testament <sup>1</sup>in the language of the people was not printed till that year, and it was two years later before the Old Testament was ready. There was no suitable Chinese hymnbook. And as for textbooks in the various branches of secular education, there was not so much as a mental arithmetic in the Chinese tongue. The pupils were there and there were the teachers, but not only the education but the means of furnishing it were yet, to a large degree, to be provided. A book might be written full of interest and of amusement too, setting forth the various contrivances and makeshifts, the ingenuity and patience, and, above all, the devoted energy and faithfulness of those thus called upon to "make bricks without straw." It might tell, for example, of an old French plate-glass mirror which was changed from a rectangular to a circular form, and then, placed in a clumsy frame made by a Chinese carpenter, gave the boys their first lessons in electricity. But a brief sketch like this can only hint at the actual poverty of the school in these earlier years, and of the many lines of work to which the instructors were

forced to give their time. The boys had to be taught how to study and how to play; how to eat, how to sleep, and, sometimes, how to behave.

As might be expected among the large body of missionaries in China there are to be found many translators of eminent ability, and by these the lack of textbooks and Christian literature of all sorts has been gradually supplied. Without perhaps always intending it, they were all at work for Tung-cho, and never did a new work issue from their hands, whether it was a translation of a textbook on geology, a hymn, or some simple story for the Sunday-school, but it was at once taken possession of and added to the educational resources of the school. And thus as textbooks were prepared in mathematics, history, the sciences, and the various branches of Western knowledge, these studies were introduced. Year by year the range of education has been enlarged, the requisites for admission increased, and the required age of candidates advanced.

In the year 1873 a number of men who had been employed at different stations as preachers and assistants were sent to Tung-cho to be given more systematic instruction than could be furnished at their homes; and thus was begun a Theological Seminary, under the same control as the High School, but entirely distinct from it. Of course during the first few years the students in the Theological School were men of limited attainments, and to them only a meagre education could be given. They were already too old to start at the beginning and go through an extended course of study, even had the needed facilities been at hand. But the two schools lived, thrived, and developed together, each helped and stimulated by the other. It is needless to say that the religious influences in the High School were always strong and positive, and that a strong Christian sentiment has always prevailed among the pupils. A weekly prayer-meeting has from the very outset been maintained by them, which in later years has become the nucleus of a Young Men's Christian Association; and the High School soon became, what had been intended from the first, a feeder for the Theological School, until, during the eight years prior to 1889, eighteen young men had gone through the prescribed courses of study in both institutions and were engaged in Christian work under direction of the mission.

For several years prior to this, there had been a strong and growing belief in the mission that the educational work should be pushed still more vigorously and to a higher point: that the Tung-cho High School should be advanced to the grade of a college, and that any further delay in action of this sort would seriously retard the general progress of mission work in every part. This belief found expression at the annual meeting of the North China Mission in May, 1889, when it was unanimously voted to enlarge the course of study in the school to the college grade and to ask funds of the American Board for the increasing work of the institution. This action on the part of the mission was laid before the Board at its Annual Meeting in New York in October, 1889, with the result that, after careful consideration, the following resolution was unanimously adopted:—

“Resolved, that this Board, recognizing with deep gratitude to Almighty God the development of its work in North China and recognizing the fact that a thoroughly educated native ministry is peculiarly essential to the permanent establishment of Christianity in a country where education and literature are held in such high esteem and reverence as is the case in this empire, most heartily approves and endorses the plans of the mission for enlarged educational work at Tung-cho, and requests its Prudential Committee to take the necessary steps for carrying these plans into effect at the earliest possible moment.”

In compliance with this request the Prudential Committee, shortly after the meeting in New York, appropriated the sum of \$2,500 toward the purchase of land for a site for new buildings.

The work in the North China Mission has reached a point where a large increase in



the number of devoted and qualified native workmen must be had, and had almost at once. The success of every branch of the work depends upon it. Economy, efficiency, and permanency of growth all demand it. This large increase *must* be secured. And hence there is not merely an urgent need, there is an *imperative demand*, for the immediate expenditure of at least *fifty thousand dollars* for the enlargement of the schools at Tung-cho, to which alone the mission can look to supply these men. Two years have passed since the action was taken in New York. The overwhelming importance of the need will admit of no longer delay. The instructors at Tung-cho, who have given their best lifeblood to this work, plead for it. The entire mission, which feels as one man the intense need, pleads for it. The native churches, which must have wise, trained native leaders for their aggressive work, plead for it. The sons of these churches, growing up in a new era when unheard-of demands are to be made upon their Christian manhood, plead for it. And China—proud, self-wise, conservative, needy China—pleads for it. *The money must be had, and had at once!*

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## Letters from the Missions.

### North China Mission.

#### THE REBELLION AT THE NORTH.

OUR brethren in China still report that the political agitations have not seriously interrupted their work. Mr. Ament, writing from Peking December 17, says:—

“The recent scare has resulted seriously for our Methodist brethren east of Peking, who were ordered quite suddenly to start for Tientsin and were not allowed even the convenience of a trunk for their children's clothes. This order, it is no more than fair to say, did not result from any animosity on the part of the officials. On the contrary, it arose from their anxiety for the foreigners' safety, as the people were greatly stirred up by disquieting rumors of a descent of the rebels from the north. This uprising in the north is a symptom of the overwrought condition of the public mind.

“The scene of the rebellion is not in China proper, but beyond the Great Wall. Officials sent to these regions never seem to think they have anything else to do than to extort as much money as possible in the shortest space of time, and then return to their homes. Combined with wretched officialdom there is an old proverb (always very influential with the Chinese) which says: ‘Fear not the tiger that comes from the south, but the fowl which comes from the north.’ Here was

the opportunity for the discontented and a reason for the hope that their cause would be successful. So a few thousand men gathered together, embroidered a chicken's head upon their garments, and set out not only to avenge themselves of their unrighteous officials, but also to start a movement which might ultimate in a change of dynasty. Success crowned their initial efforts. They captured two cities of the third grade, and began their career by the slaughter of the innocent inhabitants, including the entire family of the magistrate, he himself making sure of his own safety by immediate flight. At the reception of this news all Peking, from the emperor down, was thrown into a fever of excitement. Nobody knew at what moment these fowl-headed rebels might be knocking at the gates of the city. The Manchu garrison got out their old matchlocks, furbished them up, and began their long-neglected military practice. The emperor sent orders to Li Hung Chang, the viceroy, and soon 4,000 of the best troops in the empire, trained by foreigners, were en route for the scene of war. As usual carts and mules and drivers were impressed, right and left, business was interfered with, and there was almost as much confusion as if we were in a state of siege. Though The Peking Gazette comes out with the announcement that two important victories

have been gained over the rebels, Mr. Parker, the London mission agent in that region, reports that nothing decisive has taken place as yet. The soldiers are gathering from different places, and without doubt this little disturbance will be speedily quelled. These men, armed only with the old flintlocks of the country, can do nothing against troops armed with foreign guns, unless, as is feared by some, the troops join the rebels. The friendly attitude of the government to foreigners is by no means popular with the people of the provinces of Hunan and Anhui, from which these soldiers come. But the excitement is largely past now and there has been no interference with our usual work."

#### A CHRISTIAN MANCHU.

"As to the city of Peking, the work goes on about as usual, with very little of interest to report. The North Church, in my charge, has been afflicted in the loss of three of its members, two of whom were the best men we had. By this loss by death our little church is greatly weakened. One of these was a Manchu, who gave freely the best of his time and energies to the work of aiding the church. Like most of the Manchus, he had always lived an indolent sort of life, drawing his monthly stipend from the emperor, but doing nothing of any value to himself or any one else. It was delightful to observe even the intellectual change which came over this man after he started in the Christian life. His mind awakened and reached out after truth wherever it could be found. Belonging to a large family who opposed him first and last in his Christian purpose, especially his wife, he held on firm to the end, oftentimes greatly excited over his persecutions, but never shaken in his purpose. It was doubtless a paralytic stroke which took him off, as he is reported to have fallen on entering his gateway, and having just strength left to creep to his bed and die. His heathen friends rushed his funeral through in the usual fashion, and he was ready to be carried out to burial before the Christians

knew what was going on. It was then too late to do anything. The preacher at the chapel, as I was absent on a tour, called the few brethren together and they held a little memorial service. In the city this year, perhaps owing to the many rumors, more from our numbers have gone into the other world than have been gathered in from the outside. The spirit of unrest is in the air and the people find it difficult to give their minds to any one thing. However, our helpers seem to hold on cheerfully, and I trust the near future will witness a change."

#### THE OUT-STATIONS AT LIANG HSIANG AND CHO-CHOU.

"I am glad that I can report more cheering news from out-stations. In Liang Hsiang, where we had our ingathering last spring, I was delighted to find the people and their native preacher working together most harmoniously. It has been a work of no small difficulty to hold so large a number of new converts together and keep them in working order. They have made marked advancement during the year, especially in the line of caring for their own church interests. Their contributions have flowed in steadily and they have taken up some of the burden of their own support. Benches have been made, a fence built around the little rented premises, and now they are negotiating for the renewal of the lease of the building used for church and school purposes. The school for boys has largely increased in numbers, and the girls continue to study with the wife of the preacher. Several women seem to have had a genuine spiritual and intellectual awakening and are eager for study. Christianity produces its most lovely fruits among the women and children of China. Condemned to a life of toil, and deprived of those influences which fill heart and home with joy, the life of the average Chinese woman had not one feature to enliven the shadows or make the future bright. But Christianity gives them an object in life and fills their dark homes with the glorious hopes of the Christian. The truths

which so many of us hold so lightly and defend so feebly are to them the very breath of their existence, and without these Christianity has no meaning to them. It becomes more than a mere system of morals. It is life and immortality. The young preacher is also developing in a way that bodes well for the future.

"In the city of Cho-chou, where commodious premises were purchased about a year ago, we are able to see now, as never before, the results of the work of past years. The friendliness of the people is indicated by the facts that the day-school was started at their earnest solicitation and that the scholars were introduced to their teacher by an outsider who had no special object to attain by so doing."

#### A NOTABLE CONVERT.

"The teacher of this school, baptized only four days ago, is worthy of a little notice. He is a member of a family which has long been in official life. His eldest brother was chief Literary officer for this district, and had begun a most promising career when he was suddenly struck down by death. This was a terrible blow to this young man, who was affected by it in more ways than one. It threw him out of employment and took away his main hope of promotion. After that, one misfortune followed rapidly on the footsteps of another until even his friends withdrew from his society, saying that an evil demon was pursuing him. He was advised as a last resort to retire from the world and take to reading Buddhist scripture and burning incense to the gods. This he did most faithfully for three years, in the meantime spending all his money in buying books and in the support of his family. At this juncture our chapel was opened, to which he came and, learning of Christ, for the first time in years found peace in his soul. On coming into the light his first thought was to get rid of the four bronze idols to which he had prayed and offered incense during those three weary years. He could have sold them for money, which he sorely

needed. But he could not bring himself to take gain from what might be an injury to some one else. He thought of burying them, but then he feared others might dig them up and they still go on doing their bewildering work. He finally decided to present them to the foreign pastor, who, he was sure, would not be injured by looking at them, and who might put them to good use by having them melted down. They were not melted down, but stand around in various obscure parts of our home, reminders to us at least that the Lord is still with us and is working in the hearts of this people. Last Sabbath he and his wife, a most intelligent young woman and able to read, were baptized and received into the church. He is a relative of the present magistrate in Cho-chou and has free access to his office. So anxious was he for the Christian instruction of his son that he sent him to the Tung-cho School, two days' journey, without waiting to see his pastor, and also had his little girl sent to the Bridgman School in Peking. He throws his whole soul into his profession and no amount of ridicule can shake his constancy. He says he never knew before the depths of iniquity in the hearts of the literary men of China. He is a firm believer in the doctrine of the depravity of the human heart and the complete insufficiency of Confucianism to make men better. He made no application for employment, but he seemed to us to be just the providential man to take up the school which we wished to establish. On Sabbath day, December 13, three persons were baptized and eight men were received on probation. It seemed best to defer their baptism for a while. The outlook for this out-station is most encouraging, and we could wish that more frequent visits might be made there."

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#### *Japan Mission.*

#### RELIEF AND EVANGELISTIC WORK.

MR. PETTEE, of Okayama, just before Christmas, passed through the region desolated by the earthquake and sends a

report of what he had seen. His letter is quite in line with the "Appeal for Ogaki," made by the members of the Evangelistic Committee of Kyōto, which is printed on another page. Among the impressions received by Mr. Pettee during his visit are the following:—

*"1. As to the extent of the devastation.*

It cannot be realized without being seen. Those two fair prefectures, Aichi and Gifu, were pretty thoroughly devastated. The wide wreckage is one immense scar on the face of Central Japan. One rides for miles and hours over that broad plain seeing little but the ruins of fire and shock. Even the buildings left standing are held up by props, and leaning houses—if not pillars—are a common sight; great iron bridges wrenched out of shape, dikes badly broken, and in one place at least the railroad track looking like a pair of parallel corkscrews. That great plain was one of the most intensely bigoted Buddhistic regions in Japan, and Buddhism is a heavy loser by the catastrophe. It is said that those two provinces annually contributed to the Kyōto temples at least \$140,000. In one city alone only three out of twenty-five temples remain uninjured, and one third of the 700 in the province are destroyed. The most terrible single incident occurred in one of these temples. A service was in progress. The preacher had just begun his sermon when the shock came and the building fell killing over 100 people. I was told on the spot that only two persons of the whole audience escaped alive. One priest told me his temple would not be rebuilt, as there was not a single believer left. The only injury sustained by another large temple was the pulling of one beam from its support at one end, yet the old priest said its repairing would cost \$250.

*"2. The enterprise, recuperative power, and unfailing good-nature of the Japanese amaze me.* Building goes on apace. Almost every one is now *huttled*, but in such miserable quarters that after a winter's exposure many are sure to fall victims to the dreaded typhus, which doctors prophesy for next spring.

*"3. Relief work and its results.* Contributions have been prompt and generous, including the gift of scores of thousands of dollars from Japanese and foreigners and a liberal grant of over \$2,000,000 from the government. So indiscriminate has been some of the giving that beggars are multiplying rapidly. The passing of a blue-eyed stranger through one of those villages results in a row of women and children by the roadside with hands extended for a few pennies. The injured tear open their wounds again and again that they may the more effectively appeal for charity. Much help will still be needed, but it should be given with the greatest care. Even the police are deceived at times.

"This broadside of charity has unquestionably done more than tons of tracts and bombs toward opening the eyes and hearts of that intensely conservative section. So strong was the prejudice of the people that it interfered at first with the work of even the Red Cross Society. But pure charity breaks down all opposition. In some cases even Buddhist priests have gone to their hated rivals for assistance. Never again will a foreigner or a Christian seem to those ignorant folk as he did before. At one village a Christian meeting was advertised for the night before the earthquake. The priests sent word to the missionaries not to come, as they should break up the meeting if any were held. The great shock came; the priests all fled; Christians moved in with nurses and doctors, and now there are earnest inquirers. I met a Christian nurse and a Bible-woman who said they had experienced great joy in their arduous work. For more than a week they had worked, on call both night and day, had had no leisure for even a bath, their own bodies and clothing were soiled and they were very weary, but their cup of joy was full. One missionary, who had given nearly all his time for six weeks to simple relief work, told me that that day for the first time in it all he had held a religious meeting after dispensing money and clothing. He waited till invited by the people, and at last the invitation had come. That is the spirit in

which Christian work should be carried on at the present time.

"4. *The duty of our mission in this crisis.* Dr. Berry, with a staff of helpers, was early on the ground, and the work of that Doshisha Relief Corps made a profound impression on the people. Others of the mission have visited the field. Superintendent Ishii, of the Okayama Orphanage, immediately set a large number of young people at work raising funds and looking for orphans. He took forty-one of those waifs made by the earthquake to Okayama; and now at the urgent solicitation of the people of that section has opened a branch asylum at Nagoya. This work is unsectarian; but, owing to our personal relations to it, it opens a door for us to enter. Churches and individuals have lent a generous hand in various ways. The mission informally has appointed a committee to receive and disburse any relief funds sent from America and superintend charity and evangelistic work in the region of Ogaki, where we are peculiarly called to labor. It is not thought best to make a special appeal, but all are in hopes that without such appeal a few scores or hundreds of dollars may be received, which will be put to a discreet use.

"Misses Barrows and Talcott have volunteered most generously to spend their Christmas holidays in this region, and a small force of Japanese nurses and Bible-women will accompany them. These should have a little money placed at their disposal, and all their expenses should be met by special gifts, so as not to draw upon the regular station allowances. It is hoped the way will open for the placing of two or three evangelists permanently in that province.

"It is a call, and an emergency call. Other missions are rising to the occasion and doing their part. There is the utmost harmony and union of effort; no clashing or narrow denominational rivalry. Not much is needed to enable us to fall into line and strike a telling blow for the broad cause of Christian missions. Only a little, but that little now."

#### KUMAMOTO AND KIUSHIU.

Mr. Orramel Gulick writes from Kumamoto, December 24:—

"A cause for gratitude and a substantial evidence of advance are found in the facts that our Christians in this time of contributing to the earthquake sufferers have rallied their forces and are erecting a church building for themselves at a cost of \$600 or \$700, the larger part of which they have raised among themselves. The new building will seat about 300 persons, and will be a great advance upon the small, dark, and poorly adapted house for which they have paid about \$70 rent the past year. Such a building as they will now have, humble though it may be, will be a point around which the church life and work will gather. The location is central and in the best part of the city.

"On the ninth of October Mr. Clark, Mrs. Gulick, and myself set off for a tour to Hyuga, from which Mrs. Gulick and myself returned to Kumamoto in the early days of November, having visited every point at which we have work in Hyuga, Satsuma, and Southern Higo. Several companies of believers are without a stated evangelist, and of course the advance is but small at such points; though in two of these places leading laymen are doing well in holding Bible readings and Sabbath-schools. There are very interesting companies of Christians in Hyuga, at Takanabe and Miyazaki. And there are eight or ten enlightened Christian men in the province of Hyuga who are prepared most warmly to welcome Mr. Clark and family to their midst.

"Mr. Clark seemed much pleased, as he certainly had reason to be, with the cordial reception that he received from the good people of Hyuga. He has now for two months been seeking to secure a Hyuga residence passport for himself and family, as yet without avail. Perhaps he will be compelled to take a simple traveling passport such as I have, and which compels me to return to a treaty port every three months."

## SENDAI. — THE TOKWA SCHOOL.

Changes occur rapidly in Japan, and not seldom a bright sky is speedily overclouded. The school at Sendai called the Tokwa, which started so prosperously some five years ago, and was for a time regarded with such favor by the people, was suspended early in December owing to the decision of the Provincial Assembly to establish a new school at the public expense, thus covering the field that the Tokwa occupied. There was a long and warm debate in the Assembly over the question of establishing this new school. It was clearly understood that if it were established the native instructors, as well as their foreign missionary assistants, would withdraw from the Tokwa. Nothing was said in the debate against Christianity, though a feeling of antagonism to the Christian faith had probably something to do with the decision. Two letters from Mr. W. W. Curtis, one written December 14, and the other December 27, illustrate the swiftness with which the outlook has changed. At the first date Mr. Curtis, after describing the action of the Provincial Assembly, says:

"There are a good many sore hearts over the result in Sendai, and the feeling is strong, though not very wide, that a great mistake has been made; yet the friends of the Tokwa feel that since the Assembly has decided in favor of a public school the only right way for the Tokwa is to withdraw from the field. The teachers were unanimous in the opinion that the sooner this were done the better for all concerned. The Japanese teachers, therefore, resigned in a body, and your missionaries, who since last summer have simply helped from outside, declined to have further connection with the school. To-day all met for the last time in the chapel: this morning, to announce to the scholars, to the most of whom it came all unexpectedly, like an earthquake shock, that the school is to be no more; and again in the afternoon for a farewell sociable.

"During the term which was just drawing to a close the school has been very

prosperous, its numbers larger than ever before and the work done most satisfactory. We have been rejoicing over the organization among the students of a Christian club of earnest workers, and the prospect of Christian work in school was most encouraging. We ask ourselves what the sudden closing of this open door of opportunity means. We cannot answer the question as yet. We are still enveloped in the dust and smoke of the catastrophe and cannot see clearly.

"We cannot think it was a mistake — our coming here — the starting of this school, nor even this sudden ending of the school. We must wait and look for 'the new and greater miracle' which we are assured is the divine Master's way of answering the prayers of those who trust in him. Our Christian teachers in the school seem to think it means a chance for them to take hold of more direct evangelistic work in this region, and if it be so we must soon be asking for money for this enlarged work. We trust it means a better opportunity for evangelistic work to us also.

"As I look back over the five years in which we have been permitted to labor in and through this school; and then a little further back to the time when the sainted Neesima lay upon his bed of sickness at Clifton Springs, forbidden to read or write but not to think and pray, and remember how his soul went out in yearning desire and entreaty for a school here in Sendai, and how the way was opened as by special providence for its founding when he came back to Japan; and then look down again over these five years up to the present moment — I, for one, feel sure that God's hand has been in it all, and it has not been a mistake."

## THE SCHOOL REOPENED.

Writing on December 27, Mr. Curtis reports most unexpectedly that the school has been temporarily resumed. It seems the students and numbers of the people are most unwilling to have it die. But the action of the Provincial Assembly, in connection with the apathy of the trustees

as a whole, left no other course open than resignation on the part of the teachers and their missionary assistants. Mr. Curtis says:—

“The course taken helped put the matter in the right light; it was seen that a good school had been closed because those who were carrying it on had not been properly supported in their work.

“The faculty were urged to take back their resignations, but their acceptance was insisted upon, with assurance that there would be no further relations with the trustees as a body. However, for the sake of the students, whose plans for study had been so suddenly suspended, and in the interests of peace and harmony in the city, we teachers finally consented, at the request of the students, to go on with the school three months more, provided the management should be wholly given over into the hands of those who have been active friends of the school.

“The trustees have made over the school to Mayor Endo as a representative of its friends. He had been most prominent and most active in its interests in the recent Assembly discussions, being president of that body as well as of the board of trustees. At his entreaty, and to the joy of the students, the school was resumed last week, and will go on until next April, when it is expected to end.

“But Japan is the land of surprises, and never was there greater uncertainty as to what the morrow may bring than there is to-day. Parliament has just been dissolved. Treaty revision is being talked of as one of the possibilities of the near future. What changes may come within the next few months it is useless to predict. This parliament voted to abolish the government college in Sendai, and one other of the five in the country, and the next parliament is very likely to repeal the action. It is *possible* that there will be a strong reaction in favor of this private school which has done good work in Sendai. If the school could be put upon just the right basis, it would be greatly to the advantage of our mission work and of the Kumi-ai churches to have it go on.

Neesima's plans and prayers might be fully realized. But before we could consent to have anything further to do with it we should want to be sure of its being on the right basis.”

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### *Mission to Mexico.*

#### CONVERTS.

MR. WRIGHT, of Ciudad Juarez, writes:

“You will perhaps remember that on the trip that I made with Mr. Olds, last June, eleven persons gave us their names in el Rancho de Refugio as desiring to be received to the church. Four of those persons are here now, having come to this place on business, and yesterday were received as members of this church. A few of the others have not given good proof of their sincerity, or rather have given proof of lack of full understanding of the principles of true Christianity. This is not to be wondered at when we remember that they have never heard more than half a dozen sermons, and have not had the advantage of visits and instructions from either missionary or native helper. Three more there have been faithful, and are patiently but anxiously awaiting for the coming of a minister to receive them in the church and to give them more instruction in the Word of God. They have borne bitter persecution bravely, and seem to be very sincere.”

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### *Mission to Austria.*

#### PROMISING ACQUISITION.

MR. PORTER, shortly after his arrival at Prague, wrote of his great joy at meeting his former pastor, Mr. Clark, whom he had not seen for nineteen years, with whom he is now to be associated in missionary work. Of a communion service which was held early in December, Mr. Porter writes:—

“The hall was packed to its utmost and the air was stifling before the service began. The hall is far too small for the growing work in this beautiful suburb. We must move soon, and this house can

be sold at quite an advance over the purchasing price when the Betanie Society took legal possession. Mr. Clark preached a sermon that was listened to with deep interest. Then four were received to membership, among them two young lawyers, whose coming means for them a sort of losing caste and for us the reception of the first fully educated men. We have those who after they came in have been trained and educated, but here are two young men ready to lead meetings and desirous of books that will give them a deeper knowledge of God's Word and more power in witnessing for him. I anticipate finding in them pleasant companions, and such are by no means easy to find here.

"Our love-feast—the annual coming together of the members of all the churches, so far as it is possible—occurred at the mother church in Prague, December 8. There were short addresses, a general good time, and the sale of all sorts of things, the proceeds of which are to help the cause of missions in China. Notwithstanding the poverty of the people quite a handsome sum will leave priest-ridden, downtrodden Bohemia to carry the light to even darker fields. Had it not been for the hum of a strange language, and tables loaded with what were to me rather strange-looking wares for a missionary collection, I might easily have imagined myself in America."

### Zulu Mission.

#### DEATH OF YONA.

YONA is the young Zulu woman whose history is given in brief in the *Missionary Herald* for February, 1890, page 38. Trained under the care of Mr. and Mrs. Bridgman at Umzumbe, she returned there after the death of her husband in Matabeleland, and was engaged in Christian work when seized with a fever. She died on the morning of December 10. Mr. Bridgman writes:—

"All that the sympathetic hands of Mrs. Bridgman, Mrs. Bunker, and Mrs. Ransom could do, was done for her, as

if to a daughter. But the fever raged on unabated. Her mind was unclouded till the last three or four days, when she had intervals of delirium. We all feel that a good and noble Christian woman has gone to her Saviour. She and her husband, Umcitwa, were the first foreign missionaries from the Zulus to the Zulu-speaking Matabele people, 1,000 miles inland. She was a graduate of Umzumbe Home, and had always been as a daughter to us. She was foremost and far away ahead of most of the Christian Zulus in her grasp and acceptance of spiritual things, and against her not a breath of ill-repute was ever lodged. Our loss and the loss of her presence in 'the Home' among the girls, and her influence in the church, over men as well as women, seem to our human eyes irreparable. But 'the Lord seeth not as man seeth.' A beautiful feature of Yona's character was her complete unselfishness and modest, humble walk. The gewgaws of fashionable dress and finery, which so attract most Zulu girls and women, had no influence over her. Her sympathy with the missionaries to 'root out' of the band of believers all superstitious customs and immoral ways was most abiding and helpful. Her work in person is finished, but her sweet memory will ever remain 'a song' in the hearts of all who knew her. One only daughter, Amy, now an orphan, five years old, remains."

#### INQUIRERS' CLASS.

Miss Hance, who, with Miss McCornack, is "holding the fort" at Esidumbini, was seriously injured not long since by an attack of an animal on the place. She was only saved by the courage of a Zulu girl, who seized the cow by the horns and released Miss Hance from her perilous position. Under date of November 12 Miss Hance writes from Esidumbini:—

"There have been many things to try us here, but I am thankful to say there are not as many as last year. Things are getting more settled and there is more unity of feeling amongst the people and less quarreling. There continues to be a



quiet, earnest seeking after the light, from the kraal as well as from the station people. You asked me to tell you about the inquirers' classes. On Tuesday morning at daylight the bell rings and people come from all directions; some from three or four miles away. I go into the parlor, and as soon as they get together they come in and sit all about me on the floor. After praying, I ask them to tell me for a few moments anything that they can think of that they have learned of Bible truths. After that I give them a new lesson and ask any one to pray who would like to do so. I always allow them to ask any question or speak if they wish. Sometimes we drift into very personal talks for a few minutes. I feel that many of their hearts are growing in faith and courage. In the afternoon Miss McCornack has a very interesting inquirers' class of boys and girls, conducted in much the same way. There are also many other Bible classes and meetings that the inquirers attend. A number of those who are in my class cannot join the church at present on account of polygamy and other heathen customs that are difficult to escape from. When we have done what we can, we must trust God to do with the work as he will. It is often very hard to know how to advise about such difficulties.

"At last we have a native pastor. If you knew all about our need and our difficulty in getting him, I trust you would feel as we do that he is a direct gift from God to this people. He is said to be the best native preacher in our mission. He is very unassuming, educated, intelligent, and an earnest Christian, whole-hearted in his work for the Master. For the last six months we have continually worked and prayed to get a helper for this station, and so have many other friends both in this land and in America. It seems impossible for us to get on without a native pastor. But how to make the people feel this need and do what they could to help him to come was not a very easy task. But step by step we urged them on, until they sent a cordial letter asking for Umsakwendhlu to come, promising to build him

a house; to pay some of his expenses in coming here, and give at least one-half of his salary."

#### AN INSTALLATION.

Of the commencement of this pastor's work, Miss Hance gives the following interesting account:—

"If I tell you of the 'Installation,' I trust that, under the circumstances, you will not think it unorthodox. There was not one of our missionaries who could come. We hoped that Mr. Goodenough would be here, but in the morning we got a letter from him to say that he was very sorry, but it would be impossible for him to leave home. There was not a native man in the church who could be of much help in conducting such a service and make a pleasant welcome to the new pastor. As there was no other way, I had to do it myself. I asked the oldest man in the church to sit upon the platform with me. He cannot read, but he is a good old man. He had on his best coat and did his very best to rise to the occasion. We asked the new pastor to sit up there with us. There was a very large congregation. People came from far and near. To add to the embarrassing position that I was in, four Swedish missionaries, two ladies and two gentlemen, came just before the service. I could not ask them to help, as they did not know enough Zulu and only a little English. But I felt that God helped me to introduce our new pastor to the people, and to give them a little charge as to their relations and duty to him. After we had read the 'love chapter,' in First Corinthians, and prayed, the old man made a little speech of welcome, which was followed by a number of speeches from men and women. I called upon three old heathen chief men, who responded very heartily in words of welcome. A number of prayers were offered between the speeches, and the young people and children sang very sweetly five or six times. At the close the pastor made a touching and earnest speech. After the meeting the church members all came to our house to lunch with the pastor and his

wife. We trust that our friends will often pray that this native pastor may be a great help and blessing to the work here."

### *West Central African Mission.*

#### AFFAIRS AT BAILUNDU.

A DELAYED mail from this mission reached the Missionary Rooms January 23; most of the letters were written in October last. We are sorry to have to report that Mr. and Mrs. Cotton are on their way to America; Mr. Cotton having suffered so severely in health that it was a unanimous opinion of the mission that he would be unable to reside in this portion of Africa. Mr. Currie is also probably on his way to the United States for needed rest. He was detained at Benguela by sickness, from which, at last accounts, he was recovering. Mr. Woodside reports that the king of Bailundu was about to go to war once more. Mr. Woodside had visited the king, who had promised him that he would not hinder any of his men from serving as carriers, but the men afterward reported that the king commanded them not to go. Mr. Woodside visited the king again, and he made very fair promises and seems to have fulfilled these promises in allowing carriers to take Mr. and Mrs. Cotton and Mr. Currie to the coast. Mr. Stover has just finished the translation into Umbundu of the Gospel of Matthew. A perplexing question has arisen as to furnishing employment to the young men who wish to come to school. Mr. Stover writes:—

"There are many who would come if we could only give them work. We do not think it a good plan to keep them here in idleness, even if their friends were willing to support them, which is by no means the case. A few weeks ago a young man came here to attend school whose brother is one of our most bitter opposers. He has married two of the girls who were in school, and would marry the whole school, I have no doubt, if in that way he could get the girls away. The

father of these young men is eligible to the throne, with strong probabilities of being the next king; but as he forms his judgment from his older son's representations, he of course is also opposed to our work. What can such a young man do? Nothing, but go the way of all the others, unless we can put him into the way of earning his living while he is in school.

"By the time this reaches you, you can think of the school as going on in its new home, the memorial school building. The boys are doing nearly all the work. Some of the finishing touches, such as white-washing, etc., will have to be left for the present, as they cannot be so well done in the rainy season; but the substantial part of the building will be finished, I think I am safe in saying, in a month.

"I have lately started another pair of boys at evangelistic work at the villages. That makes three groups now being visited every Sabbath by the members of the church. I meet those who go out every Saturday evening for preparation for the coming Sabbath. I hope to be able to go out with them occasionally."

#### AFRICAN SCENERY.

Mrs. Webster, who in September visited the stations at Kamondongo and Chisamba, gives an interesting account of the scenes through which they passed on the journey to Bihé:—

"I will try and tell you a little about the beauty of the woods at the time we were traveling. At that season the trees and shrubs were just coming out in their fresh foliage: but it is by no means all green. There is every shade of red, green, and brown you can imagine, and flowers are everywhere. The woods look much as the woods do at home in the fall. Some of the leaves are smooth and glossy in appearance, some soft and waxy, some velvety, and some look like silk and satin. The small fine leaves at a little distance look like silk floss. But their chief beauty lies in their position; when they first come out they all droop. Now imagine, if you can, those beautiful leaves in all shades of red, green, and brown, in a drooping posi-

tion, swaying back and forth in the gentle breeze or tossed in the air by a strong wind, and you have an idea of what the African woods look like in springtime and how beautiful they are. It was a perfect delight to me to ride day after day through the woods and across the grassy plains and watch the changing beauty all around me. And when as night came we took our camp-chairs and sat around the campfire and enjoyed the lovely moonlight, I often found myself repeating, 'The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge,' etc. 'This is a beautiful country, but amid the beauty there is so much darkness and sin! I often try to think what this country would be if it were inhabited by a Christianized and civilized people.

"There is another point of interest on this journey. There is a great tract of prairie country called the Mbuluvulu, about twenty miles from Kamondongo. It is so much like Dakota prairie that could I have gone off by myself where there were no black faces around me I could easily have imagined myself back again in Dakota. At the point we crossed, it is about seven miles wide, but at some places it is fully fifteen miles wide. It took an hour and forty-five minutes to cross. That is faster than the average rate of travel the average being three miles an hour; but on the flat, level plains they travel very fast. Deer of several species and buffalo abound, though there were none to be seen the day we crossed."

#### KAMONDONGO.

Miss Bell reports, October 22, that the schools vary considerably in attendance, the boys' school numbering only twenty-four, and the girls' school thirteen. They were greatly interrupted for a while on account of the prevalence of smallpox. Miss Bell says that the girls have not yet learned to plan their work so that their meal-pounding will not interfere with school. Mrs. Webster writes as follows of her visit at this station:—

"On our arrival at Kamondongo we found the friends all very well. Kamondongo is nicely located on a rise of ground commanding a good view of the surrounding country. There is a good population, though not large, within easy reach of the station. At the time I came, and for several weeks, the work was interrupted on account of smallpox, which prevails all over the country. Many of the boys have never had it, and they thought best on their account to put the village in quarantine. Now Dr. Clowe thinks the danger is past, and the village people are allowed to come back again. Yesterday several from the villages attended the morning service. The schools have opened again.

"Kamondongo has done, and is doing, a good work, but you know they have always been short of workers. And they feel this more than ever since Mrs. Sanders has gone. She was a host in herself. Miss Bell teaches both the boys' and girls' schools. She meets with the girls at 6 A.M., and with the boys at 1.30 P.M. It is a great deal for her to undertake with all her other work."

#### CHISAMBA.

Mrs. Webster gives the following report of her visit at this station:—

"I have been to Chisamba and spent three weeks with the friends there. The station is finely located in the midst of a densely populated district. Within ten or fifteen minutes' walk of the mission compound fifteen villages can be seen. Half an hour off there are a great many more, and a little farther off still more. That part of Bihé is densely populated, and we ought to have half a dozen stations instead of one. Mr. Currie has done a great deal of work, including much building, draining, gardening, etc.; nor has the other work been neglected. They have a school of thirty boys, twelve of whom they think are truly Christian boys. Their Sunday services were largely attended, and I was pleased to see that a large proportion of them were men and women past middle life. Miss Clarke finds plenty of work to do. She has taken the boys'

school, and expects soon to open a girls' school. She also visits the villages, and holds a prayer-meeting Sunday afternoon with the women."

Mr. Lee also writes of the work at Chisamba:—

"Taking all things into consideration we have reason to feel greatly pleased and deeply thankful at the progress made by this station. The school, under Miss Clarke's skilful management, is doing well. Our Sunday congregations more than fill the building we have to use as a church, and many have to be satisfied with crowding around the one door and solitary window. How we do wish we had means enough to build a house large enough to hold them all! But then perhaps we shall not need a larger building for some time to come, because of Mr. Currie's absence. There is almost a certainty of our having a diminished congregation after Mr. Currie goes, for I cannot address the people in anything like so interesting or instructive a style as he can. My year at the coast was almost entirely lost as far as my acquiring Umbundu went."

Miss Clarke, according to the plan made when she went to the mission, has now gone on to Chisamba, and is greatly pleased with the outlook. She reports that two of the young men of Chisamba were sent to Bailundu to conduct her to that station, and that she never had more thoughtful attention given to her comfort than was given by these young Bihéans. She writes:—

"I cannot tell you what a hearty reception I met with from the villagers. It was too hearty, overwhelmingly so. They would crowd the house until it would hold no more. Then the people outside would request me to come outside so that they too might see me. Any conversation carried on was listened to with rapt attention, and chance remarks were greeted with cries of '*Ewa, ewa*' (Good, good)! In compliance with a special request I unbraided my hair and showed it to them, then allowed one of the women, who looked clean and rather superior, to braid it again. But I did not forget to give

them the 'gospel in song,' and talk to them a little, though I was too tired to say much. Even while I ate, the curious crowd watched each mouthful and commented upon every action.

"I find it true, as reported, that there are here villages, villages everywhere. I have gone out a good deal to see them, with a view to starting a girls' school as soon as possible. There are grand possibilities before us for a good and extensive work in the name of our Master and Lord. Pray for us unceasingly that we may faithfully do everything that comes to hand, whether small or great."

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### Central Turkey Mission.

#### YOUNG MEN'S CHRISTIAN ASSOCIATION WORK AT AINTAB.

PRESIDENT FULLER writes from Aintab December 17:—

"Mr. Wishard, Secretary of the Inter-collegiate Y. M. C. A. of America, accompanied by his wife, and Mr. W. H. Grant, of Philadelphia, a member of, and specially interesting himself in, the Y. P. S. C. E., and Rev. Mr. Barton, of the Eastern Turkey Mission, who accompanied them here *via* Marash from Harpoot, have just been spending a week with us. The time of their stay was filled with a series of meetings, both in the college and city, which were very largely attended and awakened a very deep and hopeful interest in all forms of Christian work. Mr. Wishard gave most of his time to the two Christian Associations in the college and city. The new college schoolroom, which, still only half-furnished, was just ready to occupy, was fittingly consecrated to Bible study, prayer, and Christian work. The city Association also dedicated its new rooms, the munificent gift of a member of the Second Church. This is, as Mr. Wishard assured us, the first building in Asia Minor erected for Y. M. C. A. work. Mrs. Wishard addressed large meetings of women, and Mr. Grant assisted in the college meetings and held special meetings with the students of the city schools, in

explanation of the work of the Y. P. S. C. E., two societies of which had already been formed and were in successful operation here. Mr. Barton spoke to the students of the college, and also addressed a large union meeting of the churches, specially called on Sunday noon at the First Church, in which he gave a deeply interesting account of the mission work

in Koordistan, of which he has charge and to which the churches here have been regularly contributing every month ever since the great revival of three years ago. On the whole this week of meetings has been a time of great spiritual enjoyment and blessing, and gives us a strong and helpful impulse toward the special work planned for the new year."

## Notes from the Wide Field.

### AFRICA.

THE NEW LOVEDALE. — In our last number we reported that Dr. Stewart and his caravan had started from Mombasa on the nineteenth of September last, and were well on their way inland. Since then, from a communication of Professor Lindsay in *The Free Church of Scotland Monthly*, we learn that the caravan had a most serious time in passing through the Taro desert, a waterless region northwest of Mombasa. The sufferings of the caravan from thirst were intense. Dr. Stewart writes that after two days' march through this waterless region they were alarmed at not finding a stream where one was expected. All the water they found was two half-calabashes, not fit to wash a home floor with, swarming with tadpoles an inch long. The next day at eleven o'clock they secured enough to give each man half a teacup full, and at two o'clock enough more to give nearly a quart to each man. On the ninth of October the caravan reached the river Tzaro, 130 miles northwest from Mombasa, where they found a flowing stream, which was "a glorious sight." The course of the march was changed somewhat, passing along the Sabaki River to the Kibwezi River. Here Kilundu was the chief man, and here it was decided to establish the station where the New Lovedale shall be built. Dr. Stewart writes October 28: "We have got 250 trees cut for posts." The population is not dense, but the site is believed to be healthy and easy of access. The position is east of north from Kilima-Njaro, the peak of which, covered with snow, can be seen from Kilundu's.

THE ATROCITIES OF THE SLAVE-TRADE. — At the recent meeting of the African Society at Cologne details were given of frightful cruelties in connection with marauding expeditions in Marunji and Kizabi in which numberless victims were slain. Attempts were made to march the captives to Kirando, and on the way great numbers of old women and children were drowned. The haste in which the march was made led to the complete exhaustion of many who formed a part of the caravan, and twenty or thirty, and sometimes even fifty, were daily killed. But in spite of all this it is said that 2,000 slaves arrived at Kirando in one day.

THE FRENCH MISSION ON THE ZAMBESI. — The Sefula station of the Zambesi Mission was in great danger and trial at the last dates. Under date of June 16, 1891, M. Coillard wrote the *Journal des Missions-Evangéliques*: "Recent events confirm me in the conviction that the treaty made last year with the South Africa Company was the plank of safety, as much for the nation as for the chief, Lewanika, himself. But to-day we are alone in our opinion. Our adversaries, who pose as champions and saviors of their nation, represent things very differently. Insinuations, false light thrown upon facts, and calumnies have found in the suspicious, excitable, and vindictive nature of our poor Barotses a fertile soil. The king understands me; he is incapable of doing me the least harm, but he is still more incapable of protecting me.

He trembles for himself. . . . There has existed for some time a spirit of discontent which bodes no good. Lewanika knows it, but that does not hinder his doing everything to irritate instead of conciliate his people. These days all our neighborhood is in confusion. A panic has seized everybody and the villages are deserted. They strangle men by wholesale — not so as to cause death but a prolonged fainting-fit of the victim." July 27, M. Coillard adds: "One would say we have lost ground. Lewanika is not always amiable even with us, and we need a great deal of prudence and charity in order to maintain a good understanding between us." But the brave missionary closes with the words: "Sorrowful, yet always rejoicing."

DEATH OF THE BASUTO KING. — News has recently reached Paris of the death, on the twentieth of November, 1891, of Letsie, the great chief of Basutoland, at the age of eighty-three. He was the son of the chief, Moshesh, and was sent by his father in 1833 to the frontiers of his country to receive the pioneer missionaries of the French Protestant Church. He has thus been for fifty-eight years familiar with those noble men who have taught and *lived* the gospel among the Basutos. But he has never yielded to its call. Duplicity and selfishness characterized his political life, and his private life was an incarnation of paganism. The number of his wives was legion; they were reckoned by the hundreds; and up to the last he was always adding to the list. When sick, Letsie had times of remorse, of good resolutions, and of sobriety, but with returning health he again plunged into his former excesses.

M. Dieterlen, one of the French mission, writes that, "whether in consequence of his habitual unbelief or from annoyance at the solicitations of those who were not his missionaries" (Roman Catholics and English churchmen who came to seek his conversion), he did not in his last days "pronounce the words of repentance and faith. Sometimes he reassured himself by saying that he had welcomed the first missionaries and had never abandoned them, and wept while he declared that it was his sins, especially polygamy, which had hardened him and kept out the grace of God." And on the day of his death when M. Mabille told him that there was yet pardon if he would ask it of God with humility and faith, "he answered by a prolonged pressure of the hand, the only way that remained to him of expressing the feelings of his heart."

His eldest son, Lerotholi, succeeds him as supreme chief; but some of the family refuse to submit to his authority, and civil war may result.

A SERIOUS REVERSE IN NYASALAND. — The British Commissioner in Central Africa, Mr. H. H. Johnston, in command of the forces employed in suppressing the slave-trade on both sides of the lake, after a series of successful engagements with the slave-traders, met a serious reverse, in which Captain Maguire, of the African Lakes Company's steamer *Domira*, with some of his men, was drowned. Two of Makanjira's dhows had been destroyed and a large slave caravan had been prevented from crossing the lake. After the captain's death Makanjira's people proposed peace, and, deceived by this promise, the chief engineer of the *Domira* and some of his men went on shore and were immediately killed. These facts indicate the seriousness of the conflict which is going on between the British forces and the slave-traders. But reinforcements are on their way from gunboats on the Shiré, and the success of the efforts to check the traffic cannot be doubted.

MASHONALAND. — Bishop Knight-Bruce, of the Society for the Propagation of the Gospel, reports a thorough exploration of the accessible parts of Mashonaland. He says that, with one notable expedition, there are few chiefs now in all the region who have not a Christian teacher near them or have not definitely accepted the offer of one to come. He speaks of six bases from which mission work is being done, the chiefs throughout the whole region being most friendly. The central station of the mission will be at Umtali, chosen on account of its healthfulness and its being near to

the British mining population. Bishop Knight-Bruce speaks of the opening for mission work as one which has never been surpassed.

THE RUINS AT ZIMBABWE. — Mr. Bent, who has for a long time been engaged in explorations at Zimbabwe, the noted ruins north and west of Umzila's old kraal, has made a full report of his investigations. The description given of the ruins shows their great extent and the skill and strength of the builders. Mr. Bent describes a wall thirteen feet thick and thirty feet high, running along the edge of a sheer precipice, itself ninety feet high. Some of the structures were for defence evidently, although it is difficult to account for some details of the plan. There are huge monoliths, decorated beams, long flights of steps, and narrow passages lead from one section to another. Some of these structures are evidently designed for worship. Mr. Bent does not regard the origin of Zimbabwe as Phœnician, so called, but its origin is kindred and "it is to be found in the mystic religions of the East which spread westward." There are abundant evidences that the work of smelting gold was carried on in this region in very early days. This part of Africa is of special interest to us, as it lies so near the section of Gazaland which we hope will be occupied by the East Central African Mission.

#### CHINA.

REMARKABLE CONVERSION. — Dr. Corbett, of China, in *The Church at Home and Abroad*, reports a remarkable instance of a conversion occurring through the instrumentality of a picture; a conversion which led to the bringing to Christ of many persons. A Christian by the name of Chang was asked one day how he came to know the truth and to begin upon the Christian life. In reply he told the following story: Some three years ago a nephew of his who had been at school at Chefoo came to spend a vacation at his uncle's, and one day asked him: "Would you like to see your photograph two or three years from now?" Mr. Chang replied that he would, and the lad handed him one of his schoolbooks, pointing out a picture of an opium-smoker who was nearing his end. Mr. Chang was exceedingly angry and the boy took to his heels. At that time this man was an habitual smoker of opium, and had wasted his property, and though full of wrath he could not but see that there was a good deal of truth in the reproof the boy had given him in the picture. He could not get the impression out of his mind, till, much against his will, he read the book that contained the picture. After a terrible experience and struggle he broke off the practice, with God's help, and commenced a new life as a Christian. Mr. Chang then went to an uncle of his who was also an opium-smoker, and told him how he had been delivered from the curse. This man also became a Christian, and his wife and son and son's wife have recently been baptized. Others connected with the family have been reached and seem to be earnestly seeking a new life. So much from the work of a faithful lad who wisely used a picture.

#### MANCHURIA.

AN interesting article is given in *The Missionary Review of the World* for February, by Rev. John Ross, of Moukden, concerning the way in which the gospel spreads in Northeastern China. A later communication from Mr. Ross found in the *Missionary Record* of the Scotch United Presbyterian Church is specially interesting, since it refers to the region in which the recent uprising occurred. Mr. Ross reports a tour taken prior to this uprising through Tieling and a number of towns throughout the northeast. The people were civil and friendly, and he found a number in almost every place visited who were ready to confess Christ and receive Christian baptism. In one place a list of thirty-seven applicants for baptism had been prepared. In another village near Taiping-gow a company of inquirers was eagerly waiting for the arrival of the missionary and his friends, and when the carts came to the edge of the hill above the village, the crowd

below shouted, "They are come! they are come!" and the visitors were greeted with instrumental music, from flute, flageolet, and cymbals, and were guided to the house of one of the people. Mr. Ross narrates other remarkable incidents, showing that the people themselves become the disseminators of the truth as soon as they learn it. There has been very little evangelistic work done by the missionaries. It is certainly to be hoped that the insurrections which have taken place in this province will not interrupt the evangelical work.

## KOREA.

THE same Mr. Ross, of Moukden, who reports work in Manchuria, sends to the *Missionary Record* of the Scotch United Presbyterian Church a striking account of an awakening in Korea. About a year ago a Korean from the city of Gangge, in Korea, came to Moukden, reporting to Mr. Ross that many people in his district were believers; that they had become so through the circulation for some years of a Bible Catechism prepared by the London Religious Tract Society. This Korean, whom Mr. Ross calls "Graduate Tsui," was a man of good character, manners, and earnestness. He came to Moukden to apply for baptism; other men followed him for the same purpose, and Mr. Ross had sent to Gangge to inquire into the character of the movement. A reply came in a letter from the mandarin second in rank in the city, who had before asked for some books on Christian doctrine. This mandarin sent his thanks for the volumes which he had received. He declares that he himself is earnestly studying them, and he reports that in three cities there were believers, and in Gangge itself there were over 100, of whom ten knew the truth well. In another 90; in another 150; and he reports that of these about one tenth were of thorough understanding. He desires earnestly that instructors should be sent them that they may learn of the truth. This is certainly a remarkable statement. Christian work in Korea is illegal, though it is tolerated. It is impossible for Mr. Ross to supervise this movement at so great a distance while caring for his work at Moukden. May the work not be hindered from a failure on the part of Christians!

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 Miscellany.

## BIBLIOGRAPHICAL.

*Indika. The Country and the People of India and Ceylon.* By John F. Hurst, D.D., LL.D. With maps and illustrations. New York: Harper & Brothers. Published only by subscription.

This volume of 794 large octavo pages at once arrests attention by its beautiful typography and its abundant and attractive illustrations. And as one reads chapter after chapter he is amazed that a bishop, in the midst of his engrossing duties and conducting his investigations in connection with the toils of an episcopal visit to India, could have written such a book. Evidently Bishop Hurst has thrown his whole energies into the preparation of this volume, which is indeed a monument to his zeal and scholarship. Nearly all the chapters are based upon what he him-

self has witnessed in India. Yet, in order to clearly present to his readers what he has seen, it was necessary for the author to dwell at some length upon matters of history. He, therefore, traces in a chapter of forty-six pages the history of India from the time of the great invasions down to the Marhatta wars. Other chapters give the story of Europeans in India, and of Protestant and Roman Catholic Missions, of the Mutiny and of other matters of historical importance.

But the great value of the book is in what it presents of the India of to-day: its geography, its government, its tribes, its people and their religions, its monuments, its languages, temples, and the outlook for its future. These and other points are so connected with personal



narrative of the author's visit in India that the account will surely interest and impress the reader. Should this volume be widely circulated, as we hope it may be, the people of the United States would have a more adequate idea of an empire of which they now know comparatively little, having a population five times that of our country, and which, notwithstanding its marvelous history and the splendor of its monuments, yet sorely needs what our Christian civilization can give. Bishop Hurst writes enthusiastically in the interest of missions, saying, "India is now open to missionary work. All the Indian gates are down; the bars are shattered into small fragments; the locks are ground into fine dust. Every stream sings a welcome to the evangelist of peace. The King of Nations is entering." We fear that this is a somewhat overdrawn statement, though we have no question that India is open for the gospel. But the barriers of caste and of the ancient faiths, while seriously damaged, can hardly be said to be "ground into fine dust." Doubtless they are yielding slowly though surely, but they are still in the way. The vast majority of the millions of India are yet intrenched behind them, and the Church of Christ has a gigantic task before it in the removal of these obstructions to the chariot wheels of her King. There is every encouragement from what is already seen for further efforts. The vastness and the needs of India are well suggested by an illustration used by Dr. Hurst in reference to the circulation of Christian literature in India, which, it is estimated, amounted during the last decade to 20,000,000 copies of religious books. This certainly is an immense number, and yet Dr. Hurst says: "Suppose the 20,000,000 of separate copies of Christian books to be now existing, and in one great pile, and that the 260,000,000 of people were to march up, each to receive one, the apportionment would be only one little book for over a dozen people." "And," adds the author, "the churches and societies in Western Christian lands should adopt far more liberal

measures to furnish India's millions with a sound sufficient Christian literature. The people will have books and newspapers; it is for the Western Christian world to say what kind of reading it shall be."

*Bible Light on Mission Paths.* Prepared for use in Missionary Meetings of Women and Young People and in Monthly Concerts. Philadelphia: Presbyterian Board of Publication.

This pamphlet of 192 pages, in paper covers, presents a variety of Scripture readings relating more or less directly to the subject of missions. Nineteen of these readings have brief comments which serve as connecting links between the passages of Scripture selected. In Part Two the selections are arranged for more than one voice, with hymns. There are also selections from the Scriptures which may be used as prayers. The selections seem to us well made, and the volume will be serviceable in missionary meetings, specially those designed for young people.

*The Bibliography of Foreign Missions.* Compiled by Rev. Samuel Macauley Jackson, assisted by Rev. G. W. Gilman. New York: Funk & Wagnalls.

This volume is reprinted from the *Encyclopædia of Missions*. Some items need correction, but the volume is valuable and also most suggestive as indicating what a vast amount of energy has been expended and how much of information has been gained in the foreign missionary work.

*Ex Oriente. A Study of Oriental Life and Thought.* By Edward P. Thwing, M.D., PH.D. London: S. W. Partridge & Co.

Dr. Thwing has had exceptional opportunities for observing life in the Orient, and in this volume he has, in connection with his own observations, brought together a large number of valuable suggestions from other sources. The book is of interest and value as portraying the qualities and thoughts of people in the East, and it is well for those who are to labor for them to know what light they have in order to understand what light they need.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

That the obstacles placed in the way of Christian missions by reason of the sale and use of opium and intoxicating liquors may be removed; that Christian nations may no longer be involved in these traffics in ways which are acknowledged to be morally indefensible; that the people of India and China may be able to distinguish between the missionaries, who bring them the gospel, and the nations to which the missionaries belong, so that they shall no longer regard Christianity as responsible for the wrongs and woes connected with the opium traffic.

### ARRIVALS AT STATIONS.

December 15. At Durban, Natal, Rev. George A. Wilder and wife, Miss Alice F. Stillson, and Miss Agnes M. Bigelow, all of the Zulu Mission.  
January 1. At Jaffna, Ceylon, Rev. Ernest A. Bell and wife, joining the Ceylon Mission.  
January 9 (?). At Madura, Rev. J. P. Jones and wife, Rev. E. P. Holton, Rev. G. W. Wright, and Rev. Willis P. Elwood and wife.

### DEPARTURE.

January 23. From New York, Miss Fidelia Phelps, to rejoin the Zulu Mission.

### DEATH.

December 12. At Shakopee, Minn., Rev. Samuel W. Pond, one of the early missionaries among the Dakota Indians. Mr. Pond went with his brother, Gideon H., having no connection with any missionary society, to the Dakota Country in 1834, and their labors were greatly blessed. Returning to the East, he was ordained and appointed a missionary of the American Board in 1837. His first station was at Lake Calhoun, now a part of Minneapolis. In 1847 he opened the station at Shakopee, where he resided until his death. He was released from his connection with the Board in 1854. He was born in Washington, Conn., April 10, 1808.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Affairs in the West Central African Mission. (Page 115.)
2. An inquirers' class and an installation among the Zulus. (Page 113.)
3. The rebellion in China. (Pages 88 and 106.)
4. An old and a new Christian in China. (Pages 107 and 108.)
5. Relief and evangelistic work, following the earthquake in Japan. (Pages 96 and 108.)
6. The Tokwa School of Sendai. (Page 111.)
7. Lord Harris on American Missions in India. (Page 101.)
8. An embryo college in China. (Page 103.)

## Donations Received in January.

### MAINE.

Aroostook county.				Lincoln and Sagadahoc counties.	
Houlton, Widow's mite,	90			Phippsburg, Cong. ch. and so.	6 25
Cumberland county.				Oxford county.	
Freeport, Cong. ch. and so.	10 00			South Paris, Cong. ch. and so.	4 00
Portland, High-st. Cong. ch., 200;				Penobscot county.	
Williston Cong. ch., add'l, 1: Sea-				Brewer, 1st Cong. ch.	11 40
men's Bethel ch., 37: "Hannah				Union Conf. of Churches.	
Watts," 45 50;	283 50			East Otisfield, Rev. Joseph Loring,	
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Japan, 20 07; 2d Cong. ch., 3 96,	24 03	317 53		Susan Lovell, 1: Mrs. Sarah P.	
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S. E. Buck, 20,	23 00	35 50		York Village, A member of Cong. ch.	3 00
					601 73

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Gilsom, Cong. ch. and so.	6 00
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Greenville, Cong. ch. and so.	15 00
Hollis, Cong. ch. and so.	16 27
Mt. Vernon, J. A. Starrett,	10 00—166 43
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Concord, South Cong. ch., 134:43; J. W. J., for work of Rev. Otis Cary, Japan, too,	234 43
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Pembroke, Mrs. Mary W. Thompson,	10 00
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Rockingham county.	
Atkinson, Cong. ch. and so., with other dona., to const. T. B. KICE, H. M.	54 75
Chester, Cong. ch. and so., 55; Rev. James G. Robertson, 50,	105 00
Derry, 1st Cong. ch.,	46 65
Exeter, Cong. ch. and so., of which too from J. J. Bell, to const. HERVEY KENT, H. M., 233.17; Nathaniel Gordon, for Tung-cho Theol. Sem., 62.50,	295 67
North Hampton, Mr. and Mrs. E. Gove,	20 00
Windham Depot, Horace Berry,	10 00—532 07
Strafford county.	
Farmington, Cong. ch. and so.	6 00
Gilmanston Iron Works, Cong. ch. and so.	8 67—14 67
	1,097 65
Legacies. — Greenville, Miss Lucy M. Merriam, by Rev. Geo. F. Merriam, Ex'r,	100 00
Hanover, Andrew Moody, by E. R. Ruggles, Trustee,	50 00—150 00
	1,247 65

## VERMONT.

Caledonia county.	
Barnet, Cong. ch. and so.	68 65
St. Johnsbury, North Cong. ch.	185 00
St. Johnsbury East, Cong. ch. and so.	3 62—257 27
Chittenden county.	
Burlington, College-st. Cong. ch., 81.10; "H.", 1st Cong. ch., 25,	106 10
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Milton, Cong. ch. and so.	3 75—113 70
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Stowe, ———,	100 00
Orleans county.	
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North Craftsbury, Cong. ch. and so.	6 50
West Charleston, Cong. ch. and so.	12 55—49 33
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Castleton, Russell M. Wright,	10 00
Wallingford, Miss C. M. Townsend, "for the million,"	2 00—12 00
Windham county.	
Brattleboro, Centre Cong. ch., m. c. Westminster West, Soc. of Morals and Missions, 63.30; A. P. Ramsey t.: Charles Powers, 1,	65 30—94 15
Windsor county.	
Bethel, 1st Cong. ch.	8 08
Wethersfield Centre, 1st Cong. ch.	8 51
West Hartford, Cong. ch. and so.	4 00—20 59
	647 04

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	1,665 04

## MASSACHUSETTS.

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Dennisport, Moses H. Swift,	10 50
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Bristol county.	
Attleboro, 1st Cong. ch.	5 70
Easton, Cong. ch. and so.	20 00—25 70
Brookfield Association.	
Brimfield, 1st Cong. ch.	10 47
Oakham, Cong. ch. and so.	27 00
Southbridge, Cong. ch. and so.	70 48
Spencer, Cong. ch. and so.	392 83—500 78
Dukes and Nantucket counties.	
Edgartown, Cong. ch. and so.	8 91
Essex county.	
Andover, South Cong. ch.	137 95
Lawrence, Lawrence-st. Cong. ch., 130.58; Trinity Cong. ch., 62.09,	192 67—330 62
Essex county, North.	
Haverhill, Centre Cong. ch., 103; 1st Cong. ch., 18; Miss E. E. Welch, deceased, of which 88 for Africa, 158; Friends, 17,	296 00
Merrimac, Cong. ch. and so.	100 00
Newbury, 1st Cong. ch.	22 40
Rowley, Cong. ch. and so.	28 35—446 75
Essex county, South.	
Beverly, Washington-st. Cong. ch., 112.71; Dane-st. Cong. ch., m. c., 4.79,	117 50
Gloucester, Cong. ch. and so.	108 90
Hamilton, E. M. Knowlton,	3 00
Middleton, Cong. ch. and so.	18 25
Salem, South Cong. ch.	13 41
Wenham, Cong. ch. and so.	7 55
West Boxford, Cong. ch. and so.	6 80—275 41
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Ashfield, Cong. ch. and so.	26 45
Mt. Hermon, S. E. McGeehon,	1 75
Northfield, Trin. Cong. ch.	5 00
Orange, Central Evang. Cong. ch.	28 74
Shelburne, 1st Cong. ch., with other dona., to const. GEORGE N. SMITH, H. M.	50 00—111 94
Hampden county.	
South Hadley Falls, "G."	20 00
Hampshire county.	
Amherst, 1st Cong. ch.	140 00
Easthampton, 1st Cong. ch.	46 17
Northampton, 1st Cong. ch.	435 71
Williamsburgh, Cong. ch. and so.	40 00—661 88
Middlesex county.	
Arlington, Cong. ch. and so.	100 00
Auburndale, Cong. ch. and so.	200 00
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Framingham, Plymouth Cong. ch.	102 53
Lowell, Kirk-st. Cong. ch.	597 00
Natick, 1st Cong. ch., to const. FRANK W. BABB, HARRY T. GIBBS, WALTER B. ROBINSON, H. M.	300 00
Somerville, Broadway Cong. ch., to const. WILLIAM H. WHIPPLE, H. M.	100 00
Waltham, Trin. Cong. ch.	28 21
Watertown, Phillips Cong. ch.	124 08
West Medford, Cong. ch. and so.	22 00
West Newton, Cong. ch., Extra-cent-a-day Band for Boys' sch., Cesarea,	25 00
Winchester, 1st Cong. ch.	120 59—1,724 41
Middlesex Union.	
Action, Cong. ch. and so.	35 00

Fitchburg, Rollstone Cong. ch.	19 34
Shirley Village, Cong. ch. and so.	11 41—65 75
Norfolk county.	
Braintree, 1st Cong. ch., 16.03; H. A. Johnson, 12,	28 03
Brookline, R. W. Shapleigh, Memo. Fund.	1,840 27
East Weymouth, Cong. ch. and so., to const. Rev. DANIEL EVANS, H. M.	50 00
Milton, Cong. ch. and so.	41 50
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Randolph, "New Year's Greeting,"	50 00
South Braintree, Cong. ch. and so.	15 00
South Weymouth, 2d Cong. ch.	18 00
Walpole, Cong. ch. and so.	30 00
Wellesley Hills, Cong. ch. and so.	103 70—2,200 97
Old Colony Auxiliary.	
New Bedford, Trin. Cong. ch.	24 64
Plymouth county.	
Abington, 1st Cong. ch., E. G. Morris,	15 00
Campello, South Cong. ch.	30 00
Duxbury, Pilgrim Cong. ch.	5 00
Hanson, Cong. ch. and so.	5 12
Hingham, Cong. ch. and so.	25 00
Marion, ———,	10 00
Rockland, Cong. ch. and so., 30; A friend, 5,	35 00—125 12
Suffolk county.	
Boston, Central ch., 2,427.90; Old South ch., 1,556.64; Mt. Vernon ch., 467.79; Immanuel ch., 146.92; Eliot ch., 254; do., A friend, 20; Boylston ch. (Jamaica Plain), 30.82; Harvard ch. (Dorchester), for preacher in Madura, 30.50; South Evang. ch. (West Rox.), 27.15; Central ch. (Jamaica Plain), 21.83; William G. Means, 250; The Misses Thayer, for Japan, and to const. F. R. ABBE, H. M., 100; A lady, 100; Edward A. Strong, 50; A friend, 30; Towards rendering the Bible complete into any of the languages of India, China, or Japan, 30,	5,543 55
Worcester county, North.	
Gardner, 1st Cong. ch.	50 00
Templeton, Trin. Cong. ch.	22 30—72 30
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Clinton, 1st Cong. ch.	63 39
Leicester, 1st Cong. ch.	85 56
Princeton, Cong. ch. and so.	102 84
Worcester, Salem-st. Cong. ch., 31.38; Pilgrim Cong. ch., 23.91; Woman's Miss'y Ass'n of Central Cong. ch., towards support of med. miss'y in Ceylon, 150,	205 29—457 08
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Saundersville, Cong. ch. and so.	5 30
———, A friend,	100 00
	13,031 77
<b>Legacies.</b> —Boston, Justin S. Ambrose, by C. C. Coffin and A. S. Lovett, Ex'r's, add'l,	
Boston, Mrs. Betsey R. Lang, by L. S. Ward, Trustee,	4,000 00
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	1,500 00—7,575 00
	20,606 77
RHODE ISLAND.	
Kingston, Cong. ch. and so.	37 52
Little Compton, United Cong. ch.	17 28
Newport, United Cong. ch.	142 01
Pawtucket, Cong. ch. and so.	29 42
Providence, Plymouth Cong. ch., 105.81; Union ch., 10; Miss Elizabeth Carlie, 9; A friend, for Africa, 5,	189 81—356 04

## CONNECTICUT.

Fairfield county.	
Bethel, Cong. ch. and so.	149 67
Bridgeport, Theo. H. Quittmeyer,	20 00
Brookfield Centre, Cong. ch. and so.	37 25
Danbury, 1st Cong. ch., to const. Rev. ALBERT PIERCE, H. M., 137.45; 2d Cong. ch., 8.79,	146 24
Long Ridge, Cong. ch. and so.	3 21
Newtown, Cong. ch. and so.	5 00
North Greenwich, Round Hill Cong. ch.	2 75
Norwalk, 1st Cong. ch.	148 76
Stamford, 1st Cong. ch.	12 29
Wilton, Cong. ch., of which 21 add'l toward support of Rev. Willis P. Elwood,	91 00—616 17
Hartford county. W. W. Jacobs, Tr.	
Farmington, Cong. ch. and so.	5 09
Glastonbury, Frederick Welles,	50 00
Hartford, 1st Cong. ch., of which 35.25 from the Hawes Fund, 502.33; 4th Cong. ch., to const. Mrs. HARMON G. HOWE, H. M., 122.20; Asylum Hill Cong. ch., of which 25 from L. T. Frisbie, 276.24,	900 77
Kensington, Cong. ch. and so.,	
19.95; William Upson, 10,	29 95
Newington, Agnes W. Belden,	5 00
Rock Hill, Cong. ch. and so.	12 30
South Windsor, 1st Cong. ch., 47.70; 2d Cong. ch., 23.14,	70 84
West Hartford, Mrs. E. W. Morris,	10 00
Windsor Locks, Lend-a-Hand,	5 00—1,088 95
Litchfield co. G. M. Woodruff, Tr.	
Cornwall, 1st Cong. ch.	90 87
Morris, Cong. ch. and so.	6 00
New Milford, James Hine, 10; L. M. T., in memory of J. S. Turill, 15,	25 00
Norfolk Cong. ch. and so., 100; A friend, 20,	120 00
Plymouth, 1st Cong. ch., 112; George Langdon, 8.04,	120 64
Salisbury, Cong. ch. and so.	63 87
Terryville, Cong. ch. and so.	49 00
Thomaston, Cong. ch. and so.	10 71—486 09
Middlesex co. E. C. Hungerford, Tr.	
Cromwell, Cong. ch. and so.	99 51
Killingworth, Cong. ch. and so.	16 00
Middletown, Cong. ch. and so.	4 00
Old Saybrook, Cong. ch. and so.	50 02
Saybrook, Mrs. Lucy B. Ward,	50 00—219 53
New Haven county.	
Ansonia, Cong. ch. and Sab. sch.	42 87
Birmingham, S. E. M. Brewster,	10 00
Fairhaven, 2d Cong. ch., to const. C. A. BRAV, H. M.	124 01
New Haven, College-st. Cong. ch., 164.98; 1st Cong. ch., m. c., 4.23; A friend in Dwight-pl. Cong. ch., 16; Students in Yale Divinity School, 52.50,	237 71
North Haven, Cong. ch. and so.	92 00
Orange, Cong. ch. and so.	14 09
Oxford, Cong. ch., A. I. H.	2 00
Tracy, Elias Sanford,	10 00
West Haven, Cong. ch. and so.	12 83
Wolcott, Cong. ch. and so.	9 00—554 51
New London co. L. A. Hyde and H. C. Learned, Tr's.	
The amounts acknowledged in December <i>Herald</i> from Groton (19.34) and from New London (72) should be reversed.	
East Lyme, Cong. ch. and so.	6 00
Jewett City, 2d Cong. ch.	18 38
Ledyard, Cong. ch. and so.	23 48
Montville, 1st Cong. ch.	30 00
Mystic, Cong. ch. and so.	19 00
New London, 1st ch. of Christ, of which 28.50 for the extra 100.00 fund and 1.30 for China, to const. CHARLES M. HATCHELL, H. M., 146.18; do., m. c., 14.69; Teacher and Chinese scholar, for Hong Kong, 4; 1st Cong. ch., A friend, 50; Rev. Henry Upson, 5,	219 87

Norwich, Greeneville Cong. ch., with other dona., to const. EDWIN P. GARDINER, H. M., 50; 1st Cong. ch., 15.03; 2d Cong. ch., 203.26,	268 29
Norwich Town, Rev. Wm. S. Palmer,	10 00
Old Lyme, 1st Cong. ch.	42 20—637 22
Tolland co. E. C. Chapman, Tr.	
Ellington, Cong. ch. and so.	33 00
Windt 1 county.	
Brooklyn, 1st Trin. Cong. ch.	37 00
Canterbury, 2d Cong. ch.	3 00
Pomfret, 1st Cong. ch., of which 13.07 m. c.	217 57
Thompson, Cong. ch. and so.	39 74
Windham, Cong. ch. and so.	35 98—333 29
	3,968 76

<i>Legacies.</i> —Harwinton, Harriet Wilson, by M. L. Goodwin, Ex'r,	100 00
West Hartford, Mrs. Abigail P. Talcott, by E. A. Whiting, Trustee,	64 50—164 50
	4,133 26

## NEW YORK.

Albany, A friend,	100 00
Aquebogue, Cong. ch.	6 23
Auburn, E. A. Huntington,	2 90
Binghamton, 1st Cong. ch., 268.58;	
Mrs. J. L. Mersereau, 25,	293 58
Brooklyn, Clinton-ave. Cong. ch., m. c., 48.60; South Cong. ch., 80;	
Lewis-ave. Cong. ch., to const. ELI H. BISHOP, MARY C. E. BARDEN, HAROLD PLYMPTON GOODNOW, H. M., 336.85; Church of the Pilgrims, add'l, the Misses Smith, 20; C. M. Loomis, 10,	495 45
Canaan Four Corners, Mrs. A. Barstow,	15 00
Clayville, Woman's Miss'y Soc. of Pilgrim Cong. ch.	9 00
Clifton Springs, Mrs. W. W. Warner and daughter.	15 00
Durham, Wm. Crawford,	15 00
Ellington, Cong. ch.	10 60
Jack's Reef, Mary H. Goodhue,	1 00
New York, Broadway Tab. ch., 50; do., add'l, A. C. Armstrong, 35; Friends in do., 49; Pilgrim Cong. ch., Chinese Sab. sch., of wh. 50 for med. work, Foochow; 100 for native Christian miss'y; 55 for China=205; Welsh Cong. ch., 12.55;	385 55
W. C. C., 34,	35 90
Northville, Cong. ch.	10 00
North Walton, Cong. ch.	13 76
Oxford, Cong. ch.	10 00
Poughkeepsie, Wm. Adriance,	4 00
Pulaski, Cong. ch.	26 00
Richmond Hill, Union Cong. ch.	15 00
Sanborn, Miss Abigail Peck,	55 30
Sayville, Cong. ch.	18 00
Sidney, 1st Cong. ch.	2 58
Steuben, 1st Cong. ch.	19 76
Suspension Bridge, Cong. ch.	43 68
Syracuse, Plymouth Cong. ch.	6 00
Utica, Mrs. G. H. S. Maynard, for Marathi,	24 20
Wellsville, 1st Cong. ch.	5 00
Westbury Station, E. S. Simpson,	50 00
Yonkers, 1st Presb. ch.	10 40—1,698 8
—, A friend,	
<i>Legacies.</i> —Perry Centre, Mrs. Laura A. Sheldon, by Miss D. E. Sheldon,	300 00
	1,998 89

## NEW JERSEY.

Bound Brook, Cong. ch.	33 91
Newark, Belleville-ave. Cong. ch., of which 14.37 toward salary of Rev. J. D. Eaton, Mexico, add'l.	29 37
Plainfield, Cong. ch., add'l, 30; A friend, 10,	40 00
Westfield, Cong. ch., 450; Thank-offering from a member of do., 150,	600 00—700 00

## PENNSYLVANIA.

Audenried, Welsh Cong. ch.	6 00
Braddock, Woman's Home Miss'y Soc.	4 00
Ebensburgh, South Cong. ch., 1.08;	
North Cong. ch., 1.67,	2 75
Edwardsdale, Welsh Cong. ch.	10 00
Guy's Mills, Mrs. F. Maria Guy,	2 00
Jeffersonville, Mr. and Mrs. Francis Whiting,	100 00
Philadelphia, Cong. ch., 433.50; "Lancaster," 40; S. A. Johnson, 4,	477 50
Scranton, 1st Welsh Cong. ch., 102;	
Plymouth Cong. ch., 37; Mrs. Daniel Price's Sab. sch. class in Providence Sab. sch., 2,	141 00—743 25

## MARYLAND.

Baltimore, BERNARD C. STEINER, to const. himself H. M.	100 00
—, A friend,	1,000 00—1,100 00

## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 200; Plymouth Cong. ch., 5,	205 00
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## SOUTH CAROLINA.

Cheraw, "Part of the tithe,"	10 00
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## FLORIDA.

Orange City, Rev. J. C. Halliday,	10 00
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## TEXAS.

San Antonio, M. Marty,	25 00
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## INDIANA.

Angola, A daughter of the King,	76 70
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## KENTUCKY.

Berea, Cong. ch., 2.32, acknowledged by mistake in February <i>Herald</i> under New York.	
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## MISSOURI.

Bevier, Welsh Cong. ch.	6 52
La Grange, German Cong. ch.	1 00
Lebanon, Cong. ch.	28 50
Meadville, Cong. ch.	9 50
Springfield, 1st Cong. ch., to const. WILLIAM M. SMITH, H. M.	127 10
St. Louis, 1st Cong. ch., 132.42; Aubert-pl. Cong. ch., 18.58; Pilgrim Cong. ch., 129.44,	280 44—453 06

## OHIO.

Andover, Cong. ch.	10 00
Atwater, Cong. ch.	25 00
Bradner, Mrs. L. F. Mahony,	10 00
Brookfield, English Cong. ch. and Sab. sch.	8 25
Chagrin Falls, First Cong. ch.	19 84
Cincinnati, Columbia Cong. ch.	34 74
Cleveland, East Madison-ave. Cong. ch., 6.68; Jennings-ave. Cong. ch., 50; Plymouth ch., 12,	68 68
Delaware, William Bevan,	5 00
Kent, George O. Rice,	10 00
North Amherst, Cong. ch.	13 23
North Monroeville, Cong. ch. and Sab. sch.	4 94
Oberlin, 1st Cong. ch., 71.62; do., Mrs. Finney, 20; 2d Cong. ch., 88.11,	179 73
Painesville, 1st Cong. ch.	50 02
Salem, Rev. David A. Allen,	25 00
Springfield, Lagonda-ave. Cong. ch.	14 81
Thomaston, Cong. ch.	5 00
Unionville, Rev. J. C. Burnell,	5 00
York, Cong. ch., add'l,	4 00—493 24

## ILLINOIS.

Albion, 1st Cong. ch.	6 53
Annawan, 1st Cong. ch.	2 00

Bowen, Cong. ch.	7 00
Canton, 1st Cong. ch.	25 06
Chicago, Sedgewick-st. chapel Y. P. S. C. E., for outfit and passage of Rev. and Mrs. E. A. Bell, 25; Members of South Park Cong. ch., for do., 80; Lincoln Park Cong. ch., 100; Kenwood Evang. ch., 472.43; Union Park Cong. ch., 520.35; Clarence S. Pellet, 25; Friends, 400,	1,622 78
Delavan, R. Hoghton,	20 00
Earlville, J. A. D.	25 00
Evanston, Cong. ch.	16 60
Galesburg, 1st Cong. ch.	87 00
Hilton, Margaret Fairbairn,	4 00
Harvey, Cong. ch.	12 50
Hyde Park, Mrs. Martha L. Curtis, to const. Rev. EDWARD L. CURTIS, H. M.	100 00
Naperville, 1st Cong. ch.	72 00
Seward, 1st Cong. ch., 20; 2d Cong. ch., 40,	60 00
Somonauk, Cong. ch.	27 75
Streator, Mrs. Edward Atkinson,	10 00
Sycamore, Henry Wood, in memory of Albert C. Wood,	50 00
Western Springs, Cong. ch.	10 00
Wheaton, 1st Cong. ch., 8; do., Mrs. W. K. Guild, 5; Prof. and Mrs. Straw, for support of catechist, Madura, 35; Students' Volunteer Band of Wheaton College, 6.25,	54 25
Woodburn, Cong. ch. (of which 50 from A. L. Sturges), to const. Rev. CHARLES SLATER, H. M.	52 50—2,264 97
<i>Legacies.</i> —Galva, J. F. Hyde, by B. S. Eldridge, Ex'r,	947 42

## MICHIGAN.

Addison, Cong. ch.	8 65
Hancock, Cong. ch.	125 00
Stockbridge, Mrs. R. W. Reynolds, —, N. N.	5 00
	100 00—238 65

## WISCONSIN.

Beloit, 2d Cong. ch.	84 51
Black Earth, Rev. Wm. Stoddard,	10 00
Clear Lake, Swedish Cong. ch.	9 25
Clinton, Cong. ch.	7 00
Clintonville, Cong. ch.	14 35
Fiffeld, Cong. ch.	1 50
Hammond, Cong. ch.	4 50
Koshkonong, Cong. ch.	7 00
Lake Geneva, 1st Cong. ch.	12 83
Menasha, 1st Cong. ch.	30 00
Menomonie, 1st Cong. ch.	31 48
Mukwonago, Cong. ch.	7 00
Ripon, 1st Cong. ch.	11 78
Sun Prairie, Cong. ch.	9 60
Whitewater, Cong. ch.	21 86—262 66

## IOWA.

Blairtown, Mrs. J. H. French,	2 60
Burlington, Cong. ch.	18 20
Cedar Rapids, C. F. Kent,	15 00
Chester Centre, Cong. ch.	9 07
Des Moines, North Park Cong. ch.	15 25
Dunlap, Cong. ch.	22 70
Farmington, M. H. Cooley,	2 00
Ft. Atkinson, German Cong. ch.	5 00
Glenwood, Cong. ch.	13 25
Grinnell, Cong. ch.	16 06
Iowa City, Cong. ch., add'l,	1 00
Lakeside, Cong. ch.	10 00
Mitchell, Cong. ch.	10 00
New Hampton, Cong. ch.	7 00
Orient, Ladies' Aid Soc. of Cong. ch.	3 00
Pilgrim, Rev. J. R. Beard,	5 00
Riceville, 1st Cong. ch.	14 50
Shelby, Rev. Andrew Kern,	2 50
Toledo, Cong. ch.	26 21
Waterloo, Rev. Moses K. Cross,	20 00—218 34
<i>Legacies.</i> —Des Moines, Mrs. Harriet L. Rollins, rent, per S. A. Merrill,	14 06
	232 40

## MINNESOTA.

Campbell, Cong. ch.	3 00
Elk River, Union Cong. ch. and Sab. sch.	9 19
Faribault, Cong. ch.	35 15
Glenwood, Union ch.	1 97
Mankato, 1st Cong. ch.	5 86
Mazeppa, Cong. ch.	4 09
Medford, Cong. ch.	10 00
Minneapolis, Mrs. A. W. Pond, deceased, 25; Mrs. M. D. Clapp, 4,	29 00
Park Rapids, Cong. ch.	2 35
Tintah, Cong. ch.	1 61
Winona, 1st Cong. ch.	155 74
Zumbrota, Cong. ch.	46 79—304 75

## KANSAS.

Brookville, Rev. S. Wood and wife, Moffat Miss'y Box, for Africa,	5 20
Dunlap, Rev. Geo. P. Claffin, 1.50; N. J. C. soc,	2 00
Topeka, Central Cong. ch.	11 45
Udall, Cong. ch.	8 50—27 15

## NEBRASKA.

Ainsworth, A friend,	5 00
Bloomfield, Cong. ch.	30 96
Chadron, Cong. ch., 15; Chas. E. Rice, 5,	20 00
Friend, German Cong. ch.	2 50
Moline, Cong. ch.	1 77
Wymore, Cong. ch.	9 00—69 23

## CALIFORNIA.

Oakland, 1st Cong. ch., 167.20; Class of '93, Pacific Theol. Sem., by Harry Perks, for theol. student, Tung-cho, care of Rev. D. Z. Sheffield, 12.60,	179 80
Redlands, Lugonia Terrace ch.	80 35
San Diego, S. P. Jones,	25 00
San Francisco, Olivet Cong. ch.	23 90
South Riverside, Cong. ch.	16 00
Woodbridge, Mr. and Mrs. G. W. Skey, 5; Mrs. Margaret Skey, 5,	10 00—335 05

## OREGON.

East Portland, 1st Cong. ch.	1 82
Portland, 1st Cong. ch., to const. C. L. Fav, H. M.	100 00—101 82

## COLORADO.

Coal Creek, Cong. ch.	5 00
Greeley, Cong. ch.	46 83—51 83

## WASHINGTON.

Almira, Cong. ch.	10 00
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## SOUTH DAKOTA.

Armour, Cong. ch.	10 20
Aurora, Cong. ch.	5 00—15 20

## MONTANA.

Helena, 1st Cong. ch.	45 65
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Prague, Prague and Wemberg churches, for Rev. Mr. Kingman's work in China, 75.35; Stupitz ch., 4.52,	79 87
Nova Scotia, Auburn, B. Musgrave,	2 00
Syria, Beirut, Rev. Dean A. Walker,	20 00
Turkey, Constantinople, Kouzoujouk Brothers, 29.04; Harpoot, A "thank-offering from the Wheeler family to help make up that \$1,000,000," 30,	59 04—160 92

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.For several missions in part, 9,714 24  
For salary of Miss Anna F. Webb, in part, 200 00—9,914 24

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 3,000 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer*.

For outfit and salary of Miss Alice E. Harwood to Jan. 1, 1892, 381 25

## MISSION SCHOOL ENTERPRISE.

MAINE.—Castine, Cong. Sab. sch., 5; East Otisfield, Y. P. S. C. E., for pupil at Erzurum High School, 6; Gorham, Y. P. S. C. E., 17; Lewiston, Y. P. S. C. E. of Cong. ch., 35; North Edgecomb, Y. P. S. C. E., 500; South Berwick, Y. P. S. C. E. of Cong. ch., 15.37, 78 87

NEW HAMPSHIRE.—Derry, 1st Cong. Sab. sch., for Japan, 10.78; Hollis, Y. P. S. C. E. of Cong. ch., 13.57; Lyme, Cong. Sab. sch., 8; Pembroke, Cong. Sab. sch., 14.48; Sanborn-ton, Mission Band of Cong. ch., 7.50, 54 28

VERMONT.—Barnet, Cong. Sab. sch., 13.34; Barton Landing, Y. P. S. C. E., for India, 5; Greensboro, Cong. Sab. sch., for Mission schools, 7.83; North Bennington, Junior Y. P. S. C. E. of Cong. ch., 1, 27 17

MASSACHUSETTS.—Blackstone, Y. P. S. C. E. of Cong. ch., for Psalmsal Sem., 6; Boston, Alston Cong. Sab. sch., 13.37; do., Y. P. S. C. E. of 1st ch. (Charlestown), 12; do., Stone Mission Circle (Neponset), 5; Everett, Mystic Cong. Sab. sch., 3.23; Saundersville, Extra-cent-a-day Band, 4.26; Whitinsville, Sab. sch. of Village Cong. ch., 50, 93 86

CONNECTICUT.—Marlboro, Y. P. S. C. E. of Cong. ch., 7.28; Milford, Sab. sch. of Plymouth Cong. ch., 12.59; Rockville, Young Ladies' class in Union Cong. Sab. sch., 12.50; Somersville, Y. P. S. C. E., for pupil at girls' school, Fanchow, 6.25; South Windsor, 1st Cong. Sab. sch., 6.42; Thompson, Y. P. S. C. E. of Cong. ch., 7.80, 52 84  
NEW YORK.—Flushing, Cong. Sab. sch., for pupil at Broosa, Turkey, 40; New York, Y. P. S. C. E. in Pilgrim Cong. ch., for Ceylon, 50; Walton, Cong. Sab. sch., for support of student at Van, Turkey, 30, 120 00  
DISTRICT OF COLUMBIA.—Washington, Y. P. S. C. E. of 5th Cong. ch., for support of village school, Madura, 10 00  
OHIO.—Cleveland, 30.43 in February *Herald*, should have been acknowledged from 1st Cong. Sab. sch. Sandusky, Y. P. S. C. E. of 1st Cong. ch., 9; Saybrook, Mission Band of Cong. ch., 6, 15 00  
ILLINOIS.—Abingdon, Cong. Sab. sch., 15.27; Elgin, Mrs. Bosworth's Bible Class, 1st Cong. ch., 10; Englewood, Y. P. S. C. E. of Pilgrim Cong. ch., 25.50; Ivanhoe, Y. P. S. C. E. Fremont Cong. ch., 5; Millburn, Y. P. S. C. E., 23; Princeton, Y. P. S. C. E. of Cong. ch., 10; Rockford, 2d Cong. Sab. sch., 30, 118 77  
MICHIGAN.—Galesburg, Young People of Cong. ch., for village school, Madura, 12.50; Port Huron, "Earnest Workers," 11.48, 23 98  
WISCONSIN.—Kenosha, Y. P. S. C. E. of Cong. ch., 6.42; Roberts, Y. P. S. C. E. of Cong. ch., 12, 18 48  
IOWA.—Anita, Cong. Sab. sch., 9.70; Cherokee, Cong. Sab. sch., 15; Denmark, Cong. Sab. sch., for pupil at Aintab, 22.50; Des Moines, Y. P. S. C. E. of North Park Cong. ch., 10, 57 90  
MINNESOTA.—Austin, Cong. Sab. sch., 13.26; Madison, Cong. Sab. sch., 1.25; Paynesville, Cong. Sab. sch., 1.82, 16 33  
NEBRASKA.—Ainsworth, Cong. Sab. sch., 2 11  
OREGON.—Albina, Junior Y. P. S. C. E. of 1st Cong. ch., 1 30  
690 13

## CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Norridgewock, Cong. Sab. sch., 15 00  
VERMONT.—Brookfield, 2d Cong. Sab. sch., 8 20  
CONNECTICUT.—Plainfield, Cong. Sab. sch., 10 00  
NEW YORK.—New York, Two little girls, 1 00  
NEW JERSEY.—Upper Montclair, Christian Union Cong. Sab. sch., 17 66  
PENNSYLVANIA.—Mahanoy City, E. Jenkins, 50  
MARYLAND.—Baltimore, M. L. Pendleton, 10  
OHIO.—Tallmadge, Cong. Sab. sch., 13 86  
CALIFORNIA.—Crockett, Cong. Sab. sch., 13.60; Grass Valley, Cong. Sab. sch., 1;Oakland, Plymouth-ave. Sab. sch., 2.55; Pomona, Pilgrim Cong. Sab. sch., 7.25; Vernondale, Cong. Sab. sch., 6, 30 40  
WASHINGTON.—Ahtanum, Cong. Sab. sch., 5.25; Crystal Spring, Cong. Sab. sch., 500; Ellensburg, Kittitas Sab. sch., 2.75; Fidalgo, Cong. Sab. sch., 1.20; Tacoma, Glendale, Miss. Sab. sch., 1, 10 70  
107 42

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Gilmanton Iron Works, Children's Nickel Soc., for use of Miss M. E. Price, Zulu, 6.33; Hollis, King's Daughters, for support of child in Okama Orphan Asylum, 20; Plymouth, Mrs. Alfred Stanley, for Micronesia, 22, 48 33  
VERMONT.—Chelsea, Cong. ch., for work of Rev. James H. Pettee, Japan, 22.46; East Peacham, Bessie Varnum, for Okama Orphan Asylum, 5; Rutland, Rev. E. E. Aiken, for Tung-cho college, 5, 32 46  
MASSACHUSETTS.—Boston, Mrs. Wm. Appleton, for printing-office, Samokov, 100; Harvard ch. (Dorchester), by Hiram Orcutt, LL.D., for school, Cesarea, 20; Mrs. C. A. Ufford's Sab. sch. class in 2d ch. (Dorchester), for work of Miss Dudley, 10; Cong. ch., Rosindale, for girls' school, Kôbe, 8; Cambridgeport, Sab. sch. of Hope Cong. ch., for work of Rev. James H. Roberts, Kalgan, 25; do., for work of Rev. J. K. Browne, Harpoot, 25; Campello, South Cong. Sab. sch., for use of

Miss Emily C. Wheeler, Harpoot, 9.61; Conway, Cong. ch., for chapel at Guadalajara, 27.92; Dedham, Miss Martha C. Burgess, for use of Miss Nancy Jones, E. C. Africa, 10; Milton, M. L. R., for new work care Rev. and Mrs. Henry Fairbank, Marathi, 100; do., for support of native preacher, care Rev. H. C. Hazen, Madura, 40; Natick, 1st Cong. ch., for Industrial Dept' Bardeaz High school, 65; Newburyport, the Misses Wiggins, for Mr. Imaizumi, 50; Newton Center, Extra-cent-a-day Band of 1st Cong. ch., for work of Rev. A. W. Clark, 50; do., for native catechist, Madura, 40; Peabody, Primary class in Cong. Sab. sch., for school care Miss H. West, Oorfa, 2; Princeton, Rev. and Mrs. C. A. White, for support of native preacher, Madura, care Rev. James C. Perkins, 60; Williamstown, Rev. J. H. Denison, for self-help dept' Anatolia College, 100; Worcester, Y. P. S. C. E. of Union ch., for use of Mr. Christie, Marash, 30.55, 773 08

CONNECTICUT. — Birmingham, Children's Soc. in Cong. ch., for support of girl, care Miss Emily Bissell, 10; Danielsonville, Westfield Cong. Sab. sch., for chapel at Gualajajara, 28; do, Miss Emily Danielson, 25; Simeon Danielson, 25; each one window in do.; East Windsor, Y. P. S. C. E., for support of boy at Pasumalai, care of Rev. J. C. Perkins, 7.50; Meriden, Cong. Sab. sch., for work of Mrs. Eaton, Mexico, 15; New Haven, Y. P. S. C. E. of Davenport Cong. ch., for the Doshisha, 10.65; Newington, Young Men's Mission Circle, for pupil at Anatolia College, 14; New London, Sab. sch. of 1st ch. of Christ, for Okayama Orphan Asylum, care Mr. Ishi, 52.35.

NEW YORK. — Buffalo, Y. P. S. C. E. of 1st Cong. ch., for Okayama Orphan Asylum, 6.00; Canaan Four Corners, Cong. ch., for work of Zoropel, Errroom, 5.10; New Lebanon, Cong. ch., for do., 7.41; New York, Mrs. Isaac C. Bliss, for Bible-woman, care of Mrs. Henry O. Dwight, 5; do., Sab. sch. of Wilson Mission Chapel, for work of Rev. Alexander MacLachlan, Smyrna, 50; Richmond Hill, class in Cong. Sab. sch., for work of Rev. J. E. Tracy, 2.70; Rochester, Mission Circle of North Presb. ch., for Okayama Orphan Asylum, 20; do., Mrs. E. M. Lyon, 25; Dr. Deering, 3, both for work of Misses Fletcher and Smith,

MARYLAND. — Mt. Washington, Ladies' Societies of Presb. ch., for work of Rev. J. P. Jones, by Rev. E. A. Lawrence, 5 80  
VIRGINIA. — Hampton, H. B. Frissell, for Okayama Orphan Asylum, 32 00

DISTRICT OF COLUMBIA. — Washington, O. F. Presbrey, for boy in Anatolia College, 15 00

ALABAMA. — Talladega, Little Helpers, towards support of girl at Marsovan, 5 00

ILLINOIS. — Chicago, B. B. Khungian, for distribution of books, care of Rev. J. L. Fowle, 2; do, for support of girl, care of Miss S. A. Closson, 10; do., Friends, by Rev. Doremus Scudder, for needy students, care of Rev. H. B. Newell, 133.40; Ridgeland, Cong. ch., E. H. Pitkin, for church site, Chihuahua, 100,

MICHIGAN. — Grand Rapids, E. E. Greenwood's Sab. sch. class, for use of Rev. F. R. Bunker, 75

IOWA. — Denmark, Friends, for use of Miss Hattie A. Houston, Madura, 10; Dublin,

Primary Dep't Cong. Sab. sch., for furnishing a room in school, care of Rev. M. A. Crawford, Hermosillo, Mexico, 9.07, 19 07  
ENGLAND. — London, Miss Ann Marston, for relief in Marathi Mission, 121.19; do., for relief in Madura Mission, 121.19, 242 38

### MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For Miss Emily C. Wheeler's work, 3 00  
To clothe pupils, Hadjin, 2 00  
For use of Miss Mary Pixley, 3 00  
For use of Miss A. F. Stillson, 15 00  
For floor of dining-room in sem., Inanda, 50 00  
For windmill, Inanda, 68 36  
For Bible-woman, Foochow, 20 00  
For Miss Maria A. West, grant for 1892, 100 00  
For housekeeping outfit for Miss Shed, 75 00  
For house at Myabashi, Japan, 1,825 00  
For building for Miss Henrietta West, 625 00  
For Heathen girls' sch., Shanwai, Sataru, 86 40  
For Bible-woman's work, Bombay, for 1892, 36 00  
For add'l teachers in Girls' sch., Ahmednagar, 18c 00-3,088 76

From THE BENJAMIN SCHNEIDER MEMORIAL FUND.

Income for training preachers in Central Turkey, care of Rev. A. Fuller, 85 00  
Income for training preachers in Central Turkey, care of Rev. T. D. Christie, 85 00—170 00  
4,991 83

From THE AMERICAN MISSIONARY ASSOCIATION.

By H. W. Hubbard, New York, *Treasurer*.

Income of the "Avery Fund" for missionary work in Africa, 1,336 67  
Donations received in January, 49,749 16  
Legacies received in January, 10,168 98  
59,918 14

Total from September 1, 1891, to January 30, 1892: Donations, \$193,268.43; Legacies, \$77,721.24 = \$270,979.67.

### FOR PERA CHURCH BUILDING, CONSTANTINOPLE.

COLLECTED BY REV. CYRUS HAMLIN, D.D.

MAINE. — Bangor, Miss H., 1; Brewer, Mr. H., 5; Brunswick, George T. Little, 15; Norridgewock, Rev. Benj. Tappan, 10; Waterville, J. W. Bassett, 5, 36 00  
VERMONT. — St. Johnsbury, Prof. Henry Fairbanks, Ph.D., 100 00

MASSACHUSETTS. — Bedford, A. D. Smith, 5; Billerica, Harriet B. Rogers, 12; Boston, Mrs. Helen G. Coburn, 1,000; J. W. Davis, 10; J. N. Denison, 100; Samuel Johnson, 250; Mrs. S. D. Warren, 250; So. Boston, An Episcopalian, 10; Dorchester, B. C. Hardwick, 100; Second Cong. ch., 222.22; Framingham, A friend, 100; Franklin, A friend, 2; Lowell, Ladies' Miss'y Soc'y of Kirk-st. Cong. ch., 60; New Bedford, Emily H. Bourne, 50; Newburyport, E. T., 1; Springfield, Homer Merriam, 175; Rev. C. V. Spear, deceased, 100; Worcester, P. L. Moen, 50; —, J. M. N., 450, 2,947 22

RHODE ISLAND. — Providence, Hon. A. C. Barstow, 100 00

CONNECTICUT. — Hartford, J. M. Allen, 100; F. B. Cooley, 100; Albert Curtis, 500; Jacob L. Greene, 100; C. A. Jewell, 25; Theodore Lyman, 50; Roland Mather, 100; Mrs. H. A. Perkins, 500; H. P. Stearns, 25; Rev. J. H. Twichell and friends, 181; New Haven (Mrs. Lorin M. Hall, 100, ac-

knowledgeed in amount credited to *Christian Union*); Rockville, J. N. Stickney, 25; Southport, Elbert B. Monroe, 500, 2,043 00  
NEW YORK. — Brooklyn, Rev. R. S. Storrs, D.D., 75; G. H. S., 1; Buffalo, Miss M. S. Pond, 30; Geneseo, Rev. Geo. W. Wood, D.D., 25; Newburgh, Miss Mackie, 20; New York, Mrs. Francis N. Ayres, 50; Cornelius Bliss, 100; A friend, 15; William Bryan, 5; Peter Carter, 10; By *Christian Union*, 474; Mrs. M. P. Dodge, 500; William E. Dodge, 250; Rev. D. Stuart Dodge, 100; Mrs. E. G. Ellingwood, 20; "F.", 1.351; A. D. F. Hamlin, 25; Mrs. Hoe, 500; John Lindley, 150; Mrs. W. Y. Mortimer, 50; Pilgrim Cong. ch., 33; Rev. W. W. Rand, 15; C. J. Starr, 100; Egbert Starr, 50; Rev. Charles A. Stoddard, D.D., 50; Springfield, Mrs. Rachel C. Merriam, 50, 4,049 00  
NEW JERSEY. — Englewood, Mrs. David Hoadley, 100 00  
MINNESOTA. — Northfield, Rev. J. W. Strong, 5 00  
OREGON. — Yaquina, "H. M.", 1 50  
CALIFORNIA. — Berkeley, Mrs. B. F. Shattuck, 2, ackldg. in amt credited to *Christian Union*.

9,381 72



# FOR YOUNG PEOPLE.

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## IN AND ABOUT MADURA.

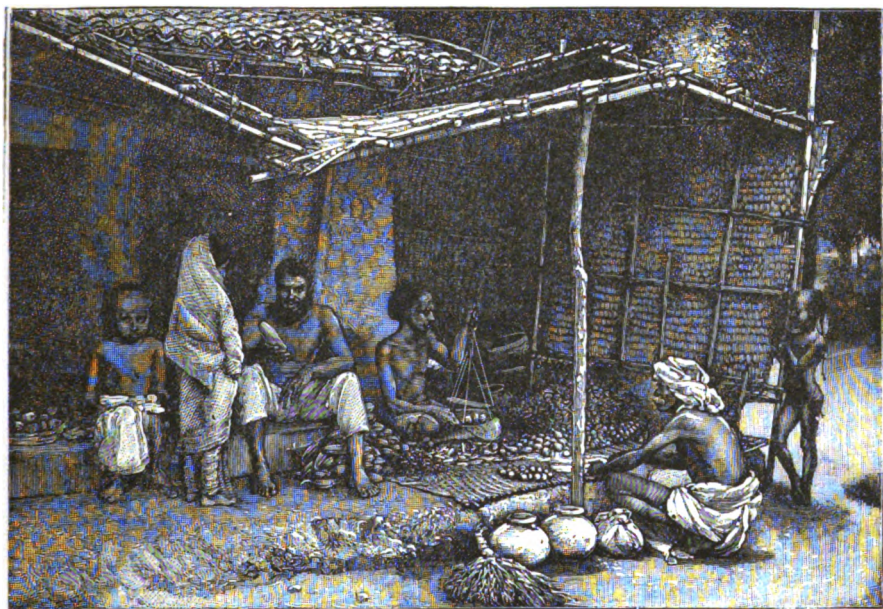
BY REV. GEORGE H. GUTTERSON, OF THE MADURA MISSION.

THE Atlantic is crossed. The *Britannic* has transferred her mail to the "tender" off Queenstown and feels her way up the Mersey. Later on you have been to the Tower. A few days more and the Indian steamer is bearing you down the Channel. Through the Bay of Biscay and the blue Mediterranean; you have seen the canal at Suez and the Bedouin on its banks. Sinai frowns upon you from the deserts of Arabia. Rainless Aden with its memories of Keith Falconer is a picture in your mind. The dangerous Red Sea is behind and the broad sweep of the Indian Ocean before you. The Southern Cross flashes upon you from the midnight heavens. Rounding Cape Comorin and steering northward your steamer drops anchor, some bright morning, in the roadstead off Madras. Scarcely has the anchor touched bottom before the ship is surrounded with a swarm of strange-looking boats, huge, unwieldy things, made of rough plank tied together with rope made of cocoanut fibre. Each boat is manned by a dozen scantily clad natives perched on some rude crosspieces which serve as thwarts. Every man is pulling a long pole with a spoon-like arrangement at the end, which does for an oar. They are all shouting at the top of their voices, and if you are a missionary you will wonder, as you look down upon them from the rail of the ship, if this is the material upon which you are expected to work! Embarking in one of these boats, they row you within a rod or two of the beach, then invite you to get out upon their naked shoulders or else into a chair, in which you are borne to the shore.

You are now in Southern India. You have stepped out of the restless, rushing civilization of the nineteenth century into the calmer, more philosophic life of twenty centuries ago. In Madras, the flourishing capital of the Southern Presidency, you see Christian schools and churches side by side with heathen temples and shrines. Upon its streets you meet Parsees, educated Brahmans, wealthy native merchants with chains of gold about their wrists, English governors, generals, and merchants riding to their offices, where the swinging punkah makes the heat bearable.

But we are not to linger in this great city. The comfortable second-class carriage over the South India Railway will take us in twenty-four hours to Madura, 345 miles away, the centre of the Madura District, and also the central station of the Madura Mission of the American Board. This South India Railway is a narrow-gauge line under government management. Most of its stations are solidly built of stone, and it runs for miles between hedges of Indian aloes. Just before entering Madura City, it crosses the Vaigai River. It was necessary, of

course, to bridge this river. It is said that many of the Brahman priests of the temple and prominent natives in the city, who were watching the engineers at their work while the foundations for the piers were being sunk in the bed of the river, declared that the patron goddess of the city would never allow the Englishmen to put a bridge across that river. Very soon the water began to come in and fill up the deep holes in the sand. "Look, look!" they exultingly shouted, "the river goddess is here; you can never build this bridge." The engineers drew off their men and ceased operations while they sent to Madras for a powerful pumping-engine. This was wheeled into the sandy bed of the river, the fires



VEGETABLE MARKET IN INDIA.

were started, and very soon the wells were pumped dry so that the courses of stone and Portland cement could be put into their place. "Alas, alas! where is the goddess? She is of no use!" cried the natives. "You white men are gods; hereafter we will worship you."

Madura is one of the most rapidly growing and prosperous cities in India. It is purely a native city, and is a fine specimen of such. Several high English officials are stationed there, and their influence, together with government enterprise and native coöperation, are rapidly making it a place of importance as a business centre and a source of influence. It is a very ancient city, known to the Romans, mentioned by Pliny, and is the stronghold of idolatry and caste in Southern India. There are 80,000 people in Madura City to-day, and before many years there will be 100,000.

The Madura Mission of the American Board, started fifty-seven years ago in this intellectual and religious centre, is now one of the best organized missions

in all India. Two and a half miles out of the city, on a broad, banyan-shaded thoroughfare, traveled constantly by thousands of Hindus, is the "Mission College." A son of Massachusetts, born under the elms of beautiful Lenox, is now building up and making strong this Christian university under the palms of sunny India. Let me paint for you a few of the pictures one may see any day in and about our Madura town.

We are standing near a pile of rice, poured down in the street just out of people's way. It suggests the green ricefields stretching for miles on every side of the city — fields which have been plowed perhaps for twenty centuries. Every Hindu eats rice if he can get it. If he can't afford it, he eats millet or some coarser kind of grain. The whole process of rice-growing is an interesting one. Before putting the plow into the soil, water must be let on and allowed to soften the earth, which has been baked hard as a rock by the sun. This water is stored up in great irrigation tanks or ponds. The people of India are adepts at irrigation. The plow is little better than a sharpened stick, and both plowmen and cattle go halfway to their knees in mud as they do their work. The little rice plants are put down one by one into the soft mud, women and girls doing the work. Water must be kept three or four inches deep on these ricefields until the grain is ready for reaping. It is reaped by hand, bound into bundles and carried upon the heads of women to the threshing-place, and trodden out by cattle in much the same way as it was in the time of Abraham.

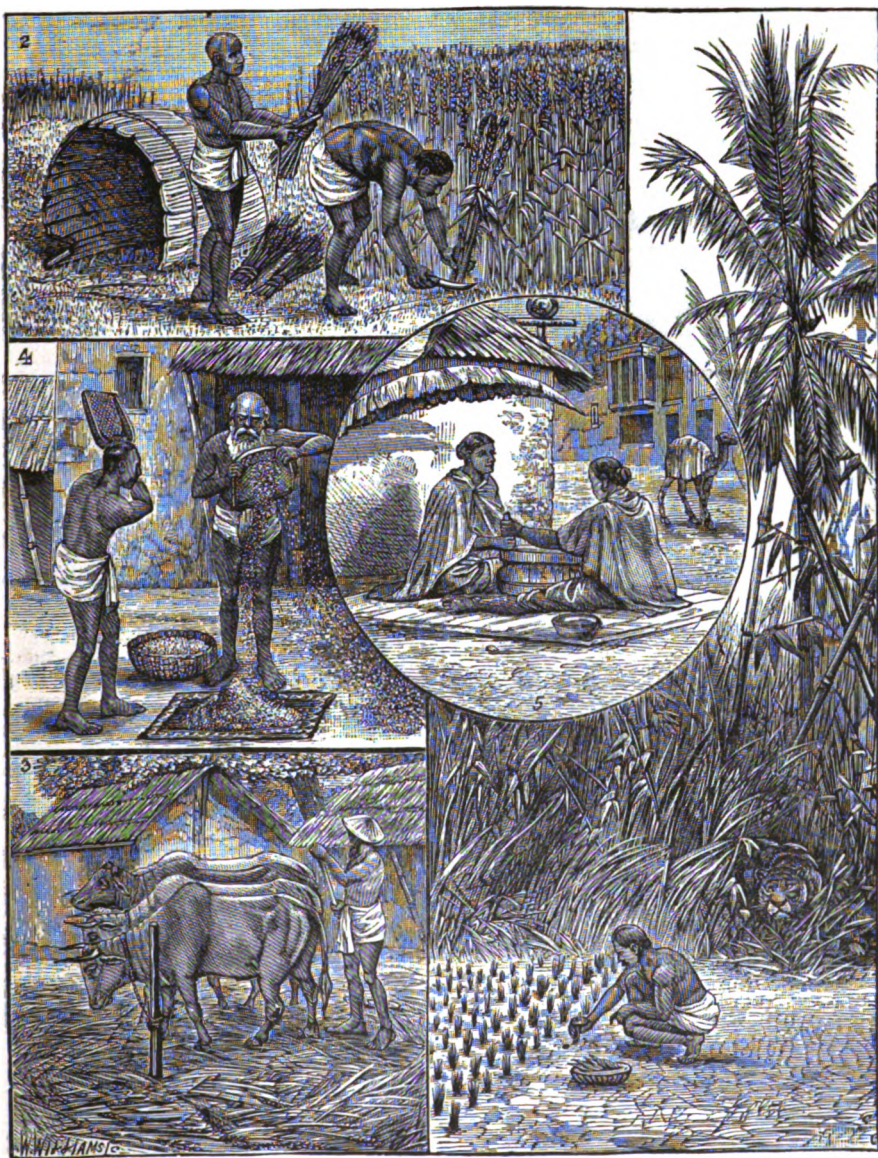
The city of Madura is a centre also of the weaving trade, both of cotton and silk. The implements are very rude, but the product is very beautiful. At every step you meet Brahman and other high-caste women wearing very gracefully the richly colored silken cloths for which the city is famous. Just yonder the weaver is driving down his stakes and putting together some of his weaving arrangements by the roadside; he is preparing the warp, the loom is inside his house. He can produce delicate fabrics, and dye them in lasting colors, extracted from roots and herbs.

The next thing that greets the eye will be the flower merchants sitting cross-legged in their little stalls, with piles of fragrant cape jessamine, pink oleanders, yellow and white chrysanthemums exposed for sale before them. While you wait they will deftly tie a wreath for you, using the slender filaments of dried banana plant instead of wire. The Hindu is always and everywhere a lover of color in art and in nature. They never dress in sombre garb. The poor coolie who can neither read nor write, and whose wages is five or seven cents a day, is often seen with flowers in his hair, he having no buttonhole to wear them in.

Next beyond the flower bazaar are piles of cocoanuts on the ground, and country carts unloading their burden of rich, yellow bananas. The onion and garlic merchant is near by, while cardamons and annis, coriander and ginger, and all the spicy odors of "Araby the blest" fill the place. Very likely you may purchase some flowers and some bananas, but the other good things you will leave for the cook or butler, while you stop, for a moment, at the goldsmith's, a step or two beyond. The Hindu jewelers are very numerous, very clever, and very cunning; every town and village boasts a number of them. They can really do very beautiful work in silver and gold, but they do not understand how to cut or set precious stones to the best advantage. Every Hindu woman is



exceedingly fond of jewels and bestows them in every available place upon her person, from her toes to the tips of her ears. Nor is her dress complete without them. She avails herself of pearls from the deep seas off Ceylon and rubies



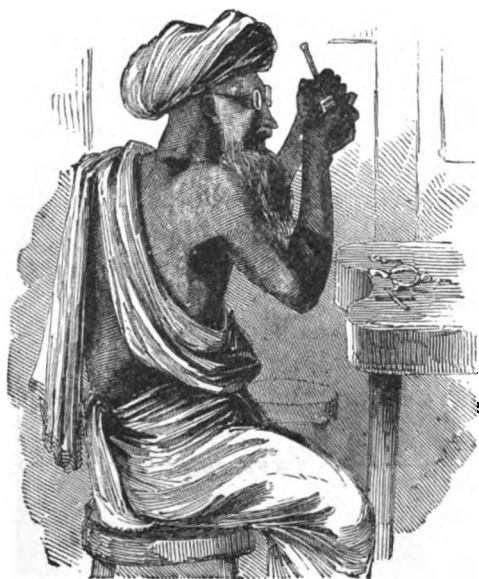
VILLAGE LIFE IN INDIA.

from the mines of Burma ; and 18-carat gold has to be refined for her necklaces.

But, hark to that loud music coming round the next corner ; it means a morning procession from the temple on its way to obtain the sacred water with which

the goddess is to be bathed. The most important part of the procession is the big temple elephant ; perhaps there are two or three of them. The keeper, with his sharp iron goad, sits upon the back of each, while the sweet-toned bell, suspended by brass chains from the elephant's neck, keeps time with his majestic gait. The Hindus have a proverb that "the walk of a graceful woman should resemble that of an elephant." Nor is this without reason, for there is a definite majesty and grace to the motion of these stately animals.

But enough of what *has been* in Madura. Let us turn to that which *is* and *is to be*. For the last and best scene, come with me to the "Western gate" of



HINDU SILVERSMITH.

the old city ; behind you are towers and minarets of Hindu temple and Mohammedan mosque ; before you, in the distance, groves of palms and low red hills almost bare of verdure. You are passing along a genuine Oriental street filled with strange sights — native carts covered with bamboo matting, drawn by two oxen or sometimes by one ; coolies with baskets of bananas on their heads ; women carrying earthen jars of water or sour milk in like manner ; now and then a donkey with somebody's washing on his back ; hundreds of travelers with sandal and staff and drinking-vessel of brass ; and, what is to us the most interesting, numbers of young men and boys on their way, if it be schooltime, to Pasumalai College alluded to above.

And a word or two about these schoolboys ; they are not unattractive looking fellows ; their eyes are bright, their faces indicate intelligence, their hair is very black, and carefully braided under their turbans or flying loose in the wind from their morning bath ; their clothing is white cotton cloth, clean or otherwise, as the family purse or custom dictates. Very likely they can do a hard example in mental arithmetic quicker than you can, and as for feats of memory, they 'll beat you every time. They do not reason just as you do, but the chances are that they are more polite to their parents. These schoolboys, representing Young India, just as you do Young America, are carrying the latest textbooks open in their hands. As they hurry on, they recite passages from Locksley Hall, or verify the references in Paradise Lost. The shrines by the roadside are unheeded, as they walk swiftly on to join the 350 boys who are gathered in the college church for morning worship — the hymn, the Scripture lesson, the earnest prayer, all in their own tongue. In more senses than one they have left the great city of Madura, with its ancient religion, behind them, as they come to school this morning, and are coming into that which Madura with all its temples can never give them — the light.



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# THE MISSIONARY HERALD

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c April, 1892

Number 4

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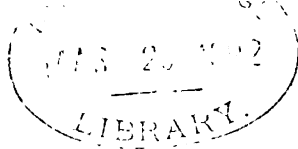
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# THE MISSIONARY HERALD.

VOL. LXXXVIII. — APRIL, 1892. — No. IV.

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THE donations for February fell behind those of the corresponding month last year by over \$9,000, so that the donations for the first six months of the financial year are in advance of those for the corresponding period last year by only \$681.57. The legacies for the same period of six months are also behind those of the preceding year by nearly \$3,500. The total receipts for the first half of the year are, therefore, less than those of the first half of the preceding year by the amount of \$2,772.46. This is not an encouraging outlook. As to that much-desired \$1,000,000 for the year. Most urgent is the call for largely increased donations from churches and individual donors during the remainder of the year.

OUR readers will welcome the map which we give in this number, presenting the work of Protestant missions in Japan. The map was drawn and printed for the *Missionary Herald*, the work being done in Kyōto, Japan, under the supervision of Rev. G. E. Albrecht. Nothing so complete or so recent has been published, and it affords us great pleasure to present this map to our readers. It marks the work not of societies but of denominations. There is one indication for Baptist missions, including three societies, American, both Northern and Southern Boards, together with the English Baptists. The Kumi-ai churches are those connected with the work of the American Board. The Itchi Kyokwai is the union of Presbyterian churches, which has taken the name of "The United Church of Christ in Japan." The Seikokwai group embraces the Episcopal churches, including the American Episcopal, the English Church Missionary and the Society for the Propagation of the Gospel. The inset in the lower right-hand corner shows, on a larger scale, the district about Tōkyō. In connection with the impression produced by a glance at this map as to the extent of Protestant missions in Japan, it will be interesting to read the account given by Dr. Davis, on another page, of the difficulties encountered in the establishment of these missions.

HAVE any of our readers copies of the *Missionary Herald* for November, 1882, which they can spare? We have on hand a sufficient supply of all issues since 1850, except of this number. If any of our friends can furnish us copies, we shall be grateful.

UNDER the direction of a committee of pastors of Boston and immediate vicinity a Foreign Missionary Conference of great interest and power was held in the Berkeley Temple and in the Old South Church on March 9 and 10. The sessions of the afternoon and evening of the first day were given to the Young People's Society of Christian Endeavor, the young people being present in large numbers, especially in the evening. The Societies of Christian Endeavor have almost from their inception responded well to the purpose of their leaders that they should be forward in missionary work. And it was most fitting that in a missionary conference one day should be devoted exclusively to the relations of this organization to foreign missions. Stimulating and instructive addresses were made by Messrs. C. M. Southgate and N. Boynton, Mr. Atkinson, of Japan, Mr. Tracy, of Turkey, Mr. Gutterson, of India, Miss Leitch, of Ceylon, and Mr. Baer, Secretary of the United Society of Christian Endeavor. The general sessions of the Conference, held in the Old South Church, were well attended and of deep interest, with stirring addresses by Drs. Horton, March, McKenzie, Behrends, and Virgin, and Rev. E. S. Hume, of India. Would that such conferences might be held in every city of our land !

A NEW missionary map of the world has just been prepared by the Messrs. Colton, of New York, which is the third publication of the kind issued by the same firm, the last being a great improvement on its predecessors. It is on cloth, twelve feet by six feet eight inches, and presents the two hemispheres very distinctly, with such markings in color as indicate the prevailing religions. The prominent mission stations are given, with marks showing what societies are working in them. The margins are utilized for the presentation of a great variety of facts relating to missionary work. A box of tags accompanies the map, these tags to be affixed, as occasion may require, by any one who in speaking wishes to call attention to particular localities. Altogether the map is an excellent one for use in church or chapel. Its retail price is twenty dollars. Having no other concern with the sale than the awakening of missionary interest, such as we are sure will follow the use of such a map as this, arrangements have been made by which the agent of the American Board, Mr. C. E. Swett, will supply copies to churches at fifteen dollars per copy. We should be glad to know that the map has a wide circulation.

WE are beginning to receive reports as to the observance of the Week of Prayer throughout our missions. A delightful account will be found on another page as to the results at Bardezag, Turkey. Dr. Farnsworth, of Cesarea, reports that at that station there were large and interesting meetings. The women's meeting held at midday had from 70 to 150 in attendance, while the general meeting, in the evening, was attended by about 175. At Talas the attendance at some of the evening services of the week was nearly equal to the Sunday congregations. See also reports in the letters from Japan as to spiritual fruit in that empire.

WE call special attention to the account, in the Young People's Department, given by Dr. Allen Hazen, of fruit, and that in large measure, gathered from seed sown long since and in very unpromising soil. It is a remarkable story of conversion by the power of the gospel.

AN earnest plea comes from Mr. Marsh, of Philippopolis, for aid in behalf of an active, self-denying church at Yamboul, one of the most important centres of evangelistic work among the Bulgarians. Like other evangelical churches in this mission, though rich in faith and good works, it is possessed of but little wealth. Most of the members, sixty-six in all, are persons in humble life, only two or three comparatively well-off. This church has secured a good lot for a church edifice, erected its own house of worship, supports two teachers for its schools, a colporter, and an able pastor, with a grant-in-aid from the Board of about one fifth of his salary, but in the hope of assuming all in a year or so. But new expenses come with growth and spiritual development. When the site of the present church building was chosen, regard was had to economy, and a lot was purchased a little back from the main street, central enough for convenience, accessible by means of a narrow alley, flanked on either side by small lots which it was hoped one day to secure for a parsonage and other necessary conveniences. That time has now come and the sum of \$440 is needed for this purchase. The lots are now in the market. The church must have help or the opportunity of securing them will be lost. The people are doing the best they can to help themselves. Mr. Marsh is confident that, were funds secured to meet one half of the amount required, the people would be so encouraged as to make up the rest in some way or other. Who will accept this privilege in behalf of the cause of Christ in Bulgaria?

THE Turkish government in its blind opposition to the preaching of the gospel seems bent on suppressing geographical as well as historical truth. A physical geography, published by the Western Turkey Mission some time since, and authorized by the censor at Constantinople, has recently been put under the ban on account of an expression it contains about "the tableland of Armenia, with its highest point 17,000 feet." The Sultan would not have his subjects know that there is such a land as Armenia, and he would doubtless be glad to level down Mount Ararat. It is doubtful whether it can succeed in the one case more than in the other.

THE converts from Islam within the Turkish Empire will be few so long as the political power regards conversion as treason, and so long as death or exile await those who turn from Mahomet to Christ. But in other parts of the world conversions are taking place. The English Church Missionary Society reports 1,000 converts from Islam, chiefly in India and Africa. Dr. Schreiber, of Barmen, affirms that the Rhenish Missionary Society has in Sumatra and Borneo 2,000 converts, and that of the 12,000 Christians in Java the large majority were formerly Mohammedans.

THE great change effected in the transportation facilities between Matadi and Manyanga, on the river Congo, is shown by a recent statement in the *Mouvement Géographique*. In August, 1883, Captain Hanssens could obtain barely twenty-eight porters from the chief of Banza-Manteka; now that region furnishes an army of porters numbering at least 30,000, who are constantly passing and repassing, loaded with goods.

FROM all sections of Japan and from members of many missionary organizations the report comes that the outlook for evangelical work throughout the empire is much brighter than it was a year or two since. The attitude of the Japanese toward foreigners is more friendly. The native churches are recognizing clearly the fact that they need the counsel and assistance of missionaries from other lands. The theological unrest seems to have measurably passed away, and the apparent movement toward rationalism, which caused many fears, either was not so strong as was supposed or it has been checked. The native churches are feeling their responsibility for the propagation of the gospel and are entering upon the task with great self-denial and enthusiasm. The Synod of the "United Church of Christ in Japan," which is the name assumed by the now united Presbyterian churches of the empire, has recently received an invitation from the General Assembly of Presbyterian Churches in the United States to appoint a committee to correspond with other committees in the preparation of a short creed containing the essential articles of the Westminster Confession, to be used as the common creed of the Reformed churches throughout the world holding the Presbyterian system." The Synod in its reply hesitates about accepting the invitation, since it is not clear whether the desire is to prepare a creed which shall contain the truths necessary to a vital Christianity or a creed which shall present the essential articles of the Westminster Confession "regarded as a document setting forth a differentiating system of theology." The Synod then says: "The chief foes of the Church of Christ in Japan are Buddhism, Pantheism, Materialism, Agnosticism, Rationalism, and Unitarianism. Against these any Confession cannot but be antagonistic. But all the evangelical churches of Christ are friends. And toward these the Synod is constrained to believe its Confession of Faith should be only irenic."

In disproof of a frequent charge that the Japanese are fickle, Rev. Mr. Hayes, in *The Church at Home and Abroad*, refers to the fact that on a recent visit at Nagasaki a friend had pointed out to him the road "where he himself had only twenty years ago seen 4,000 poor and wretched peasants driven from their homes in the midst of winter, in an entirely destitute condition, and scattered throughout the empire because they refused to trample upon the cross, which their ancestors two centuries before had learned to love. They held very crude ideas of Christianity, but their hold on what they had, not death itself could shake."

OUR attention has been called to a statement in a letter of President Fuller, of Central Turkey College, printed in the last *Missionary Herald*, in which he quotes Mr. Wishard as saying that the new building at Aintab is the first building in Asia Minor erected for Young Men's Christian Association work. It should be remembered, however, that both at Adana and Marash the Young Men's Christian Associations have had buildings of their own for several years, though they were buildings bought and fitted up for the use of these organizations. It is a noteworthy fact that the funds for securing these buildings at Adana and Marash were largely collected from friends in the United States by ladies connected with the mission.

FOR reasons that can be surmised, if not stated, it is not our custom to speak much in detail concerning the attitude of Turkish officials, but our friends ought to know that matters in the Ottoman Empire have recently assumed a specially grave aspect as related to the work of our missions. A determined effort is now being made to curtail in every possible way the privileges of Christian communities. A government order was sent not long since to the provinces that all schools and places of worship are to be reported to headquarters, and that they must be provided at once with government permits (*firmans*), or else closed. This is a direct blow at our missionary work, and if the order is executed untold evil will result. The order is directly contrary to the existing law; for in accordance with this law all schools are authorized which accept government supervision of the course of study and of the books used. All Protestant schools have long since conformed to this law, and their suppression is entirely illegal. Every one knows that, as matters go in Turkey, a firman can be obtained only with the greatest difficulty, never until after months, commonly only after years, of effort. To depend upon such special authorization of these schools would be fatal. Yet the government seems determined to enforce this requirement, as is shown by an incident happening in the interior of Turkey since the present year came in. The government sent for a native preacher in Aziziye, an out-station of Cesarea, demanding by what authority he was there and had a school. This man had been quietly working in this place for several years, and the Protestant community with which he labored numbers forty-five. The preacher was told that this long-established school must be closed unless within three months he had a governmental permit. May the Lord defend his people against the machinations of those who would destroy the evangelical work in Turkey! The United States Minister at Constantinople, Mr. Hirsch, is acting energetically in the matter, and it is expected that the British and German ministers will unite in protesting against the course of the Turkish government.

THE Indian government, in its official statements in regard to the opium traffic, affirms that there are *only* 22,000 licensed opium-shops, which is about one to every 10,000 of the population. The authorities admit that this is an evil, which is a point gained, for although it might seem that no one but an idiot would have any doubts as to the deplorable nature of this traffic, it yet has been the fashion for Indian officials to treat the matter very lightly, inasmuch as it touched upon the social habits of the people and the revenue of the government. It is now claimed that the traffic is not on the increase, and that any attempted suppression would lead to revolt among the native races, especially in the Punjab.

A HINT as to the popular beliefs in Japan, beliefs which are shared in by the cultivated as well as the common people, is found in a document signed by the leaders of the political party called the *Kaishin-to*, corresponding to the "opposition" in the British Parliament. Referring to the meritorious deeds accomplished since the Restoration, these leading men say: "We firmly believe that those deeds were accomplished by the spirits of the departed emperors and by the virtue of the reigning sovereign." People who say this evidently make a religion of loyalty to the emperors.



WE have received from Hankow Mission Press a copy of a reproduction of the "Complete Picture Gallery," a series of cartoons, printed in colors, issued by the anti-foreign party in the province of Honan, China. The text of the cartoons has been translated and the pictures reproduced, in order that the various missionary societies working in China and the officials of foreign governments may understand more clearly the forces which are at work in the empire for the suppression of Christianity and the incitement of the people to riotous acts against foreigners. There are thirty-two of these cartoons, the foulness and blasphemy of which are wholly unreportable here. They are admitted by Chinese officials, as well as by all who have an understanding of affairs in the empire, to be one great source of the bitter hostility manifested toward foreigners, and especially toward Christians. It is said that these publications, in the form of handbills, placards, and pamphlets, are sent by the boatload in all directions from Changsha, the capital of Honan, as well as from other cities, not for sale but for free distribution among the people. They appear on the billboards, posted side by side with the imperial proclamations denouncing them. They were distributed by the thousands to the scholars who assembled for the triennial examinations in September last, and the common people believe the infamous lies that they tell. They are prepared evidently by the literati, and they show something of the depths of moral depravity of their authors. This effort of the Chinese to drive out the Christian religion from their empire sets in the strongest possible light their desperate need of the gospel.

DR. FARNSWORTH, of Cesarea, in Turkey, in writing of the efficient work of the late Mrs. Bartlett, of Smyrna, in opening the school for girls at Talas, in 1872, speaks of this school as a monument to Mrs. Bartlett far nobler than some of the monuments erected to mark the resting-place of statesmen and warriors. And he adds: "The young men and young women whose ambition for an education was first awakened or greatly stimulated by her now hold important positions of trust and influence in the Armenian, as well as the Protestant, communities. 'Her works do praise her!'"

A SINGULAR incident is that mentioned by Mr. Chambers, in a letter on another page, that an audience of 200 women in Turkey, gathered to listen to the Gregorian bishop, but disappointed at his non-appearance, asked a native teacher in our Adabazar Girls' School to address them and to lead them in prayer. A significant fact this, as showing the respect felt for Protestants within the Gregorian Church.

A STRIKING illustration of the "power of littles" is seen in the statement that almost one fourth of the receipts of the Basel Missionary Society comes from subscribers who give only a half-penny a week. Nearly \$60,000 annually are received from this source. If all the Christians in our churches would contribute even at this low rate, then the larger gifts from those who have abundant means, with the legacies of the dead, would swell the total of receipts to a goodly sum. The American Board would get its million a year. Is there any reason why this should not be done?

So far as we know there is among the constituents of the American Board little of that small criticism, of which a good deal has been heard in Great Britain the past year or two, in reference to the mode of life of foreign missionaries, as if they did not exercise all the self-denial that was proper. There is a narrow way of looking at this matter which assumes that the calling of a missionary makes it his duty to deny himself the comforts of life and live in some degree as an ascetic. But there is a broader and a better view. While exercising all care and economy, in constant remembrance of the care and economy of the great multitude who contribute for their support, missionaries should make such provision for health and comfort that they shall not be embarrassed in their work and can with full physical and mental vigor devote all their energies to the tasks before them. It is the height of folly, both for the missionaries and for their supporters, that these laborers at the front should spend so much time in securing their own sustenance or should so scrimp their provisions that they shall not have full energy for the work or shall shorten their lives. A recent article in *The Indian Medical Record* presents some striking facts as to men who have come to India in full vigor and who have in a short time retired disabled or have gone down to their graves. This article states that in one society which provided only a portion of the monthly maintenance of its missionaries, the mortality among them had been as high as twenty-two per cent. per annum; in another society, working on similar lines, the death-rate was eighteen per cent. per annum. In still another, which simply sent its missionaries but provided no allowance, compelling them to self-support after they reached the field, the mortality had been as high as thirty-two per cent. per annum. We cannot forbear giving an extract from the article in *The Indian Medical Record*, to which we have referred: "Missionary zeal and missionary enterprise have done more for India than any state effort could ever hope to accomplish, and the best work has been done by those societies, which, having a due regard for the health and safety of their workers, have provided for the proper conservation and protection of their lives. Lives thus prolonged and preserved have brought with them accumulated experience which has yielded the advantage not only of laying foundations of lasting and useful work, but of seeing it cared for, nourished, and brought to fruitful perfection by the hands that inaugurated it. Work to be productive of good in the mission fields of India must be lifelong. The short-service system is both imbecile and expensive. The language and habits of the varied peoples of this vast empire cannot be familiarized sufficiently for effective work in a few years. But to enjoy good health and to protect the lives of missionary workers, it is the bounden duty of the great religious societies of England and America to make a full and ample provision for the support and comfort of their representatives in India."

ON January 29, Rev. Cyrus A. Clark and family took up their temporary residence at Miyazaki, in the province of Hyuga, on the southeastern side of the island of Kiushiu. It is hoped that this city will prove a centre for work for a population numbering a little over 400,000. Mr. and Mrs. Clark received a warm welcome from Christian people now in Miyazaki, a number of whom, in true Oriental style, met them many miles on the road to the city.

## THE TREASURERSHIP OF THE AMERICAN BOARD.

THE last issue of the *Missionary Herald* reported the death of Henry Hill, Esq., who was the Treasurer of the American Board for thirty-two years, from 1822 till 1854. It is a singular fact that we have in this issue to report the death of the only other ex-Treasurer, James M. Gordon, Esq., who succeeded



HENRY HILL.

Mr. Hill in 1854, and who served in this position for ten years, till December 1, 1864, when he resigned to accept the cashiership of the Columbian National Bank of Boston. Mr. Gordon, however, subsequently served for eleven years upon the Prudential Committee, and was one of its Auditors from 1876 till the time of his death. In his official relations Mr. Gordon rendered most faithful and excellent service to the Board, and his sympathies and prayers and means were always directed to this work, and it was with a heart full of joy and gratitude that he gave a daughter to the foreign missionary cause. The donors of former years, especially, will be glad to see in these pages the lineaments of these two men through

whom they have sent their offerings to the foreign missionary work.

In this connection it may be appropriate to say a few words in reference to the Treasurership of the Board. Probably few of our readers are aware of the onerous and complicated duties that devolve upon this officer. More than twenty different permanent funds, in the investment of which frequent changes occur, have to be cared for and the income collected and applied. The receiving and acknowledging of funds, amounting to over \$800,000 annually, a few of the donations amounting to over \$1,000 and some of them as small as five cents, together with answers in person or by letter to inquiries of donors, is no slight task. The Treasurer is expected to look after the collection of legacies left to the Board in all parts of the country, many of which are contested and all of them calling for much correspondence. At a recent enumeration there were over 200 legacy cases on hand for consideration, awaiting settlement. A large number of persons have given to the Board various sums, on the condition that the income of these amounts be paid to them during their lives. The care of these funds, now amounting in all to over \$70,000, and the semi-annual payments to these donors is the duty of the Treasurer. He must also act as agent and banker for the missionaries in the field, many of whom have interests in this country which must be guarded. He must provide for the outfit and passage of missionaries, with instructions for the journey, auditing their accounts. He must pay the allowances to the missionaries at home, as well as to their children who are in this country; he must see that the money for the salaries of the missionaries and for all the missionary work is ready at the time it is wanted, in the currency of the country, in every mission station where the work of the Board is

carried on. He must give instruction to the several mission treasurers, going over their semi-annual accounts, examining and approving or disapproving each item; and in all missions and stations of the Board he must see that the appropriations are not exceeded. He must see that funds are ready in London and elsewhere to meet all bills of exchange, the bills on London amounting, last year, to over \$300,000.

It is an interesting fact that the transactions of the Board in London through the Barings have been conducted for over sixty years without a single case having arisen in which there was dispute or friction.

We have not enumerated all the duties of the Treasurer, for they are varied and multitudinous, but we have said enough to indicate the responsible nature of the trust. The Board has great occasion for thankfulness for the fidelity with which this trust has been administered. The system early introduced, and improved by Mr. Hill and Mr. Gordon, has been changed only to perfect its methods and provide safeguards, so that the expert accountant employed two years since by the "Committee of Nine" to examine the department reported that "as to the outgoes of the money, I think nothing can be better guarded against error, accidental or otherwise, than the system pursued. . . . I find nothing that I would change."

The present Treasurer, who succeeded Mr. Gordon, has now fulfilled the duties of the office for twenty-seven years. His labors are incessant, and it is but just to him to say here, though entirely without his knowledge or consent, that a Committee of the Board who recently examined the treasury reported: "Mr. Ward is emphatically the right man in the right place."

From the members of the Prudential Committee there is yearly selected a sub-committee on finance, composed of business men of large experience, who devote much time to the supervision of all monetary affairs, and to whom the Treasurer looks continually for counsel. It is believed that the credit of no institution stands better than does that of the American Board, and friends who contribute to its treasury may have utmost confidence that, so far as skill and foresight can avail, their gifts will be applied effectively and economically to the work for which they are given.

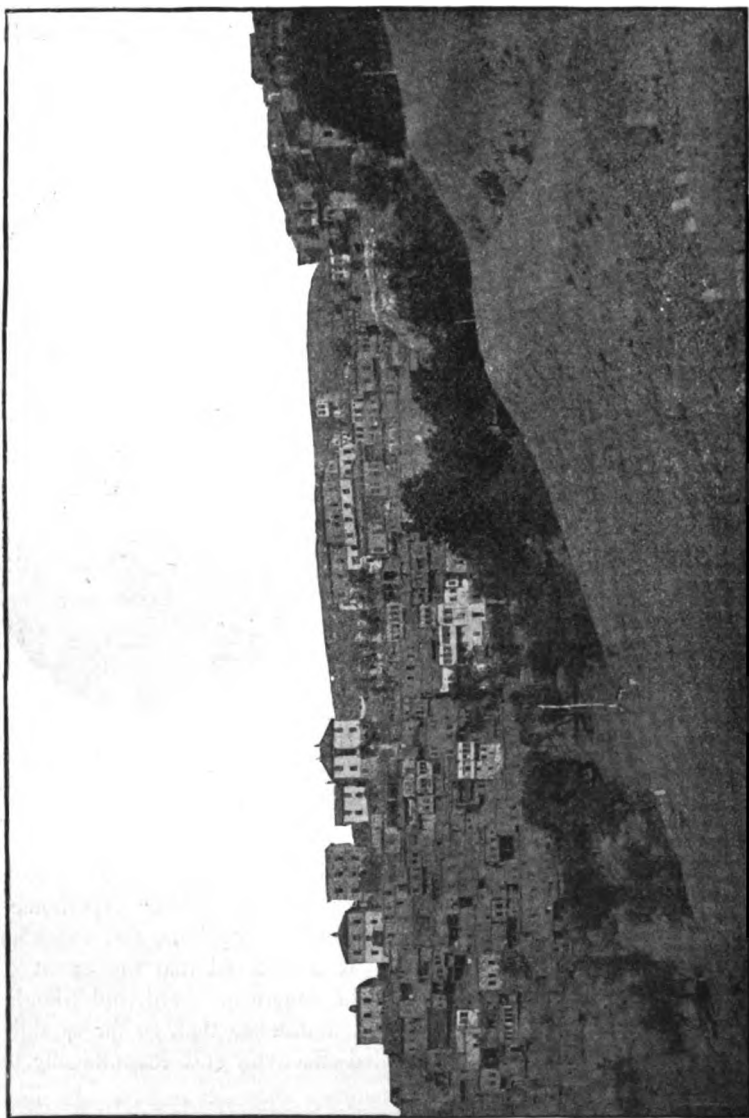


JAMES M. GORDON.

## SKETCH OF THE HARPOOT STATION, EASTERN TURKEY.

BY REV. HERMAN N. BARNUM, D.D., HARPOOT.

THE city of Harpoot has a population of perhaps 20,000, and it is located a few miles east of the river Euphrates, near latitude thirty-nine, and east from



HARPOOT.—SHOWING THE MISSION PREMISES, THE COLLEGE, AND THE CASTLE.

Greenwich about thirty-nine degrees. It is on a mountain facing the south, with a populous plain 1,200 feet below it. The Taurus Mountains lie beyond the plain, twelve miles away. The Anti-Taurus range lies some forty miles to the

north, in full view from the ridge just back of the city. The surrounding population are mostly farmers, and they all live in villages. No city in Turkey is the centre of so many Armenian villages, and the most of them are large. Nearly thirty can be counted from different parts of the city. This makes Harpoot a most favorable missionary centre. Fifteen out-stations lie within ten miles of the city.

The Arabkir field, on the west, was joined to Harpoot in 1865, and the following year, on the death of Mr. Walker, the larger part of the Diarbekir field on the south; so that now the limits of the Harpoot station embrace a district nearly one third as large as New England.

The first missionary to occupy this station was Mr. Dunmore, in 1855. He left after three years, and during the civil war in America he became a chaplain in the army and was killed.

In 1857 Messrs. Allen and Wheeler located here with their families, and Mr. H. N. Barnum joined the station in 1857, Mrs. Barnum coming one year later. These six missionaries have had a continuous association for thirty-two years, unbroken except by an occasional visit to America—a rare experience in missionary history.

Mr. H. S. Barnum came to Harpoot in 1867, and after three or four years of preparation and service he and his family went with Dr. and Mrs. Reynolds, who had spent a year and a half here, to begin the new station of Van. Mr. Browne came the latter part of 1875, Mrs. Browne joining him a year later; and in 1885 Mr. and Mrs. Barton arrived. The missionary families, at the beginning of 1892, are those of Messrs. Allen, Wheeler, H. N. Barnum, Browne, and Barton.

The opening of the Female Seminary in 1863 made the assistance of single ladies indispensable. For three or four years Miss West, of the Western Turkey Mission, lent her aid in giving it shape. In 1864 Miss Pond became its principal and continued in that relation until she married Mr. Williams, of Mardin, in 1867, when Misses Seymour and Warfield took the charge. Miss Warfield died in February, 1870, and Miss Bush came during the same year to take her place. Miss Wheeler joined the station in 1880, and Miss Wright a year later, but in 1884 Miss Wright moved to Marsovan. Miss Daniels came in 1885, Miss Heald in 1888, and Miss Barnum the year following. Miss Heald returned to the United States on her marriage in 1891.

In 1881 Misses Bush and Seymour surrendered the work of teaching and gave themselves to labor for women and girls among the sixty out-stations. Misses Daniels and Wheeler devote themselves chiefly to the Female Department of the College, which is an outgrowth of the Seminary, while Miss Barnum engages in teaching or touring, according to circumstances.

At the beginning of the missionary work female education was almost unknown in this region, and the aim of the Seminary was to educate the wives of theological students, most of whom were married, and to train girls for Christian service. It served its purpose admirably, but with the growth of female education its scope was not sufficiently broad, and hence the College. The number of graduates was 102, of whom eighty-five have engaged in the work. A still larger number who did not take a diploma but who have done Christian service was,

at different times, connected with it. The first class of girls to graduate from the College proper was in 1883. The whole number of female College graduates is twenty-eight.

The Theological Seminary was organized in 1859, and it was for the whole Eastern Turkey Mission, as was the Female Seminary. This has continued to the present time, with an occasional intermission of a year or two. It has graduated 136 students. The present number of native laborers, preachers, teachers, etc., is 165.

In 1870 a Normal School for the training of male teachers for the out-stations was established. This gradually broadened until it had a full college curriculum and became the Male Department of Euphrates College, although a Normal Department is still maintained to fit teachers for their work, which also serves as the Preparatory Department of the College. The first class who took full College diplomas graduated in 1880. The whole number of graduates from this department is sixty-six.

A great change has been witnessed in the matter of education. Our first schools were necessarily of the most primitive character, because education in this region was practically new. We have now, however, a graded system reaching all the out-stations, comprising Primary, Intermediate, and High Schools and the College, with a uniform course of study. These schools also serve as a model to the Armenians for their own schools. The standard of the schools is improving, and the desire for education is steadily on the increase. There are seventy common schools with 3,100 pupils, and seven high schools with 140 pupils. These with the 465 boys and girls in the Primary departments of the College, and the 160 in the Normal Department and the College proper, make a total of wellnigh 4,000 pupils. These schools have stimulated the Armenians to open schools all over the field, having a much larger membership. Every Protestant school is opened daily with the reading of the Bible and prayer, and the Bible is also a textbook.

The first church was formed in Harpoot in 1856, with two members. Now there are twenty-five churches which have received to membership more than 3,000 persons. The present living membership is a little more than 1,700. Each church is understood to be, in a measure, responsible for the evangelization of the region lying about it, and as far as possible the missionaries carry forward the work in a given district through the church located in that district. Many of the members of those churches have been very efficient in spreading the leaven, and the aim is to make every church active in the work of evangelization; but as yet this is only partially realized.

An important feature of the work is that for women. From the first, special effort has been made to introduce the Bible into all the houses of the nominal Christian population and to prepare all the people, old and young, to read it. About twenty Bible-women are employed, a part of the expense being borne by their 600 pupils. There is no agency which at so small expense is more fruitful of good, for these earnest women are welcomed into unevangelized homes, where their pupils are mostly found, and through their labors the leaven of the gospel is introduced and is silently at work.

One of the most interesting features of the evangelical movement in this station is the home missionary work, which was begun about twenty years ago in Koordistan, the extreme eastern part of this field. It was undertaken by the churches here, but it has enlisted the aid of most of the evangelical churches throughout the country. Six places are occupied in Koordistan, and twelve persons are employed. A part of the expense is paid by the people themselves, but all the rest by this Home Missionary Society without any aid from the American Board.

From the first the aim has been to make the evangelical work self-supporting as soon as possible. The increasing poverty of the people has been a serious drawback ; still there has been steady growth, so that for the groundwork, such as the support of preachers and schools, the erection of necessary buildings and general purposes, for every dollar that the American Board expends for these objects the people themselves pay more than two dollars.

Throughout the Harpoot field there remains yet much land to be possessed. The important centres are occupied, but in order to reach even the nominal Christians many more laborers from among the people and much prayer and effort are needed. There is, as yet, no inquiry and no open door among the multitude of the Turks and Koords by whom we are surrounded.

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## THE EARLY DIFFICULTIES AND PRESENT OPPORTUNITIES IN MISSION WORK IN JAPAN.

BY REV. J. D. DAVIS, D.D., OF KYŌTO.

[At a meeting of the Kōbe and Osaka Missionary Conference, composed of missionaries of various denominations, held in Osaka, December 15, 1891, Dr. Davis, by request, read a paper, entitled "*The Early Difficulties and Present Opportunities in Mission Work in Japan as a ground of thanksgiving and incentive to renewed consecration.*" The Conference printed 500 copies of this paper for distribution in Japan. We are obliged, from lack of room, though much to our regret, to omit the latter portion of the paper, which is a vigorous call to renewed consecration to Christ and his work within the empire of Japan.]

THE writer of this paper landed in Kōbe, December 1, 1871, and in speaking of the early difficulties he makes no apology for speaking from his own experience and observation of the condition of things as they existed at that time and in the years immediately following. That year witnessed the abolishment of feudalism, the dispatch of the first Great Embassy to foreign lands, the beginning of the first railway, and, if I mistake not, the beginning of the postoffice system and the starting of the first newspaper. It was the beginning of that era of rapid material change which has astonished the world during the last twenty years.

### EARLY DIFFICULTIES.

In speaking of the early difficulties, we notice : —

I. The fewness in number of the missionaries. There were then only twenty missionaries in Japan. At the first General Conference, which was opened in Yokohama, September 20, 1872, only fourteen missionaries were present. At



this time there were only four unmarried missionary ladies in Japan, and the grave doubt was expressed in that Conference of the wisdom of unmarried ladies coming out into the field.

II. The difficulty of travel. There were then no railroads, very few Japanese steamers, and outside of the large cities few roads suitable for a jinrikisha, even if there had been any jinrikisha in which to ride. The journey from Kōbe to Osaka was by steamer, occupying from three to six hours; from Osaka to Kyōto, later, the choice was by jinrikisha or by a steamer ride of eight hours to Funshimi and thence by jinrikisha. When the writer landed in Kōbe there was no street leading up from the shore wide enough for a goods-cart, and his goods were carried up the hill from the wharf on the shoulders of coolies. In a journey to Arima, Sanda, or other places in the interior, the choice was between walking, a kago, or a packhorse.

III. We notice the lack of helps in learning the language. We had only the first edition of Hepburn's Dictionary and Hoffman's Grammar of the written language, the latter prepared by a Hollander who had never been in Japan. The writer was told before leaving the United States that he could not be sure of finding even those books in Japan, and he sent to Germany for them, paying thirty-five dollars, gold, for the dictionary and six dollars for the grammar. "Koyeki Mondo" was one of the first books published in the colloquial language, and that was printed from blocks and so miserably executed that it was difficult to read. So great was the fear on the part of the people in reference to Christianity that it was very difficult in this part of Japan to secure a teacher who would remain with a missionary more than a few days or weeks; and those young men whom we could secure knew very little of the structure of the language, and as to teaching it, they accommodated their idiom to the "pigeon" Japanese of the foreigners. There was then no Christian language; it was yet to be created.

IV. We notice the fact that there was as yet no Christian literature. No part of the Bible had been printed, and so far as the writer knows no tracts had been prepared. We were shut up to the Bible in the Chinese language, without the *Kuntan*; and to Dr. Martin's Evidences of Christianity, in Chinese. On account of the fear which had possession of the people, the preparation and printing of Christian books were very difficult, and the prejudice of all scholars against writing anything in the colloquial was an almost insuperable barrier against the preparation of any books or tracts for the masses.

In the summer of 1873 the writer sat under the maples by the waterfall in Arima, the only missionary in the place, and wrote in Romaji (Roman letters), in his broken Japanese, the first draft of a little tract; two months later, when his teacher had copied this into Japanese, he asked him to revise it, and it came back in such high Chinese that none of the common people could read it; he then asked a scholar of the pure Japanese language to put it into such language that the masses could read it, and after another month it came back about fifty degrees higher yet; the writer then took his original draft and sat down by his teacher and fought it over word by word and sentence by sentence, demanding that the words which could be understood by the greatest number of the common people should be used, and after two months it was ready for the block-

cutter. But his teacher begged of the writer not to let any one know who helped in the preparation of it, as he would be ashamed to have it known that he prepared so colloquial a book. This, the "Chika Michi," was one of the very first tracts prepared, and within ten years over 100,000 copies of it had been circulated.

Of hymns at first we had none, or worse than none. One of the first began, "Yoi Kuni Arimas ; Taiso Empo." (A poor translation of the hymn, "There is a happy land, far, far away.") How great the dearth of hymns was may be perhaps most forcibly expressed by the statement that the writer himself prepared six or eight hymns which were published in the first hymnbook in use by our churches ; a few of them have been revised and are still in use, but most of them have gone with the "Yoi Kuni Arimas ; Taiso Empo."

V. Let us notice a little in detail the great fear on the part of the people. The edicts against Christianity which had been posted upon the bulletin-boards all over the empire for 250 years, and which made the profession of Christianity a capital offence and which offered rewards to all informers, had been reaffirmed by the Mikado on his restoration and were still to be seen in every part of Japan. They were not removed until after the edict of February 24, 1873.

The year in which the writer came to Japan, Rev. O. H. Gulick's teacher, Yeinosuke Ichikawa, with his wife, was seized at midnight in their home in Kōbe because he had in his possession and read a copy of the New Testament in Chinese ; and no effort on the part of the missionaries nor the kindly offices of the American Consul, nor even those of the American Minister, availed even to learn where this brother was confined, and it was only after nearly two years that we learned that he had died in prison in Kyōto, November 25, 1872. Early in the winter of 1872 the writer, in company with Dr. Greene, called upon his excellency, Kanda Kōkei, the governor of the Hiogo Ken, to ask him to make inquiries as to Mr. Ichikawa. The governor told us during that interview that if this man had not received baptism there might be some hope of saving his life, but if he had received baptism there was no hope. He also told us that if it came to his knowledge that a Japanese bookseller in Kōbe had sold even a copy of the English Bible, it would be his duty, acting under orders from Tōkyō, to arrest that man and send him to prison. About the beginning of the year 1874 Mr. Imamura, now of the Fukuinsha, made a visit to his native place near Kanazawa ; the writer gave him twenty-five copies of the "Chika Michi" and another tract which he had prepared, and Mr. Imamura gave them to his friends in his native place. Soon afterward Mr. Imamura, who then lived in Kōbe, was arrested by an order from the governor of the Kanazawa Ken, on a charge of distributing forbidden literature, and it was nearly two years before he was finally dismissed.

Complaint was also made to the American Consul in Kōbe against the writer, and I hold in my hand a letter received from the United States Consul in Kōbe, dated June 19, 1876, in which he says : "I avail myself of this opportunity to congratulate you and the American Board of Missions on the acquittal and honorable discharge, by the Hiogo Court, of Imamura Kenkichi, and the vindication of work which you have so zealously labored to achieve."

We entered Kyōto sixteen years ago last October, but such was the prejudice of the people against Christianity that it was many years before any buildings could be rented for religious services. The home of the writer was a preaching-place in the city of Kyōto for five years, and some of the time nearly every room in the house was occupied with a Bible class each Sabbath evening.

VI. Let us notice the fewness in number of the Japanese Christians. Twenty years ago it might almost be said that there were no Japanese Christians; the few who had been baptized had been baptized in secret, as it were. Previous to the spring of 1872 but ten persons had received baptism at the hands of Protestant missionaries in Japan; five in the region of Tōkyō and five in the island of Kiushiu; in central Japan not one. The first Japanese prayer-meeting began in Yokohama in January, 1872, and the first Protestant church was organized in Yokohama in March of that year, with eleven members. It was not until the spring of 1874 that churches were organized in central Japan, when one of eleven members was organized in Kōbe, and one of seven members in Osaka, both in connection with the work of the American Board Mission.

VII. It ought to be mentioned, as another discouragement, that before we had any part of the Bible translated and in circulation, and before we had any Christian books or tracts or native Christians, and before we could openly preach or teach the gospel, Japan was filled with Western skepticism and materialism, books along these lines being circulated both in the English and in the Japanese languages.

#### THE DIFFERENT OUTLOOK TO-DAY.

The twenty missionaries of twenty years ago have become, including the wives of missionaries, nearly 600. Instead of the four unmarried female missionaries we now have about 200. The waters of the coasts of Japan are now plowed by steamers in every direction, nearly 2,000 miles of railroad are in operation, and thousands of miles of jinrikisha roads are found, while a network of telegraph wires is spread over the land, and the postal facilities extend to the remotest hamlet, and these railroads, steamers, telegraphs, and postoffices are all the ready servants of the messengers of the Cross.

A legion of books has been prepared to assist the beginner in learning the Japanese language. A Christian vocabulary has been created and fairly good teachers are to be secured. The whole Bible is published in the language of the people, and fairly good commentaries on the whole of the New Testament have also been published; a good beginning has been made in Japanese hymnology, and a good beginning has also been made in the preparation of Christian books and tracts. It is no longer a disgrace to publish a book in a language which can be read.

The fear which existed universally twenty years ago is wellnigh gone; religious freedom is guaranteed in the Constitution, and there is a readiness to hear on the part of the people, in most places throughout the empire, which calls for a manifold larger number of direct evangelistic workers than are at present engaged in that work in Japan.

The Protestant Christians of twenty years ago have become more than 30,000, organized into over 200 churches, with about 130 ordained Japanese ministers,

and nearly 500 other Japanese evangelists and workers, and with nearly 400 men in training in theological schools. The foundations of these churches were laid in the midst of great opposition, when it cost something to profess the Christian religion, and for that reason they were well laid. We may certainly thank God and take courage that the infant church in Japan has so well withstood the attack from semi-materialism and rationalism which came in such subtle form so early in its history. The faith of some of us has been rebuked.

The forty millions of Japan are not yet reached and saved, but the present force of foreign and Japanese workers ought to contain within itself the promise and potency of this great result. If there are any workmen in the great world-field who ought to be thankful and encouraged and who ought to press forward to the final victory, it is those in Japan.

The writer is profoundly grateful that this subject has been chosen for to-day. It is fitting at the close of this year that we look backward and forward, and if we are to meet at all adequately the present which is upon us, and make the future a glorious future, it is necessary that we look upward. It is eminently fitting that we spend some time in praise and thanksgiving to God for what he has already done for Japan. Let us praise him that the country is open to the gospel; that the hearts of the people are so receptive; that so many, both foreign and Japanese, are prepared or preparing for the work. Let us give thanks for the beginning which has been made in a Christian vocabulary and in Christian books; for the publication of the Bible in the Japanese language; for the Christian churches and schools which have already been established; for the earnest, active type of piety which prevails so generally in the church in Japan, as well as for all the material helps which we have in the evangelization of the empire.

Let us thank God that he has given us a divine Redeemer whose blood avails for Japan, and that the conviction of his full divinity is ever deepening in the hearts of his followers. Let us return thanks that Christ's promise to be with us always until the end of the world has been fulfilled in some measure in our hearts and lives and work in Japan, until this present; but let us make God's promises, our past successes, and our present glorious and unparalleled opportunities, the reason and ground for renewed and full consecration, even of such a seeking and receiving of all the fulness of God as can fit us, and as alone can fit us, to successfully work in these fields which are white to the harvest, and reap them for the heavenly garner.

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### "THE CHURCH OF THE CHRISTIAN PILGRIMS."

BY REV. JAMES D. EATON, OF CHIHUAHUA, MEXICO.

SUCH was the name chosen by the believers in San Isidro de las Cuevas, when they were organized into a Christian body, some three years ago. Of the interesting beginning and wonderful growth of the work there, accounts have been given in these pages.

We have now to record the dedication of a house of worship, the only one in that farming village of 1,200 souls. True, the erection of a Roman Catholic

church was begun forty years ago, and carried on at intervals; but it was never finished, and now its high walls house the public school for boys. The new building measures sixty feet in length by thirty in width, is solidly constructed of adobe, with plastered walls, and has a spire sixty-five feet high, terminating in a double iron cross, the gift of a Mexican friend. The front door opens into a commodious vestibule, above which is a gallery with arched openings toward the audience-room. At present this is divided into two rooms that receive the missionary during his frequent visits. The auditorium is so lofty as to give the impression of great roominess; and the ceiling, twenty-five feet above the ground, is quite picturesque, being formed of thin tablets of wood resting upon a hundred round, smooth, straight rafters. This wooden ceiling is really the under side of the flat roof, which is supported in the centre by three huge pillars, like the masts of a ship, two of which were felled in the forest by Mr. Case, when he went into the mountains more than a year ago with some of the brethren, to get out the timber. In the tower is a hollow piece of steel that once formed the end portion of a boiler-like receptacle for smelting ore, but was presented by an American mine-owner to the church. It is six feet in diameter, weighs 500 pounds, and when struck by a hammer gives forth a sound much like that of the ancient bells in the Roman churches.

For the building of this house not a dollar of aid has been sought from the United States, although a lady there has loaned \$100, without interest, to meet some bills. Our church members have shown great self-denial, pledging one tenth of their crops until the entire expense should be provided for. It was their hope to pay all with last year's crops, but owing to the drought they gathered almost nothing; and instead of having corn and beans to sell they must buy at very high prices to keep their families from starving, in some cases borrowing money at *three per cent. monthly*. Some of them will not be able to get out of debt for years, and a few may have to become *peons*, instead of employers as heretofore.

Until relief comes, the glass cannot be put into the windows nor a wooden floor be laid; but there is a good supply of comfortable benches, a pretty cedar table upon the pulpit platform, a sweet-toned traveling-organ at one side, a dozen lamps attached to the walls and pillars, and the windows are filled with muslin bordered with turkey red. If some reader of this should feel moved to send to Treasurer Ward an extra offering to help a struggling people, not to put bread into their children's hungry mouths, but in paying their sacred pledges for the building of this house of prayer, it would greatly encourage faithful brethren and bring good cheer to their missionary leader.

On the last Sunday in January the people gathered together from the village and surrounding ranches for the service of dedication, which followed the Sunday-school. In the afternoon there was a meeting of the Young People's Society of Christian Endeavor and a praise service. In the evening was celebrated the Lord's Supper, when seven infants were presented for baptism and twelve members were received on confession of their faith. The house was filled all day, and at the closing service there were not seats for all. Through the week there continued to be held afternoon and evening meetings, with increased

attendance, especially at night, when the addresses on gospel themes were illustrated with the sciopticon. Scores of Romanists came for the first time, and they gave the closest attention to sermons on such subjects as "The Names of Jesus," "The Blessed Virgin Mary," "The Ministry of Angels," "Confession and Pardon," "Which is the New Religion?" and "The Open Door."

The village government is now in the hands of the Protestants, the secretary and treasurer of our church being the president, and one of the deacons the supervisor of schools and public funds.

The fertility of the soil here is shown by the fact that last year three *fanegas* of wheat sown on irrigated land yielded *eight hundred fanegas*, though unfortunately none of our people own water rights. Our prayer is that the good seed sown during the week may be watered by the showers of divine grace, so as to yield even three hundredfold, and that this church may continue to be a model of Christian activity and fruitfulness for all the communities of believers on this mission field.

## Letters from the Missions.

### North China Mission.

#### NATIVE CHURCH AT WANG TU.

MR. SPRAGUE, of Kalgan, is spending the winter at Pao-ting-fu on account of the necessities of the station, and he writes very hopefully of the work in and about that city. Six Sabbath services are maintained: two in the city or suburbs, two in places ten miles away, and two in places at a still greater distance. One of these latter places, Wang Tu, is especially interesting in view of the fact that the results there come almost entirely from native agency. The only help from foreigners has been by means of two visits by Miss Morrill, one by Miss Miner, and one by Dr. Merritt. The work is in charge of young Mêng Chang, of the last class graduated from the Tung-cho Seminary, and his wife, who was also educated at Tung-cho. They have been there but three months and have a house consisting of two rooms. Mr. Sprague writes:—

"Mêng Chang and his wife have devoted one of their rooms to chapel, school, and teaching purposes, and the other is fixed up so clean, neat, and convenient as to be a good object-lesson, showing what a Christian home may be even in one small mud room. They are very happy

in their work and fruit is appearing early. Good work had been done there for about two years by another teacher, Kao Hsien Shing, and his wife, a well-taught Bible-woman, had been with him about five months. Mrs. Mêng has a day-school of five little boys and one little girl, and a very bright class they are. We heard them recite several Bible lessons, and their explanation and illustrations of the Ten Commandments would do credit to any Sabbath-school class in America. Their singing, and not less their praying, surprised and pleased us much.

"We found here several persons who desired baptism. They had been on probation from two to six months, and Saturday, while Dr. Merritt examined patients, Pastor Mêng and I examined these candidates one at a time, and each without the presence of the others. Every one of the five men and three women proved to be well versed in the essential truths of the Bible, strong in their belief of God's Word, childlike in their trust in Jesus Christ, and happy in the assurance their sins were all forgiven through Christ's all-sufficient atonement. We were satisfied with the proofs of the spiritual regeneration of each.

"One of these men had been kept back

from applying for baptism because in his business he had formerly sold incense and paper for burning for the dead. But when we learned he had already ceased selling all idolatrous articles and was ready to give proof of his sincerity by burning all his stock on hand, we allowed him to come forward. On Sabbath morning he made a bonfire in front of the church door of all his goods used in the worship of idols—some four dollars' worth. His countenance, before gloomy, was now lighted with joy. And now he with his aged parents, each seventy-eight years old, and his two little children were baptized—a whole family for Christ. After these ten baptisms it was a happy yet solemn company that gathered around our Lord's table to celebrate for the first time our Saviour's dying love. Very warm and hearty were the congratulations given to the new brothers and sisters by the few older church members who had come together to worship. The prayer, conference, and experience meeting that evening could hardly be brought to a close, so many had their mouths open to praise God for this newly planted church. Many were the exhortations to press forward and bear more fruit."

Mr. Sprague reports that there are other inquirers at Wang Tu, and that some villages in the vicinity are also calling for some one to instruct them in Christian truth. At the present, nine regular helpers are crowded with labors and many more could be well employed. Of the work in Pao-ting-fu City, Mr. Sprague says:—

"Last Sabbath three of Dr. Merritt's hospital patients and one woman from the city joined the church here. We have large and attentive audiences in the street chapel daily. Dr. Merritt's clinics are also large. The schools are doing well under Miss Morrill's care."

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### Japan Mission.

#### ADDITIONS TO THE CHURCHES.

CHEERING accounts come from various sections of Japan of increasing religious interest. Mr. Stanford reports that on

January 10, eight persons were baptized at Niwakuchi, near Lake Biwa, by Mr. Fuwa, pastor of the Heian Church. Mrs. Stanford was the first foreigner to begin work in this place, some two years ago, since which time others have visited the town. Special credit is due to members of the theological school for their devoted labors in this place. Dr. DeForest reports the baptism at Sendai, January 17, of ten persons, seven of them soldiers, making twenty-seven who have joined the church within four months. Eleven were baptized by Dr. Davis, at Fukuchiyama. Several have also been baptized in the churches of Kyōto, and ten at Okayama. A gracious revival is reported as progressing at an out-station in the province of Tango. Some matters in connection with the Doshisha have caused anxiety and have led to self-examination, humiliation, and prayer, and the last reports stated that there are evident signs of the quickening of spiritual life. The brethren call earnestly for the prayers of the people of God for the spiritual work both in the Doshisha and throughout the empire. Mr. Albrecht writes from Kyōto, January 29:—

"The spiritual life in the churches is on the increase all around here. In Kusatsu, where we have a preaching-place for the last two years, five young men wanted to be baptized last Sunday, when I was there, but I thought it wiser to give them more time for thoroughly 'counting the cost.' The same Sunday we had a meeting in a village five miles distant, where the gospel had never been preached. The meeting was held in the office of the headman of the village and attended by nearly 100 adults. At the close, the general expression was: 'We are glad we have heard about Christianity; now we can investigate it.'

"*Per contra*, at a meeting in one of our preaching-places in this city on Monday evening, some young men created so much disturbance that at last two policemen appeared on the scene and kept order. 'Down with Christianity! Long live Buddhism!' was the cry with which they congregated at last before the door."

## IN THE PROVINCE OF ISE.

In the *Missionary Herald* for last September, Mr. F. N. White gave an account of the persecutions at Yamada, near Tsu. Since then, the man who compelled his wife, on peril of divorcement, to renounce her Christian faith, in order that he might retain his position as temple-keeper, has died, never having from that day been able to enter on the position which he was willing to sacrifice everything to secure. Writing October 17 last, Mr. White speaks of Haze, another out-station of Tsu:—

“Haze is the one place, the condition of which brings us almost unadulterated joy. It was fortunate in getting the services of one of the choicest spirits in the Doshisha for the summer. He averaged a service a day with them for fifty days, besides doing an enormous amount of personal work. The result was the baptism of eleven adults, eight men and three women, and the bringing of at least three others to a position which makes it probable that they will be admitted ere long. More surprising, if not more pleasing, was the sudden spring which the monthly contributions for the support of the evangelist took, from eighty *sen* up to four *yen*, and all as the result of quickened faith and zeal. This comes from people who are truly poor, who have little or nothing laid aside, but who keep themselves out of debt (a feature which gives Haze a unique reputation in this region) by dint of unremitting industry and economy. These Christians wear the same clothes year in and year out, and eat the poorest of food, that they may have wherewith to extend the work. For a time they were so zealous in their Christian activity that they proposed to dispense with the labors of an evangelist, doing all the work themselves; but the presence of the summer evangelist and the grand results flowing from his work have convinced them of the danger and folly of such a proceeding, and they are now seeking with equal zeal for one who shall carry on the work so auspiciously begun. The opportunities which the right man, working from Haze

as a centre, would have in that mountain region are truly great.”

Writing on February 2, Mr. White reports that it has been deemed best to transfer the evangelist from Yamada to Haze, where the people have assumed a generous proportion of their pastor's salary, and that a young man belonging to the Tsu church, who has long had on his heart evangelistic work, has been employed in this form of service. Of renewed life in the church at Tsu, Mr. White writes:—

“During last autumn the number of attendants at the pastor's Bible class suddenly increased, and on the first Sunday morning of 1892 we had the privilege of welcoming most of them into the church. Seven were received at that time, and on the following day four more were baptized and received into fellowship at the neighboring town of Kameyama. These joyful events were followed by the meetings of the Week of Prayer, which called out more than double the number of Christians that had been in the habit of attending the usual service of prayer, and which were characterized by earnest petitions and by deep spiritual power. All the services and activities of the church seem to have shared in the general quickening. Not all of the Christians, to be sure, are sharing in these spiritual joys of the new year, nor have we any large number of inquirers from without just at present; but the infusion of new blood and the gift of new life have resulted in a general improvement and in a raising of the general tone of the church that promise to be permanent and that justify genuine hopefulness.

“A practical evidence of this is the fact that at the annual meeting of the church, on January 10, the debt, which had been accumulating during the previous years of lethargy, was attacked. The pastor urged the immediate payment of it, not only on the grounds of honor and self-respect, but also on the ground that the existence of a debt is an effectual handicap to all spiritual efficiency. When the pledges were counted up, it was found that the



total more than covered the amount of the debt. Subsequent subscriptions increased the surplus to such respectable proportions that it will be applied to the purchase of a Christian cemetery, the lack of which has been felt for a long time as a great obstacle to aggressive work. Regular subscriptions too, while by no means yet what they should be, are sufficient to fulfil the pledges made to the Japanese Missionary Society, and to do away with the fear of incurring another shameful and clogging debt. Miss Gardner's work among the women is very promising."

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### *Mexican Mission.*

MR. BISSELL writes a cheering letter from Fuerte, in the province of Sinaloa. He has arranged his field into four distinct districts, purposing to visit these towns in succession as often as possible. One of these routes requires two weeks, and the others nearly one week each. He finds the people ready to welcome him, and attentive to the gospel as it is preached. A large number of books and tracts have been sold.

Mr. Olds, of Ciudad Juarez, reports a visit at "Cusi," accompanied by one of the students in the training school. Good services were held on a Sunday, with meetings following on Monday and Tuesday. Mr. Olds writes:—

"While there I learned of a strange piece of fanaticism which had taken place sixty miles away on the road to Jesus Maria. A man and an old woman had presented themselves before the people of a small town, claiming to be Jesus Christ and the Virgin. The people began to believe in them and soon the whole town was running over with excitement. Men who were so inclined took occasion to steal and kill, until soldiers had to be sent in from Chihuahua. The false Christ gave the people an image, which he said would make of none effect the bullets of the soldiers. He was believed, and holding the image aloft, they persisted in defying the troops, until they were fired upon; when, seeing some of his comrades fall,

the image-bearer threw the image from him and took to flight. This belief had gained such a hold upon the people that it was not until several men had been killed, and some time had elapsed, that the excitement subsided.

"At the ranch and sawmill of El Refugio, a day and a half further from Cusi, the meetings, especially that of Sunday night, were well attended. We have no church organization there yet, although as a result of our meetings last summer eleven were propounded for membership, when a church shall be organized. Nearly all of these had remained faithful, and three or four new ones were ready to hand in their names. The two owners and their wives, while on a visit to El Paso in November, were received as members of the Juarez church. This mill is an important point, for a great many from neighboring ranches are continually visiting it to buy lumber.

"Our whole journey of 800 miles, 350 of which were by horse and buggy, was made in a little over two weeks, so that we were on hand again when the school began the new term."

There are at present fourteen students in the Rio Grande Training School, at Ciudad Juarez, who are spoken of as young men of intelligence and good spirit.

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### *West Central African Mission.*

#### PROGRESS AT BAILUNDU.

THE December mail from this mission reached the Rooms February 23. Mr. and Mrs. Cotton, as heretofore reported, have been obliged to return to this country, under physician's orders. The rest of the mission are in fair health. Mr. Stover writes from Bailundu:—

"You will be pleased to hear that six persons have been examined, approved, and recommended for baptism at the coming January communion, two lads and four young women. Among the latter are the widow of Samba, who died last August, and the wife of Kapila. The deacons hesitated a little as to Samba's widow, not because of her present Christian character,

but because, as they put it, she is without a man, and it seems to them doubtful whether she will be able to live a Christian life in the circumstances that naturally surround a woman who is in her situation. They have not yet realized by actual experience that His grace is sufficient in any circumstances for those who really trust him. We hope that Lusinga, that is the young woman's name, will furnish them with a shining example of what is possible to one that believeth.

"Another fact that you will be delighted to hear is that Guma, who was baptized several years ago, and who was excommunicated for misconduct, has given satisfactory evidence of sincere repentance, and has, of his own accord, asked to be restored to fellowship, freely acknowledging his fault. With the new additions to be made and his restoration the number of members will have reached thirty ere this letter reaches you.

"We celebrated Christmas day by dedicating the little church. It was a most interesting occasion, both to us and to the little band who made the offering. We had held Sabbath services in the new schoolhouse for three weeks, and the church was plastered and whitewashed with white clay and ceiled with mats, and benches, made of native boards hewn for the purpose from trees in the bush, were put in. Mrs. Stover furnished lambrequins and Mrs. Webster and Mrs. Woodside picture-rolls to be cut up and put upon the walls. On one side is the picture of the *Morning Star* in a neat frame, and on another is the certificate of ownership in the *Robert W. Logan*, which was taken last January. Altogether the little room presented a very neat appearance on Christmas morning. About 120 were present. The *muenskalia* (prime minister) had promised to be present, but did not appear. He came down in the afternoon, however, to say that he was detained by business at court and could not come. He is a very interested listener at the services held by Mr. Woodside at the King's village, and we wish all our friends to pray that he may be converted. It would be better than to

have the king himself converted, so far as our work in the country is concerned. We are talking of building a house up there, and Mrs. Webster thinks she would be able to undertake a school at the ombala were there some to take the girls off her hands. Oh! the very thought of the possibility of a school for those long-neglected children of the ombala fairly makes my heart quiver."

#### VILLAGE WORK.

Mr. Woodside writes:—

"Of late I have been off among the villages. My main object at present has been to go over the country, to get more knowledge of the country and to make the acquaintance of the people. I have been going about from district to district, usually stopping but one night at a place. We get the people together and read and sing and talk to them. Of course we cannot hope to give them very much instruction in this way, but they get some new thoughts. I try and give them something of the reason why we are here. At many places they have some notion of a difference between us and the Portuguese. The difference, as they put it, is that we do not buy slaves and don't drink whiskey or beer; that we only buy sheep, goats, pigs, chickens, and such things; that we build good houses and pay good cloth. I have been generally well received. When I go to a village thus, and say that I think to remain over night, I am given a house, and the boys that I have with me receive their food, and I am usually given either a small pig or goat or sheep or a chicken, to 'chew,' as they put it."

From Chisamba Mr. Lee reports many friendly visits paid them by the neighboring chiefs, and he adds: "I am much delighted at the progress being made in our day-school and in the Sunday-school. Miss Clarke is a grand success in that line of work and is much liked by the boys. There is evidently an earnest desire on the part of each attendant to do his utmost to acquire an education and many of them are making really wonderful advances."

## MANLY NATIVE CHRISTIANS.

A letter from Mr. Lee, dated November 19, but delayed in transit, gives a most cheering account of the character of the native young men at Chisamba. Mr. Lee says:—

“These people will develop into fine, manly, faithful servants of our Lord, I am sure, and my heart rejoices over and over again as I witness manifestations of the Holy Spirit's working in the minds of our boys and others. A healthy and steady work is undoubtedly going on here. There is no excitement, but an intelligent anxiety to learn what is the real meaning of our preaching and teaching is evident in numbers of our attendants.

“And as for the boys who have been converted. How I do wish our people at home could see them and hear them pray and speak! If those who give of their substance to help in the carrying on of this work could only witness the consistent lives of these dear fellows, they would feel amply repaid for all they have ever given to this work. I am not very soft-hearted, but many a time lately I have had to go away alone behind a fence or tree, and shed tears for very joy at witnessing some act of marked piety on the part of some of our fellows. Those tears are each time accompanied by a prayer of thanksgiving.

“A little circumstance occurred last week that touched me very much. One day Mr. Currie's cows strayed into my *onaka* (brook garden) and eat up nearly all my sweet corn. It was through an accident and not from want of vigilance on the part of the little lad who was herding them, so though I felt sorry I did not scold the little boy. Well, the next day the sheep wandered into the *onaka* and tried to finish up what the cows had left. The little fellow who herded the sheep had been careless with them, and his conscience smote him sufficiently to cause him to keep out of my way, though he need not have feared. I was more grieved than angry. But just as we had finished tea our two oldest boys came in and sat down. I saw by their faces that they

had come about the *onaka*; so I said, “Well, boys, what is it?” The elder boy, Ngulu, in a voice half-choked with tears, spoke about as follows:—

“‘Nana, yesterday the cows eat your corn, and to-day the sheep have eaten your other food. Our boys are all sorry. They say you and the ladies will now have hardship because your food is destroyed. They say too perhaps you will say, “The boys don't care about my *onaka* and my food, and so I will go back to my own country to live.” And if you go we shall have no teacher till Nana Coolie (Mr. Currie) comes back. Now, Nana, the boys who drive the cattle are little boys and they have no cloth of their own and cannot pay you. It is the custom of our country for the *olosekulu* (old men) to be responsible for the boys. Nana Coolie made me the *sekulu* (old man) of his boys while he is away, and I have brought you cloth to pay for your *onaka*. The little boys have no cloth, and if you fine them they will have hardship, but I have cloth, and I wish you to accept it and not be angry with the little ones.’

“Long before he was through I knew what was coming, for I saw the cloth in his hands; but it was some time after he had finished before I could control my feelings and voice sufficiently to answer him; and then I told him that I could not possibly take his cloth, but that his kindly action had done me more good than all the food in the *onaka* could have done me, and I would forgive the boys.”

Mr. Lee speaks of this incident, though small in itself, as revealing qualities which those who knew Ngulu would expect to find in him. Though he is the most remarkable among the young men, there are several others, whom Mr. Lee mentions by name, who are much like him, and who give promise of making faithful servants of Christ and evangelists of no mean power. Of Ngulu, Mr. Lee writes:—

“If Mr. Currie had done nothing else but train that boy, — though he is a man now, — his life here would not have been spent in vain. Ngulu is a great power here now. His manly yet humble bearing, his con-

sistent Christian life, his intelligent grasp of gospel truth, his patience and good example toward even the youngest and meanest lad on the place, his glowing talks and earnest prayers, all go to make up a character such as one but too seldom meets even in our home lands. He is respected by all the chiefs and people who know him. He is loved by all the boys. He is most devoted in his attachment to Mr. Currie, and watches over the station more faithfully than even when Mr. Currie was here."

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### *European Turkey Mission.*

#### VIOLENCE TO A MISSIONARY.

MR. CLARKE, of Samokov, reports a missionary tour among several towns, at one of which, Stope, he was assaulted with much violence. We give his report of the incident:—

"On reaching the khan at Stope, just at dusk, the keeper asked, 'Have you a companion?' 'Yes,' I replied; 'I never travel alone.' 'But,' said he, 'I did not see any one come with you.' 'Neither did I,' was my answer. I am sure One was with me, according to his promise. I thought I had time only for a gathering with the friends and planned to start an hour before dawn so as to accomplish some work in Dubnitsa before the Sabbath, but it was otherwise ordered, and for good. The priest who caused my former expulsion from the place was in the khan and spoke angrily to me because of my coming, but I made him no reply.

"After a profitable meeting with the friends, in their living-room, which was largely filled with cabbages piled upon the earthen floor, I was returning about 8.30 o'clock P.M., to my khan, accompanied by one of the friends when, at a corner of the street, five or six men, whom we could barely distinguish in the darkness, fell upon us with clubs. One of them was a son of the priest who had incited the attack, who is now teacher of the village school. We both called for help. My companion escaped, but I was

beaten, choked so as not to call for help, thrown to the ground and stamped upon once or more times. Just then a neighbor came out with a light, which seemed to be the only cause for the flight of all the assailants. I was not seriously injured, but had been wholly in their power. I lit a candle from my pocket with matches which I always carry, and, with my revolver in the right hand, went back to the place of the meeting and found that my companion was unharmed. I was glad that I had not shed blood. The attack was so unexpected and the darkness was so great that I did not realize that the men were armed with clubs with evil intent, and had no thought of self-defence until I was wholly in their power.

"The next day I remained to make complaint to the headman of the village, and in Dubnitsa was examined by the government physician, whose certificate of five bruises I have, and I gave a written statement of the case to the local governor. As the officials were inclined to take no notice of the matter, I appealed to Mr. O'Connor, England's Consul-General at Sophia, who has made such representations to the Bulgarian government that three times officials have been sent to the village to search out the matter; twice the priest and others have been brought to Dubnitsa for examination, and the prefect of Kustendil, under whom these places are, came to Dubnitsa to meet me, turned out the two village officials, and took other action which I hope will assure freedom and safety to the friends in Stope. I am now summoned to Sophia for January 29, to bear witness as to the matter. I am confident that good will result in the end, both to the friends in Stope and to the cause of Christ there and elsewhere."

#### OPEN DOORS.

Mr. Bond, of Monastir, has recently visited the Seres district, which has within a short time been added to the Monastir station. After a month's absence he writes, deeply impressed with the need of immediately pressing the work in the

cities and villages of the district: "Although nearly every village boasts a church and one or more priests, the ignorance and superstition of the people in general is something appalling. Often when we had opened up to them the simple way of life, they would exclaim, 'Beautiful, very beautiful! Our priest never tells us a word of this kind.' Several times the priests were described as men who could drink the most and talk the vilest. We were assured that one priest carried his flask of brandy to church for private consultation behind the altar."

At one large Bulgarian village an audience of 200 assembled to hear Mr. Kyrias preach, and about twenty-five persons came to the khan for conversation. Mr. Bond says:—

"One of our most interesting guests at the khan was a bright old woman who had visited Jerusalem for the benefit of her soul and that of her deceased daughter's. She stayed for hours and seemed fascinated by what she heard. She insisted on sitting close up to Mrs. Bond, saying, 'I can't read myself, but I like to watch as the beautiful words come from your lips, and then I can understand them better.' I opened our little organ and we sang of the 'silent night' at Bethlehem. At the end of the first verse the old woman sprang up, embraced my astonished wife and impressed a kiss upon her forehead. In the evening she brought us each a souvenir of her visit to the Holy Land, and declared that she would go on with us to Seres if it were not winter."

Of Seres itself Mr. Bond says: "We had several delightful meetings for prayer and praise with the preacher and his half-dozen followers. One evening a young man declared that he would smash the windows if we held a meeting in his neighborhood. After we had fairly begun, this same young Saul knocked at the gate and asked if he might come in. He had started out to execute his threat, but he was disarmed by the sweetness of the singing. And he was with us the next evening, apparently the most interested listener."

### Western Turkey Mission.

#### AWAKENING AT BARDEZAG.

UNDER date of January 14, Rev. Robert Chambers, who, it will be remembered, has recently taken up his residence at Bardezag, writes as follows:—

"We continued the Week of Prayer until New Year's eve (O. S.). We commenced with a full audience which soon became overcrowded, and we closed with a perfect jam. The average attendance was about 450. The meetings lasted from one hour and one-half to two hours and one-half. On more than one evening we closed the meeting two or three times, but the people would not go away. We adopted no unusual methods and there was no excitement whatever. From the first a deep earnestness had possession of many hearts. There is a great deal of drinking in this village and large numbers of half-drunk young men found their way to the chapel. Some who came to scoff remained to pray, and we have learned of several cases of decision to reform.

"On the part of educated Gregorian young men there seemed to be a great hunger to hear the Word. I was astonished to see large numbers of persons totally unaccustomed to our Protestant form of service listening eagerly for two hours to our hymns, prayers, and exhortations. Many of our Protestant houses have received a blessing. One pleasing result of the meetings is the application of sixteen persons (eight of them are High School boys) to be received into the church. The deep emotion of some of the applicants greatly stirred and impressed the examining committee of the church. There is a wide field for work here and a wonderful readiness on the part of the people. During the thirty-seven days since I reached Constantinople I have addressed twenty-seven gatherings and attended several more."

A week later Mr. Chambers wrote as follows:—

"Our school commences to-morrow. On Sunday ten women and eight young men are to be received into church mem-

bership on profession. The young men are all boarders in the High School.

"Bishop Ormanian, formerly of Erzurum, left to-day after a visit of five days, during which time he preached about ten sermons to great audiences. I called upon him and had a very pleasant call in return and an invitation to visit him at the monastery. I imagine his visit was partly the result of a demand for something to offset our Week of Prayer. As in the case of our meetings, so in that of his, the crowds of eager listeners presented a spectacle never before witnessed in the village. An audience of over 200 women waiting to be addressed by him, on his failure to appear, was addressed by one of the native teachers in our Girls' School at Adabazar who is spending her vacation at her home here. She also led in prayer at the special request of her Gregorian sisters."

#### TREBIZOND AND ORDOO.

Dr. Parmelee, writing from Trebizond, January 23, reports a pleasant exchange of work arranged between the Trebizond and Ordoo pastors, which continued for five weeks and covered the Week of Prayer. Each of these pastors labored most faithfully while upon the exchange, and their efforts were specially blessed. In Trebizond three men, heads of families, two of them Greeks and one an Armenian, were admitted to church fellowship. Dr. Parmelee says:—

"The exercises at the reception of these candidates, the baptism of five children, and the administration of the Lord's Supper, occurred on the tenth of January, in the presence of a good congregation, and were very impressive, many of those present being moved to tears. Never before, I think, during our residence in Trebizond, have we experienced so interesting an occasion. We felt that the Holy Spirit was indeed present with us, and that this church and congregation were entering a new era of blessing and prosperity. Pray for us that this hope may be realized.

"I have also to report thirty-one new

members lately added to the churches in Ordoo, eighteen received to the Armenian church and thirteen to the Greek. At the time of their last communion a strong desire was felt in the two churches to sit down together around the Lord's table. But how could it be done, as such an occasion would call out 500 or 600 people with no place to hold more than half as many? It was finally arranged as follows: the two churches received new members and administered baptisms separately. Then, choosing a weekday evening, and giving no public notice, the communicants of the two churches, with a few outsiders, well filled their largest audience-room. There in that upper chamber the two nationalities together commemorated the dying love of our common Lord, thus testifying that, though having separate organizations, they are still *one in Christ*.

"Strange misfortune, is it not, that crowds must be avoided for lack of a place to receive them? Let us pray that nothing may hinder the speedy completion of the Ordoo Greek chapel, that this anomaly may no longer exist."

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#### Eastern Turkey Mission.

##### THE THEOLOGICAL STUDENTS. — A NEW OUT-STATION.

DR. BARNUM, writing from Harpoot, December 21, says:—

"The theological term closed the third of this month. The ten students went at once to the ten villages that were waiting for them. They have gone out with enthusiasm for the work, and we think that in addition to the good which they will accomplish they will acquire valuable experience which will prove to be not the least important part of the preparation for their lifework. We hope to visit nearly all of them this winter, and to give them practical suggestions as far as they seem to be needed. I spent the last Sunday with one of them, and was delighted with the tact and energy which he displays. He is in a village which has no priest and no church service, and

during the few days that he has been in that village he has succeeded in awakening an interest that I have never seen there before.

"One of these students has gone to a new out-station, in which we are much interested. There is no region in this part of the country where tyrannical beys practise greater oppression than in the Chersanjah district, which lies to the north of us, between the two branches of the Euphrates. There was a very hopeful work in the village of Pashavank a few years ago, but the bey of the village, a wealthy, powerful chief, determined that he would not allow Protestants there because they would not work on Sunday. The Armenians preferred to do the bey's work on that day, because it interfered less with their own work. I have seen the ridges on their bodies caused by the cruel beatings of the bey because they would not work on Sunday, although they promised to do a double portion during the week. The beys never pay money for their work. Every avowed Protestant was compelled to leave the village. One man went to Russia with his family, where they have been very useful, we learn. Another went to the village of Haresik, very near Pashavank, and he has succeeded in winning several promising young men to the truth. Last year they secured the permission of the bey of this village to put up a small building for chapel and school, but their former enemy persuaded this bey to stop the work and pull down the walls. Upon this the original Protestant left the place. This year the bey sent word to him to come back, telling him that they might put up the building and he would give a part of the timber for it, so they took hold of it with a will, and put up a building of two stories instead of one, as they had planned last year, with a chapel, schoolroom, and a couple of rooms for the preacher.

"Of course there is nothing very fine about it, but it is a marvel to us how these poor oppressed people, no one of whom owns a house for himself, with a little help and encouragement from their

chief, and without a cent of money from us, can have accomplished this, to them, immense undertaking. When they came here and told us what they had done and asked us for some one to preach to them and to teach their children, do you think we had the heart to tell them that we had been instructed to occupy no new places on account of the straitened circumstances of the Board, and so turn them away? The coöperative committee agreed with us that we could not on any account refuse such a request, and so we chose one of the best of the students for the place. He has been there but a few days, but he writes very hopefully, saying that he has a congregation of twenty-five or thirty, and a school of about the same number. Some of his congregation come from Pashavank, and we have the hope that in this way the heaven may be again introduced into that village. In fact, the former heaven is still at work there. Mr. Browne preached in the Armenian church there a few weeks ago, and some of the leading Armenians asked him to spend several days there and preach to them in their church."

#### KHANOOS DISTRICT.

Mr. Richardson, of Erzroom, writes of a visit made through the Khanoos region, in which light and shade are strangely intermingled. He says:—

"In this district we have four centres of work, besides two winter schools in other villages, which are atrophied this year from a shortness in appropriations that you may have heard of. Of these places I wish to speak in detail.

"Khanoos-Pert is the court of the kaimakam of the district, and hence is a strategic point to hold, almost every man in the district having to come there at least once every year. An active man in times past has done, and could again do, good work there. During the ten years of work Protestantism has been recognized as a fact, and two years ago six families announced themselves to be Protestants and petitioned to be set off from the Gregorians, in accord with the law, as

a separate civil community. At that time a decree was secured from Erzroom to the effect that all who wished to be known as Protestants be thus enrolled. However, this has not been done, various excuses being offered. At the same time the Protestants were authorized to have a representative in the local governor's council. This has also been refused and we can secure no redress.

"At the same time the school and chapel building, being unsuitable, with permission of the local authorities was partly pulled down to make repairs and changes. This, like nearly all of our school buildings, had no imperial recognition as school or church, but was entered in the name of the Khanoos pastor as his dwelling, in which he or his deputy instructed children and held services. After permission had been given and the building partly pulled down, the pastor was informed that he could not proceed with the repairs until he signed an agreement never to instruct a child or hold a devotional service within it. Of course he refused to do this, as contrary to law, and the building has stood for eighteen months in ruins, its stones being slowly carried away by the neighbors. The kaimakam recommends us to appeal to Erzroom, but now the governor-general is so violently opposed to us that we know it would be worse than useless.

"As if these two setbacks were not enough they are suffering from a third, the worst of all. The reduction in our limit of appropriations for 1892 has necessitated the putting of the claims for this place from the regular into the 'contingent estimates,' and so cuts off their teacher-preacher this year. As we have to arrange in September for our supplies for the year for these places, we can only act in accordance with our regular appropriations. So their school is closed and sixty children are taking the curriculum of the street who could be studying with our teacher had we \$105 to pay our share of his salary. The opportunity is especially favorable there, as the Gregorians have no school this winter and would

furnish half of these sixty pupils. It is especially unfavorable for suspending work, as the opposers think they have driven us from the field. Sufficient remains of the building for an assembly room, and a man is to be had for a teacher, but we have *no funds*.

"Is it strange that this little community, jeered at by all classes and seemingly deserted by us, is becoming largely disorganized and disheartened?"

#### OPPRESSIVE TAXATION.

"At Chevermeh, the oldest out-station of Erzroom, affairs are more encouraging than elsewhere in this district. In common with all the villages here they have suffered severely from a new oppression of the government. Owing to the high price at which the government wished to sell the tithes to the tax-farmers, these men would not buy them. As the law is that no grain can be taken from the threshing-floors till the tithe is taken, the crops remained out until the fall rains came on, causing a loss of fully one tenth of the crops from sprouting and rotting, besides a deterioration of all the wheat, so that good flour will not be made from this crop. The government, fearing the whole crop would be a loss, compelled each village to pay the amount in cash which the tax-farmers had refused to pay. As grain there is not readily salable for cash, the whole loss to the people amounted to from one third to one half the crop. Though the people had suffered severely the brethren cheerfully raised their third of the preacher's salary, while at the time (December 10) some of their grain was still rotting on the threshing-floors under the snow. They also pledged about twenty days' labor of men and ox-carts toward putting a new roof on the parsonage. Tuition is charged every scholar in the school, none being received free, thus paying for fuel and incidentals.

"Heramik, where the pastor lives, is in the worst destitution of all. The tax-gatherers had left in many houses absolutely nothing, so that with the winter



before them they had no bread in the house but must beg until next harvest. When I called those people to me to bring them to what degree of self-support they were able, I felt like a tax-gatherer myself. Twenty men came into the room where I was lying sick. Only one of them had clothes without a tear. Most of the others had clothes which hung literally in tatters, and some with the snow on the ground had only one thickness of cotton cloth to keep out the cold. To tell these people that because they had not been able to fulfil their pledge of the previous year, and also because of the shortage in our treasury, we could not help them to a teacher, and that they must bear the whole expense, was very hard. However, they raised nearly \$20 of the \$24 necessary, the man with the whole clothes giving one fourth of the amount. They have engaged an undergraduate of the girls' school, who has over thirty pupils. As all are here *very* poor the tuition is uniform: two pieces of dried manure for fuel each week, to warm the schoolroom. This amounts to about two cents a month, but many cannot send their children because unable to pay.

"Kozloo, while not so poor as the other places, has been troubled with dissensions which have paralyzed their efforts, but now they have a young preacher-teacher and a good Bible-woman who hope to unite them again."

#### MOOSH PLAIN.

Mr. George P. Knapp, of Bitlis, finding the roads passable, though very much blocked with mud and snow, was attempting to visit the villages of the Moosh Plain during the month of December. He writes:—

"I am sure you would share with me a sad feeling as I look over this broad plain dotted with at least 120 villages, among whose inhabitants there are 60,000 nominal Christians, exclusive of the city. We are able to maintain work in only three of the villages besides the city. The native preacher who accompanied me part way said he knew of at least two villages on

the plain where they are begging for a teacher, and would be glad to contribute as much as they are able for his support. Perhaps the time is not distant when we shall have the means to push the work here. There are few among the Armenians who are not convinced that we have the truth. I feel that, with strong effort for a few years more, men will leave the church for which they have little respect, but to which they are held by old associations. The results do not seem large now. The fire is smoldering in the interior of the straw heap. But the time is not far distant when it will burst forth in a flame that shall delight the eyes of all who have had a hand in carrying on this work."

#### Marathi Mission.

##### CHANGES AMONG THE PEOPLE.

DR. ALLEN HAZEN, whose visit to the mission in India with which he was formerly connected has been already reported, is finding much pleasure in preaching in various districts of the mission. At last accounts he was preaching in the vicinity of Ahmednagar, finding that he is able to address audiences in the open air. Under date of January 7 he writes:—

"One thing is favorable. There are so many Christians in the audiences, who listen with close attention, that the whole aspect of an audience is different from what it was in former days. Even the Hindus *appear* to give closer attention than formerly. At every preaching there have been several Hindus present. One evening an old man recalled the preaching of Rev. Henry Ballantine. I supposed the old man was a Christian, of course; but no! he had never taken that step. He said but little after I made a personal appeal to him. I thought he was impressed. Last evening the chief men of the village were present, very attentive hearers. The local policeman, a good caste man, and some ten or twelve more of the same standing in the community, also the Brahman village clerk, gave the closest attention. They came up to shake hands at the close of the service and ex-

pressed approval of all they had heard. This handshaking *used* to be a very rare thing. These leading men of the town encourage the Mahars to come out as Christians. The *pastil*, whom I have styled policeman, is himself a believer, as I am informed, but the bonds of caste are so strong that he thinks he cannot break them. He shows great friendliness to all the Christians. He has a picture of Mr. Bissell in his house."

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### Foochow Mission.

#### VILLAGE WORK.

MR. HUBBARD, writing from Pagoda Anchorage, December 30, says:—

"The work of preaching, going from village to village, I find suited to my taste, and I am going as frequently as possible, either for the day from home, in company with my native helper, or with helpers at the out-stations, when away from home. Mr. Hartwell has remarked that a change has come over the people in the two years he has been ab-

sent. There is a willingness to hear the gospel and but little disposition to dispute, while many praise. I have just received a letter giving the names of forty families at the village of Tangtau, near the mouth of the Min River, who wish to learn of Christ. I plan to go there day after tomorrow.

"Mr. Woodin reports his work in country touring as being encouraging. He has no doubt written you of his tour with theological students in villages never before visited. At the same time I was with three students working along the mouth of the Min, but we were hindered by high winds and waves from accomplishing all we would. However, we were well received, and sowed an abundance of good seed; moreover the young men had an experience with the sea that may benefit their preaching. One night it was about eleven o'clock before we arrived safe at land, being buffeted by the winds and waves for five hours, where ordinarily one hour is sufficient. Their earnest prayers of faith in God at the time have done them good, no doubt, as they have me."

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## Notes from the Wide Field.

### RUSSIA.

THE STUNDISTS. — The extraordinary persecutions with which the Russian government is treating the Stundists naturally call the attention of all Christians to this body of believers. Their number is variously estimated from 100,000 to 200,000. They have been in existence for more than a score of years, their name having been given them because of the *stunde*, or "hour," which they spend together in prayer and study of the Bible. They owe their origin, doubtless, to the German Lutherans, who first brought them some light from the Word of God. One of their leading men, when summoned before a tribunal, affirmed that they had no intention of forming a separate sect; that having asked the priests some questions, which they could not answer, they had studied the Scriptures for themselves. It is not to be wondered at, that finding no help from the priests or from the church, they do not recognize any priesthood or sacraments; they are simply a brotherhood, believing in the Bible, and seek to know its teachings. They have doubtless many crude notions, but they are, according to the confession of all parties, diligent, honest, sober, truthful men and women, and notwithstanding the fierce persecutions and exile they are increasing in numbers and are unquestionably a power in Russia. The government and the Greek Church claim that the communistic notions of the Stundists are a peril to both state and church: but it is a hideous blot which Russia is making on the page of history when she so persecutes her soberest and purest citizens. The Evangelical Alliance may well call upon Christians in all the earth to remember in prayer these oppressed believers.

## AFRICA.

ON THE ZAMBESI. — At Sesheke, on the Zambesi River, the English Wesleyan missionaries, sent to the Mashikoulombe, have suffered much from the native superstitions. M. Goy, of the French Protestant Mission, writes to the *Journal des Missions* of a visit of Mokua, the wife of King Lewanika, to Sesheke. After her departure the "palace" she had occupied was left in the care of her servants. One evening Mr. Ward went into the courtyard and spoke to them and next day brought his colleague, Mr. Baldwin. Wishing to explain how the Barotses build, he traced with his foot some lines upon the sand. This was enough to awaken the suspicions of the watchmen, who accused the two missionaries of witchcraft, and informed the queen of what had passed. She was furious and ordered the Englishmen to be brought before her that she might herself be the judge in a matter so grave! Mr. Ward could not go, being down with fever, but Mr. Baldwin went, accompanied by M. Goy as interpreter. As he stood before Mokua a chief suddenly exclaimed, "Seize him!" and he was instantly surrounded by a band of about 500 men crying out, "Strangle him! Throw him into the river!" M. Goy threw his arms about Mr. Baldwin, thinking that thus protected no one would harm him. But they were forced apart, and Mr. Baldwin was cruelly maltreated, bruised and beaten, and finally brought back unrecognizable, with his eyes and mouth full of blood and earth. Mokua made a long speech to M. Goy, explaining the motives of this vengeance, and ended by pardoning Mr. Baldwin and exacting a fine. This he had to pay in order to save his life, but all the night following M. Goy could hear the natives repeating in savage tones, "Yes, we will kill this white man; he wanted to bewitch our queen so as more easily to destroy the country!" Happily Mr. Baldwin did not understand their language, and through the care of M. Goy, who is well known as attached to M. Coillard's Mission, he was at last returned alive to Sesheke. As will be seen, Mokua is far less enlightened than the king, Lewanika.

THE FRENCH MISSION. — The *Journal des Missions Evangeliques* for February contains matter of so much interest in reference to the Zambesi Mission, both on account of its bearing upon that outpost of the Lord's army in Africa and as a story of a remarkable missionary, that we give here a somewhat extended report. On the twenty-eighth of October, 1891, this French mission to the Zambesi lost one of its brave pioneers, the wife of M. Coillard, for thirty years the devoted companion of his labors and sufferings in Africa. Of British birth, she had her countrywomen's love and longing for a settled home, but at her marriage she said to her husband: "I have come to Africa to do with you the Lord's work, whatever and wherever it may be, and remember that when God calls you, you will never find me standing in the way of your duty." One long succession of changes awaited her; a life in tents, in desert journeys and among heathen, and of suffering in soul, more than in body, from the delays and disappointments of their work. It was a terrible blow to her to leave the Basutos, for whom they had spent their youth, but she made the sacrifice without a murmur; only saying that she should never again have a home here below and should henceforth be a stranger and pilgrim on the earth.

Shortly before her death Madame Coillard accompanied her husband on a visit to the king's village. One day she walked into the fields for quiet, and was there attacked by a horrible bird of prey, a kind of vulture which they allow at the village because it kills and eats serpents. This bird pursued her so furiously, perhaps excited by her umbrella or the color of her dress, that the people who heard her cries of distress could hardly rescue her. They had just gone when the snake-eater returned to the charge. and after a second rescue, Madame Coillard, already in delicate health, was quite exhausted and next day became very ill. She reached Sefula with difficulty and was

never able to sit up again. Up to her last days only one convert had rewarded the unceasing toil of their later years among the Barotses. And the last year had been embittered by the flagrant misconduct of the young people in their boarding school. She often said: "What a year! How will it end? Everything seems against us; everything."

But at evening time it was light. At the last public service she attended, Litia, their most promising pupil, the king's son and successor, openly confessed Christ as his Saviour, while a friend sat by weeping for his own sins. Two more—one after deep anguish of repentance—came into the light, saying, "Missionary, I bring great news; I have found Jesus."

During her illness Madame Coillard had a day of great distress. Writes her husband: "All her life passed before her; she wept, saying, 'I am miserable; oh, so miserable! an unprofitable servant, the least of the Lord's servants, the most unworthy. Oh, for zeal! for zeal! *Do be in earnest; do!*' . . . But with one breath of love the Lord dispelled these dark clouds and flooded her soul with peace. 'Oh, he is *good*; he is *good!*' she often repeated, and she spoke of things above as one already on the borders of heaven and for whom faith is gradually changing to sight. 'To die,' she said, 'is not so hard as we thought it and as I had feared; it is not sad, and then the passage is so short. Underneath are the everlasting arms.' . . . Falling asleep, she breathed her life away without a struggle, in the peace of Jesus."

The Barotse king, "being indisposed, could not attend the funeral service, but sent me an ox. It was his team. It seems that it is the native custom to send a present when one cannot attend the burial of a member of his own family. Litia and the principal chiefs were there."

In the midst of most affecting expressions of love and sorrow, M. Coillard still trusts and hopes. "She has finished her work," he writes; "I have not. I will arise and work. I will live for this mission. I have no plan; my one only desire is to give myself more than ever to the evangelization of the tribe. Ask God that I may consecrate myself more entirely and more courageously to the work which remains."

A great consolation to M. Coillard was the news received soon after his bereavement of the definite establishment of the British Protectorate over the Barotse country and the recognition by the Queen of the treaty between the king and the South African Company. This ends the political troubles which had previously harassed the country and the mission. "We have not entered upon the golden age," says M. Coillard. "The golden age exists only in the past of old men and in the imagination of poets. There will be much evil with a little good. But if that little good is the safety of these tribes through the establishment of a firm and just government, it is much; it is everything."

UGANDA. — The latest tidings from Uganda are dated last September. The religious work appears to be most promising and the chief hindrance is the political condition. The Catholics and Protestants had agreed that each of these religions should hold half the offices in the country; the country was so divided. Now, many Protestants wish to join the Catholic party because the king belongs to it. The Protestant party consent to this, but say, of course, they leave their offices behind them. The English missionaries teach that political and temporal power are not aids to religion, and advise their people to give them up; which they are willing to do, but say they must then leave the country, adding, "We have bought half the power with our blood, and it is as much ours as if we had bought it with money. We do not care to remain just to be bullied by the Catholics."

The missionaries are supplied by the native converts with houses and with native food for themselves and their boys. *Thirty-six* chiefs have given in their names as willing to undertake the support of an English missionary and his native assistants.

## INDIA.

THE CENSUS. — The Indian census of 1891 has been so far tabulated that the total population is now given as 288,159,672. Within the territories which were included in the census of 1881 as well as that of 1891, the net increase of population is about 28,000,000. While the population has increased at the rate of 13.4 per cent. the number of Christians has increased 22.6 per cent. Of all but about one million of the two hundred and eighty-eight millions, report is made in regard to their religion. The following table shows the religious divisions both in 1881 and 1891 :—

RELIGION.	CENSUS OF 1881.	CENSUS OF 1891.
Hindus . . . . .	187,937,450	207,654,407
Mussulmans . . . . .	50,121,585	57,365,204
Christians . . . . .	1,862,634	2,284,191
Jains . . . . .	1,221,896	1,416,109
Sikhs . . . . .	1,853,426	1,907,836
Buddhists . . . . .	3,418,884	7,101,057
Parsees . . . . .	85,397	89,887
Jews . . . . .	12,009	17,180
Forest Tribes (animal-worshippers) . . . . .	6,426,511	9,302,083
Atheists, agnostics, etc. . . . .		289

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## Miscellany.

## BIBLIOGRAPHICAL.

*The Wellspring of Immortality. A Tale of Indian Life.* By S. S. Hewlett, Superintendent of St. Catherine's Hospital, Amritsar, Northern India. New York: A. D. F. Randolph & Co. Price, \$1.50.

Facts from real life are here woven into the form of a story, to convey a just impression of East Indian religions and of the joys and trials of those who come out from them. The name Amritsar signifies "the wellspring of immortality," referring to the Sacred Tank around which the commercial capital of the Punjab has grown up. The characters of the story are real and the conversations have actually taken place. The volume is large, handsome, and in the best type.

*From the Usher's Desk to the Tabernacle Pulpit. The Life and Labors of Charles Haddon Spurgeon.* By Rev. Robert Shindler. New York: A. C. Armstrong & Co. 1892.

This book, with the exception of the last chapter, was written during Mr. Spurgeon's long illness, in anticipation of his death. It is enriched with many portraits and with views of Mr. Spurgeon's Tabernacle, Parsonage, Pastor's College, and of his own homes. The writer had the advantage of personal friendship with Mr. Spurgeon, who was long acknowledged to be the greatest of

living English preachers, and whose splendid powers were not more remarkable than his godly and unselfish life and his success in winning souls. Now that we have lost his presence, the record of his life as well as his writings must make him still a great power for good throughout the world. Mr. James Spurgeon once said of him: "The secret of my brother's success is prayer; he who prays like my brother may look for a like success."

*Do Not Say; or, The Church's Excuses for Neglecting the Heathen.* With a statement and an appeal. By J. Heywood Horsburgh, M. A. F. H. Revell Co.

The author of this volume is a fervent missionary of the English Church Missionary Society, in mid-China, and he has written vigorously, as one might be expected to do who stands in the midst of a vast mass of heathenism and sees the Christian Church attempting so little for its renovation. The various pleas urged against personal engagement in this work as well as for refusing to give liberally in its support are met in a vigorous, not to say sharp, way. There are men in all our churches who would heed the author's injunction "Do not say," if they should consider the reasons he gives for not say-

ing what they do about missions. Many readers, and we are of the number, will seriously question the expediency of sending to China uneducated men or women who are too old to master the language. Neither could we advise any to attempt to live in China on \$250 a year. But we heartily approve of the spirit of the book. It may be obtained postpaid, in paper covers, of F. H. Revell Co., New York or Chicago, for ten cents a copy.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For Japan: With thanksgivings for spiritual refreshings at many points and for the remarkable progress since the opening of the empire, let there be earnest prayer for the nation, that its leaders, in seeking the fruits of Western civilization, may not forget the root from which those fruits have sprung; for the native Christians, that they may be strong in faith and steadfast in every good work; for the educational institutions, that instructors and pupils may be thoroughly imbued with the Spirit of Christ and may seek to make all their learning tributary to his kingdom; and for the missionaries, that they may be guided in their counsels, fervent in spirit, and may continually have assurance of the divine presence and help

### DEPARTURE.

March 12. From New York, Mrs. Mary C. Winsor, returning to the Marathi Mission.

### ARRIVALS IN THE UNITED STATES.

February 15. At New York, Rev. H. A. Cotton and wife, of the West Central African Mission.

February 24. At New York, Rev. W. T. Currie, of the West Central African Mission.

March 2. At San Francisco, Miss Elizabeth Wilkinson, returning on account of ill-health, accompanied by Miss Cora A. Stone and Miss Martha J. Barrows, of the Japan Mission.

### DEATHS.

February 23. At Dorchester, Mass., Mrs. Sarah S. Munger, widow of Rev. S. B. Munger, formerly of the Marathi Mission, to whom she was married in 1862. After the death of her husband, in 1868, Mrs. Munger returned to the United States and engaged in city missionary work in Boston.

February 12. At Oberlin, Ohio, Rev. William Mellen, formerly of the Zulu Mission. Mr. Mellen was born at Temple, N. H., February 16, 1817, and was appointed a missionary in connection with the American Board, embarking for Natal, June 23, 1851. He returned to the United States in 1875, and was released from his connection with the Board the next year. Both Mr. and Mrs. Mellen have rendered good service to the missionary cause, not only in Africa but in the home land, in addressing audiences and in the care of missionary children. Mrs. Mellen and six children survive him.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A new out-station in Eastern Turkey. (See page 161.)
2. Four centres of work in Eastern Turkey. (See page 162.)
3. Religious awakenings at Bardez and Trebizond. (See pages 160, 161.)
4. A native church in North China. (See page 153.)
5. Early difficulties in Japan. (See pages 147-151.)
6. Spiritual life in Japan. (See page 154.)
7. The native Christians in West Africa. (See page 158.)
8. In perils in European Turkey. (See page 159.)
9. A remarkable convert in India. (See pages 176-178.)

## Donations Received in February.

## MAINE.

Aroostook county.	
Houlton, Cong. ch. and so., for support of native helper, Madura, Cumberland county.	60 00
Cumberland Centre, Cong. ch. and so.	50 00
Falmouth, Members of 1st Cong. ch., 13; 2d Cong. ch. and so., 15.40.	28 40
Portland, State-st. Cong. ch., 118.82; William W. Mitchell, 25.	143 82—222 22
Hancock county.	
Castine, Trin. Cong. ch., m.c.	5 00
Orland, Mrs Buck,	10 00—15 00
Kennebec county.	
Augusta, Joel Spalding, to const. Rev. EDWARD P. HOLTON, H. M. Gardiner, C. S. D.	50 00
Lincoln and Sagadahoc counties.	50 00—100 00
Southport, John McKown, Jr.	5 00
Piscataquis county.	5 00
Monson, R. W. Emerson, Union Conf. of Churches.	
South Bridgton, Cong. ch. and so., 3; Mrs. C. I. Perley, 4.	7 00
York county.	
South Berwick, Cong. ch. to const. CALVIN L. MORRISON, H. M.	150 00

*Legacies.*—Dennysville, Dolly J. Ward, by Peter E. Vose, Ex'r.

180 00  
744 22

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Hinsdale, Cong. ch. and so.	8 39
Cote county.	
Dalton, Cong. ch. and so.	4 00
Grafton county.	
Barnstead, Cong. ch. and so.	6 43
Plymouth, Cong. ch. and so., of which 100, to const. CYRUS SARGENT, H. M.	126 25
West Lebanon, Cong. ch. and so.	18 00—150 68
Hillsboro county.	
Bedford, Presb. ch., for work in Bohemia.	2 50
Goffstown, Cong. ch. and so., 36.62; Mrs. M. A. Stinson, 10.	46 62
Manchester, Franklin-st. Cong. ch., 267.43; South Main-st. Cong. ch., 12.42.	279 85—328 97
Merrimac county.	
Concord, Rev. H. P. Dewey,	10 00
Wilmot, Cong. ch. and so.	2 00—12 00
Rockingham county.	
Exeter, 2d Cong. ch., add'l, 233.17 in March <i>Herald</i> should have been acknowledged from do.	16 00
North Hampton, Cong. ch. and so.	15 01—31 01
<i>Legacies.</i> —New Boston, John N. Dodge, by R. J. Peaslee,	535 05
Walpole, Rev. Thomas Bellows, by J. W. Knight, Ex'r,	200 00
	1,400 00—1,600 00
	2,735 05

## VERMONT.

Addison county.	
Middlebury, Cong. ch. and so.	62 45
Caledonia county.	
Barnet, Alexander Holmes,	20 00
Franklin county.	
Swanton, Cong. ch. and so.	14 80
Orange county.	
Fairlee, Cong. ch. and so.	8 25
Rutland county.	
Wallingford, Cong. ch. and so.	20 00
Windham county.	
Brattleboro, Centre Cong. ch., m.c., 16.35; "H.", 5,	21 35

Windsor county.	
North Pomfret, Cong. ch. and so.	4 00
Stockbridge, Rev. T. S. Hubbard,	15 00
Woodstock, Cong. ch. and so.	41 94—60 94

*Legacies.*—Essex, Nathan Lathrop, by A. A. Slater, Adm'r,

207 79  
10 00  
217 79

## MASSACHUSETTS.

Barnstable county.	
Centreville, Cong. ch. and so.	13 00
Berkshire county.	
Curtisville, A friend,	5 00
Hinsdale, Cong. ch. and so.	8 63
Richmond, 1st Cong. ch.	9 57
Sheffield, Cong. ch. and so.	33 85—57 05
Bristol county.	
Norton, Trin. Cong. ch.	5 31
Brookfield Association.	
Gilbertville, Cong. ch. and so.	12 00
Essex county.	
Ballardvale, Union Cong. ch.	64 00
Lawrence, South Cong. ch., 15.58; "S.", 20; "B.", 10,	45 58—109 58
Essex county, North.	
Haverhill, North Cong. ch., of which 10 from Mrs. Abby Kimball, 250; A friend, 25.	275 00
Newburyport, North Cong. ch., 28.50; Belleville Cong. ch., of which 60 from Joshua Hale, to const. Rev. ALBERT WELLMAN HITCHCOCK, H. M., 177.02,	205 52—480 52
Essex county, South.	
Beverly, Dane-st. Cong. ch., m.c. Salem, Union Miss'y concert, 22.27; A deceased friend, 45.	6 68
Franklin co. Aux. Society. Albert M. Gleason, Tr.	67 27—73 95
East Charlemont, Cong. ch. and so.	17 11
Hampden county.	
Chicopee, 3d Cong. ch.	3 50
Holyoke, Ladies of 2d Cong. ch., towards support of Mrs. E. A. Bell,	150 00
Huntington, 2d Cong. ch.	11 57
Ludlow, Cong. ch. and so.	12 31
Monson, Cong. ch. and so.	25 86
Springfield, 1st Cong. ch., 100; Hope Cong. ch., for Students' Volunteer Fund, 28.90; Olivet, Cong. ch., with other dona., to const. GEORGE FARRAR, H. M., 81; South Cong. ch., 156.17; S. Morris Coe, 10; A friend, 100; do., 5.	481 07
West Springfield, 1st Cong. ch., 10; Park-st. Cong. ch., 44.71,	54 71—739 02
Hampshire county.	
Chesterfield, Cong. ch. and so.	15 00
Florence, Cong. ch. and so.	118 55
Northampton, Edmunds ch. Benev. Soc.	111 59
Williamsburg, Cong. ch. and so.	19 40—264 54
Middlesex county.	
Arlington, Samuel A. Fowle, for Japan	100 00
Auburndale, Cong. ch. and so.	175 00
Cambridge, 1st ch. and Shepard Cong'l Soc.	1,012 51
Cambridgeport, Pilgrim Cong. ch., 63.29; Russell L. Snow, 100,	163 29
Concord, Trin. Cong. ch.	44 68
Linden, Mrs. T. D. Goodhue,	1 00
Maplewood, Cong. ch. and so.	13 90
Newton, Charles E. Billings,	150 00
Reading, Cong. ch. and so.	10 00
Sherborn, Pilgrim Cong. ch. and Sab. sch.	30 00
Somerville, "In memoriam,"	12 00
Winchester, 1st Cong. ch., interest on Legacy of D. N. Skillings,	200 00—1,912 38
Middlesex Union.	
Dunstable, Cong. ch. and so.	36 00
Lancaster, Cong. ch. and so.	8 27—44 27

Norfolk county.	
Foxboro, Cong. ch. and so.	30 58
Plymouth county.	
East Marshfield, Cong. ch. and so.	4 75
Halifax, Extra-cent-a-day Band,	6 00
Kingston, Y. P. S. C. E. of May-flower Cong. ch., for sup. of nat. preacher, Madura,	10 00
Marshfield, 1st Cong. ch. and so.	124 71
Plymouth, Ch. of the Pilgrimage,	89 30—234 76
Suffolk county.	
Boston, Park-st ch., 1,431.62; Eliot ch. (Roxbury), 150; do., m. c., 6; Highland ch. (Roxbury), 69.75; Berkeley Temple, m. c., 14.66; X., 15; A. Y., 5,	1,692 03
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Douglas, 1st Cong. ch.	17 34
Southboro, Pilgrim Cong. ch.	31 00
Worcester, Plymouth Cong. ch., with other dona., to const. WILLIAM MAYNARD, CHAS. G. REED, and F. H. HOWLAND, H. M.	234 35—282 69
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
East Douglas, Cong. ch. and so.	24 18
Milford, Cong. ch. and so.	81 73
Millbury, 1st Cong. ch.	75 44
Saundersville, Cong. ch. and so.	9 00—190 35
Amount acknowledged in March Herald from Worcester, now transferred to Jaffna Medical Mission,	6,159 14
	150 00
	6,009 14
Legacies. — Lee, Elizur Smith, in part, by J. R. Kilbon, Ex'r,	7,000 00
Newton, Ithiel Homer Silaby, by H. B. Hackett, Adm'r, balance 1,190.45, less exp's, 108.50,	1,081 95
North Brookfield, Hammond Reed, by J. E. Porter, Ex'r, in part,	150 00—8,231 95
	14,241 09

## RHODE ISLAND.

Central Falls, Cong. ch. and so.	50 00
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## CONNECTICUT.

Fairfield county.	
Bridgeport, ad Cong. ch.	90 75
Huntington, George Nichols,	2 00
North Stamford, Cong. ch. and so.	5 00
Westport, Cong. ch. and so.	28 25—126 00
Hartford co. W. W. Jacobs, Tr.	
Enfield, 1st Cong. ch.	75 00
Farmington, 1st Cong. ch., toward salary of Rev. Geo. P. Knapp,	100 00
Hartford ad Cong. ch., 200; A. T. P., 50,	250 00—425 00
Litchfield co. G. M. Woodruff, Tr.	
Bethlehem, Cong. ch. and so.	53 00
Bridgewater, Cong. ch. and so.	11 50
Harwinton, Cong. ch. and so.	10 40
New Hartford, North Cong. ch., Cent-a-day Band,	72 00
Norfolk, Cong. ch. and so.	33 56
Northfield, Cong. ch. and so.	15 88
Salisbury, Cong. ch. and so., m. c.	8 64
Sharon, 1st Cong. ch.	105 54
Thomaston, Cong. ch. and so.	10 85
West Torrington, 1st Cong. ch.	5 00—326 37
Middlesex co. E. C. Hungerford, Tr.	
Durham, Cong. ch. and so.	7 43
East Hampton, Cong. ch. and so.	27 81—35 24
New Haven county.	
Middlebury, Cong. ch. and so.	39 77
Naugatuck, Cong. ch. and so.	81 00
New Haven, Mrs. S. J. M. Merwin, to const. DUNCAN S. MERWIN, H. M.	100 00—220 77
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Lebanon, Goshen Cong. ch.	32 50
Lyme, 1st Cong. ch.	50 00
New London, 1st Ch. of Christ, m. c.	14 63
Salem, Cong. ch., to const. Rev. WM. A. FOLBS, H. M.	60 00—157 13

Tolland co. E. C. Chapman, Tr.	
Ellington, A friend,	10 00
North Coventry, Cong. ch. and so., with other dona., to const. HENRY N. HILL, H. M.	77 95
Somersville, Cong. ch. and so.	20 14—108 09
Windham county.	
Central Village, Cong. ch. and so.	9 00
Westford, S. S. Stowell,	15 00—24 00
—, Woodside, —,	99 97
	1,522 57

## NEW YORK.

Albany, 1st Cong. ch.	48 85
Angola, A. H. Ames,	5 00
Binghamton, Mrs. Edward Taylor,	10 00
Brooklyn, Ch. of the Pilgrims, add'l, 110; Clinton-ave. Cong. ch., m. c., 28.11,	138 11
Catskill, John Doane,	20 00
Corona, Union Evang. ch., to const. JOHN VAN WICKEL, H. M.	100 00
Eaton, Cong. ch.	13 00
Elbridge, Cong. ch.	8 80
Gaines, A friend,	5 00
Gloversville, S. Elmore Burton,	2 00
Jamesport, Cong. ch.	8 00
Jamestown, 1st Cong. ch.	60 00
Jefferson, Mrs. C. Nichols,	2 00
Lawrenceville, Lucius Hulburd,	5 00
Middletown, 1st Cong. ch.	30 00
Mineville, Levi Reed,	10 00
New York, Anson Phelps Stokes, 100; C. M. Mather, a thank-offering, 25; A friend, 2.50,	127 50
Patchogue, Frances C. Brown,	10 00
Union Center, I. T. Brown,	3 00
Wading River, Hannah W. T. Hurd,	25 00
West Bloomfield, Thank-offering,	10 00—641 26
Legacies. — New York, William E. Dodge, by D. Stuart Dodge et al., ex's, 9th instalment,	5,000 00
	5,641 26

## NEW JERSEY.

Chester, A friend,	50 00
East Orange, A friend,	80—50 80

## PENNSYLVANIA.

Germantown, 1st Cong. ch.	5 23
Kane, Cong. ch., 8.49; Women's For. Miss'y Soc., 2,	10 49
Mahanoy City, Welsh Cong. ch. and Sab. sch.	12 73
Montrose, Edwin Lathrop, 5; A friend, 5,	10 00
Ridgway, Woman's Miss'y Soc. of Cong. ch.	5 00
Scranton, W. R. Storrs, to const. Rev. CLINTON M. JONES, H. M.	60 00
Wilkes-Barre, Puritan Cong. ch.	2 33—105 78

## MARYLAND.

Baltimore, A friend,	10 00
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## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 43.80; 5th Cong. ch., 44.81; Prof. John L. Ewell, 30; Rev. E. Whittlesey, D.D., 50,	168 61
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## GEORGIA.

Atlanta, Mrs. Lucy E. Case,	5 00
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## FLORIDA.

Bellevue, Cong. ch.	8 00
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## INDIANA.

Indianapolis, Mayflower Cong. ch.	30 33
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## MISSOURI.

Mannibal, Pilgrim Cong. ch.	13 80
Springfield, German Cong. ch.	4 00—17 80

## OHIO.

Brecksville, 1st Cong. ch.	16 30
Cleveland, Jones-ave. Cong. ch., 8;	
6th German Reformed ch., 10,	18 00
Conneaut, F. N. Hayne,	25 00
East Painesville, Y. P. S. C. E.	8 00
Elyria, Cong. ch.	412 50
Lenox, Cong. ch.	7 22
Madison, Central Cong. ch., 2.03;	
Mrs. L. H. Roe, 10,	12 03
Marietta, 1st Cong. ch., toward sup. of	
Rev. Edward B. Haskell,	13 00
Oberlin, Dudley Allen, to const. Prof.	
A. A. Wright, H. M.	100 00
Rootstown, Cong. ch.	24 79
Shawnee, Welsh Cong. ch.	3 00
Toledo, Jubilee Offering,	50 00—689 84
Legacies.—Cleveland, Daniel A.	
Shepard, by S. L. Severance,	
Adm'r, 3,811.75, less exp's, 375.50,	3,436 25
	4,126 09

## ILLINOIS.

Chicago, Forestville Cong. ch., 38.35;	
Union Park Cong. ch., m. c., 9.28;	
Bethlehem Cong. ch., 7.25; Students'	
Assoc. of Chicago Theol. Sem.,	
toward sup. of Rev. C. N. Ransom,	
349.85,	404 73
Earlville, J. A. D.	25 00
Farmington, Cong. ch.	35 00
Geneseo, Cong. ch.	105 20
Gridley, Cong. ch.	5 53
Hinsdale, Cong. ch.	77 03
Kewanee, J. A. Talcott,	1 00
La Grange, Cong. ch., Mr. and Mrs.	
H. W. Thurston,	10 00
Lyonsville, Cong. ch.	7 50
Mattoon, Cong. ch.	34 36
Toulon, Cong. ch.	2 00
Victoria, Cong. ch., Mr. and Mrs.	
E. Coleman,	10 00
Wheaton, Ross A. Harris, toward sup.	
of native preacher, Madura,	15 00—732 35

## MICHIGAN.

Breckenridge, Rev. W. D. King,	1 00
Covert, Mrs. David Rood,	1 00
Hillsdale, Miss Mary Smith,	10 00
Lansing, Plymouth Cong. ch.	21 06
Port Huron, 1st Cong. ch.	33 50
Richland, Cong. ch.	14 15
Saginaw, N. H. Culver,	1 00
Vienna, Cong. ch.	2 00—83 71

## WISCONSIN.

Appleton, 1st Cong. ch.	27 50
Berlin, Union Cong. ch.	10 00
Eau Claire, 1st Cong. ch.	25 27
Footville, Cong. ch.	6 41
Geneseo, Cong. ch.	11 05
Grand Rapids, 1st Cong. ch., 6.51;	
Mrs. H. W. Lord, thank-offering, 1.75,	8 26
Madison, 1st Cong. ch.	106 02
Milwaukee, Plymouth Cong. ch.	29 94
New London, Cong. ch., 5; Rev. J. H.	
Rowland and family, 5,	10 00
Princeton, Cong. ch.	4 75
Stoughton, Cong. ch.	5 00—334 20

## IOWA.

DeWitt, Cong. ch.	3 50
Keokuk, "In Memoriam,"	10 00
Montour, Cong. ch.	30 00
Ogden, Cong. ch.	20 50
Polk City, Cong. ch., 10.20; Mission	
No. 1, 1.25,	23 45
Postville, Cong. ch.	14 70
Sioux Rapids, Cong. ch.	5 00—107 15

## MINNESOTA.

Cannon Falls, Cong. ch.	10 00
Dodge Centre, Cong. ch.	6 50
Granite Falls, Cong. ch.	6 31
Lake City, Cong. ch.	23 43
Rochester, Cong. ch.	37 81
Rose Creek, Cong. ch.	1 66
St. Anthony Park, Cong. ch.	24 00
Taopi, Cong. ch.	2 50
Waseca, 1st Cong. ch.	13 37—125 58

## KANSAS.

Cora, Cong. ch.	3 00
Downs, Cong. ch.	2 28
Longton, Cong. ch.	2 03
Wakarusa Valley, Cong. ch.	2 00—9 31

## NEBRASKA.

Burwell, Cong. ch.	5 15
Creighton, Cong. ch.	10 13
Urbana, Cong. ch.	5 00—20 28

## CALIFORNIA.

Berkeley, 1st Cong. ch.	95 00
National City, Cong. ch.	23 10
Oakland, Pilgrim Cong. ch., 17.55;	
Harry Perks, for Yñ-chol, 5,	22 55
Redlands, 1st Cong. ch.	34 20
San Diego, 1st Cong. ch.	62 40
Santa Barbara, 1st Cong. ch.	77 12—314 37

## COLORADO.

Cortez, Cong. ch.	3 65
Manitou Springs, Cong. ch.	7 25—10 90

## WASHINGTON.

Christopher, Cong. ch.	3 40
Fairhaven, Plymouth Cong. ch.	5 00—8 40

## NORTH DAKOTA.

Grand Forks, Cong. ch.	8 50
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## SOUTH DAKOTA.

Columbia, Cong. ch.	15 00
Lake Preston, Cong. ch.	7 75
Lesterville, Cong. ch.	1 36
Springfield, Cong. ch.	3 00—27 11

## IDAHO.

Challis, Mrs. Morgan,	2 50
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## DOMINION OF CANADA.

Province of Quebec.	
Montreal, Y. P. S. C. E. in Amer.	
Presb. church, for salary of Rev.	
Hilton Pedley,	300 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

East Roumelia, Philippopolis, Pri-	
mary Sab. sch. class in Bulgarian	
Evang. ch.	2 20
Turkey, Constantinople, Boudourlee,	
Stephan, 33.79; do., Lazar Kouzou-	
jouk Oghloo, 8.80; Mardin, Miss	
C. H. Pratt, 5; Monastir, Church,	
8.93; do., Mrs. Bond's Boys' Mis-	
sion Band, Well-doers, 4.93,	61 45—63 65

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, Treasurer.	
For several missions in part,	9,714 24
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	3,000 00

## MISSION SCHOOL ENTERPRISE.

<b>MAINE.</b> —Casco, Y. P. S. C. E., for Christian educa. of youth, 71c.; Rockland, Y. P. S. C. E., 1.46; South Paris, Y. P. S. C. E., 1.12; Woodluffs, Y. P. S. C. E., 24.66.	
<b>NEW HAMPSHIRE.</b> —Brookline, Y. P. S. C. E., 2; Concord, Extra-cent-a-day Band of South Cong. ch., for sup. of pupil in Bardegar High sch., 25; Milton, Y. P. S. C. E., for Japan, 3; Wilnot, Cong. Sab. sch., 1.	41 10
<b>VERMONT.</b> —Berlin, Y. P. S. C. E., 1.25; Burlington, Y. P. S. C. E. of College-st. Cong. ch., 10; Cambridgeport, Y. P. S. C. E., 1.20; Norwich, Y. P. S. C. E., for Christian educa. of youth, 4; Rutland, Cong. Sab. sch., 25.	31 00
<b>MASSACHUSETTS.</b> —Boxford, "Little boy's self-denials," 10c.; Bridgewater, Y. P. S. C. E., for Christian educa. of youth, 3.52; Brimfield, Y. P. S. C. E., 2; Brookfield, Y. P. S. C. E., 1.22; Canton, Y. P. S. C. E., 2; Haverhill, Class No. 4, in West Cong. Sab. sch., 5; Mansfield, Y. P. S. C. E., 1.03; Newburyport, Belleville, Miss'y Soc., 10 sup. student in the Doshisha, 50; Richmond, Y. P. S. C. E., 7.37; Rockport, Y. P. S. C. E. of 1st Cong. ch., 5; Wendell, Y. P. S. C. E., 40c.; West Hawley, Y. P. S. C. E., 1.25; Williamsburgh, Y. P. S. C. E., 2.50; Worcester, Y. P. S. C. E. of Ch. of the Covenant, 60c.	41 45
<b>RHODE ISLAND.</b> —Slatersville, Y. P. S. C. E., 10; Woonsocket, Y. P. S. C. E. of Globe Cong. ch., 15.50.	81 99
<b>CONNECTICUT.</b> —Bridgeport, Young people of West End Cong. ch., 25; do., Park-st. Cong. Sab. sch., 13.31; Y. P. S. C. E. of do., 5; Grassy Hill, Y. P. S. C. E., 3.53; Middletown, 1st Cong. Sab. sch., to sup. 3 pupils in Erzroom High Sch., 30; North Coventry, Cong. Sab. sch., 15.34; Norwich, Y. P. S. C. E. of 1st Cong. ch., for Medical work, 10; Rocky Hill, Cong. Sab. sch., 1.36; Saybrook, Y. P. S. C. E., 1.05; Stony Creek, Y. P. S. C. E. of Ch. of Christ, 2; Thompson, Cong. Sab. sch., for pupil in India, 15.01; Westchester, Y. P. S. C. E., 9.08; West Suffield, Y. P. S. C. E., 25.	25 50
<b>NEW YORK.</b> —Binghamton, Y. P. S. C. E. of 1st Cong. ch., 3.62; Fairport, Y. P. S. C. E., for Christian education of youth, 5; Homer, Y. P. S. C. E., 2; Honeoye, Y. P. S. C. E., 1.75; Howells, Y. P. S. C. E., 15; Richmond Hill, Y. P. S. C. E. of Union Cong. ch., toward sup. of student at Marash, 20; Wadhams Mills, "Adirondack	155 68

Workers," for school in Turkey, 1.10; Warsaw, Y. P. S. C. E., for school at Tung-cho, care of Rev. D. Z. Sheffield, 10.02; Wells-ville, Y. P. S. C. E., 5.	63 49
<b>NEW JERSEY.</b> —Cedar Grove, Y. P. S. C. E., 4; Paterson, Y. P. S. C. E. of Auburn-st. Cong. ch., 1.25.	5 25
<b>PENNSYLVANIA.</b> —East Smithfield, Y. P. S. C. E., soc.; Ebensburg, Y. P. S. C. E. of 1st Cong. ch., 3; Kane, Little Miss'y Workers, 1.87.	5 37
<b>MISSOURI.</b> —St. Louis, Y. P. S. C. E. of Plymouth Cong. ch., for Japan, 4.20; do., Y. P. S. C. E. of Aubert-pl. Cong. ch., for pupil in Tung-cho, 40.	44 20
<b>OHIO.</b> —Claridon, Y. P. S. C. E., 4.27; Conneaut, Y. P. S. C. E., 5; Elyria, Cong. Sab. sch., 40; Madison, Central Cong. Sab. sch., 17; Oberlin, 1st Cong. Sab. sch., 14.	80 27
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# FOR YOUNG PEOPLE.

## MORE ABOUT THE YEZIDEES.

BY REV. ALPHEUS N. ANDRUS, MARDIN, EASTERN TURKEY.

IN the *Missionary Herald* for September, 1889, some account was given of this singular sect found in Eastern Turkey. The picture before you is that of Sheikh Nasur, the late high priest of the Yezidees, who died in the fall of 1889. His successor is Sheikh 'Ali, brother of Meerza Beg, the recognized chief of the Yezidees. As he has not yet sat for his picture, we are unable to give it here. The high priest is the religious head of the Yezidees and also the guardian of the tomb of Sheikh 'Ali, which is their Mecca. No Yezidee family would be without a ball of the sacred earth from this shrine, as it is supposed to impart a blessing to the house, to cure disease, and also to be necessary when dying. This high priest is supposed to carry Paradise in his sleeves, and you can purchase with money as large a part of it as you wish ; and for a consideration he will show you your father in Paradise. He is always looked upon by the people, when he appears among them, with holy reverence and humility.

This second picture represents one of the ordinary young men of the Yezidee sect. Their avocation is chiefly agricultural, as they never reside in cities or large towns. Most of the Yezidees around Mosul are farmers, tenants of Moslem beys, and Christian merchants of the city, who own the lands and even many of the villages.

On one occasion, while journeying with an English consul in the Jebel Toor region, we suddenly came upon a newly made grave near a Yezidee village. Two upright poles, five feet high and forked at the top, had been erected, one at the head and the other at the foot of the grave ; and between them, and supported



SHEIKH NASUR.



YEZIDEE MAN.

by them, was a third, about eight feet long, upon which, from end to end, were suspended alternately long dress-sleeves and locks of hair. The sleeves were of different colors and the locks of various shades. The young man so recently



YEZIDEE GRAVE.

buried had been highly honored in life, and at his death this unusual token of deep grief had been erected by the women, who mourned his departure. When a Yezidee is about to die, a *kowal* (priest) or his agent visits him and removes his sins by transferring them to himself! As soon as he is dead a *kowal* puts a little of the earth of Sheikh 'Ali in his mouth and upon his face,

afterward praying over him, and by inspiration, the following prayer: "What has happened to him since his death? Will he, or will he not, return to this world? And should he come, in what form, and in whom, will he dwell?" They hold that the spirits of the righteous dead enter, by transmigration, into men on the earth and those of the wicked into beasts.

Just now the chief interest attaching to the Yezidees grows out of the fact that the Sultan himself has recently sent four missionaries to Mosul—two mollahs and two army officers—who are to endeavor to either persuade or force them to embrace Islam. The Yezidees would prefer to emigrate to Russia rather than become Moslems, and their Moslem landlords are anxious that no harsh measures shall be employed by the missionaries in their singular and difficult mission, lest such should be the result. We too should pray that God, by his providence, will overrule these events that a more open door among them will be given to us.

## SPOTS OF THE LEOPARD CHANGED.

BY REV. ALLEN HAZEN, D.D.

[Rev. Dr. Allen Hazen, who went as missionary to India more than forty-five years ago, but who returned to this country some years since, has recently revisited the mission and has been preaching in many of the stations and out-stations with which he was so familiar. Among these out-stations visited was the village of Watwad, in the Marathi Mission, which is sixty miles north of Sholapur, where Dr. Hazen found some remarkable fruits of the seed which he had sown in that region more than twenty years ago. In a letter dated Watwad, December 15, 1891, he gives the following remarkable story.]

ONE morning, more than twenty years ago, I was preaching on the street in Sholapur, not very long before I left there. A stranger was among the hearers. He followed me home and stayed two or three days with the Christians, and listened to the Word. He could read, and he took some books, among them the

Gospel of Mark. I directed him to go to a Christian living nearer his home than Sholapur. This man, named Ramji, lived forty miles north of Sholapur. He had some knowledge of Hindu systems, and as a *guru*, or teacher, had his disciples. I think I never saw him after that first visit until last Thursday, when we were at his village. He says his first knowledge of Christianity and first impulse toward the faith came from me. I recognized him, when he came the other day, and he was an intelligent listener to what I said. A few years after I left Sholapur he was baptized by Mr. Park. He began to preach Jesus and his salvation to his disciples and others before he was baptized. One day in his travel he came to this village of Watwad. He stopped at a house to ask for a drink of water. An elderly man was seated at the door and he sent his daughter to bring some fresh water. Ramji noticed that the old man was very sad and not inclined to say much. So he asked him about his trouble. Mesoba told him that he had been a very wicked man, a robber, a leader of robbers. He had been in jail, had actually killed two men, one a soldier who had attacked him, the other a man whom he was trying to rob. These murders he felt to be the greatest of his sins. He had been trying to expiate them by being a very devout Hindu. For some time he had made a pilgrimage, each month, to a celebrated shrine, about seventy-five miles from his home, a pilgrimage which would take about a week each month. But he got no relief from his trouble by all his travel and bathing and offerings. He had *not* received forgiveness, and what more could he do?

Ramji replied that he knew all about it. He could never get peace in that way. He had tried it. There was but one way of true peace. He had tried that too, and knew it. "The blood of Jesus Christ cleanseth from all sin." The old man had never heard of Jesus Christ, but he seemed to drink in the truth at once. Ramji went on his way, leaving with his new friend a tract, "The True Way." He walked in that way and was blessed. After a year or two, Mr. Park came here. He found Mesoba and his wife, his son and his wife, and the daughter true believers, and he baptized them.

This was the beginning of a work which has gone on steadily since that time. No missionary has lived in the district. One and another have visited the place, stopping for a few days each year. The work seems to me more remarkable than anything we have had in connection with our mission. There are now more than *two hundred* members of the church. They live in more than a dozen villages, some of them more than twenty miles away. The greatest number live here at Watwad and at another village two miles east, and meetings are held at that village on Sunday mornings and here on the afternoons.

You can imagine the interest I have felt in visiting this region and the Christians here. I had much pleasure on Sunday in preaching to a hundred Christians. There were also thirty or more Hindus. It is pleasant to meet these men and learn of their faith, of their trials, and the Lord's deliverance from them. In place of being robbers these men are now among the trusted classes of the community. To one of the men cases of difficulty among higher castes have been referred, with the promise of abiding by his decisions. The old man Mesoba had learned to read while in jail. After his conversion he read and studied the Bible. As the number of Christians increased it became evident to



the missionaries that they must have a pastor. So Mesoba was ordained. I think this is the first case of ordaining a man from a church without any previous



A MARATHI FAMILY.

course of study. But this is the way indicated by Paul (Titus 1 : 5). Mesoba was evidently taught of the Spirit, and he magnified his office. He has been dead for eight years. He was blind for several years, but retained his faculties and continued his duties.



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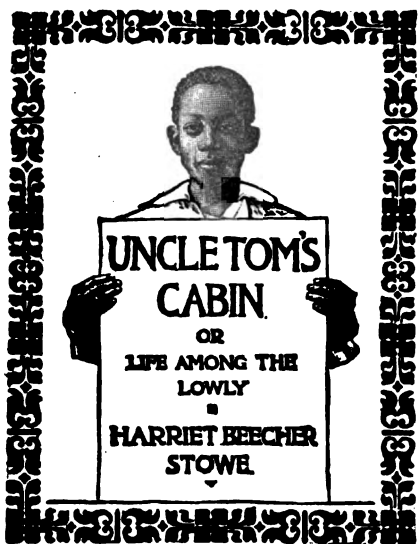
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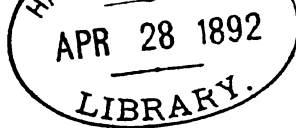
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May, 1892

Number 5

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BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRESS OF SAMUEL USHER, BOSTON, MASS.

Subscription, \$1.00. Address CHARLES E. SWETT, No. 1 Somerset Street, Boston, Mass.

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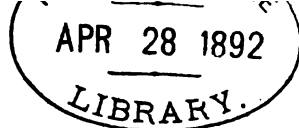
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THE  
MISSIONARY HERALD.

VOL. LXXXVIII. — MAY, 1892. — No. V.

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THE receipts for March from donations were in advance of those for the corresponding month last year by over \$5,000, making the advance from donations for the first seven months of the financial year \$6,030.05. The amount received from legacies for March was less than that received a year ago by over \$11,000, making the loss from legacies for the seven months \$14,602.24. The total receipts, therefore, from these two sources are less than those of the preceding year at the corresponding time by \$8,572.19.

THE Ninth Annual Meeting of the International Missionary Union will be held at Clifton Springs, N. Y., from the eighth to the fifteenth of June next. Men or women who have been, or who are, foreign missionaries connected with any evangelical society, will be entertained during the week without charge, through the kindness of Dr. Henry Foster, the head of the Sanitarium. It is expected that the session will be of unusual interest.

WE call attention again to a statement made in our March number in regard to the Annual Report of the Japan Mission of the American Board, which will appear about June 15, making a pamphlet of not far from 100 pages. This report will be of unusual interest to all who desire information about the progress of Christian work in Japan. Those sending twenty cents to this office, or to the agents of the Board in New York, Chicago, or San Francisco, will receive a copy by mail some time in July.

*Our Day*, for April, contains a vigorous article by Rev. J. L. Atkinson, in reference to the treaty relations of Japan and America, in which it is stated that a treaty was once negotiated between Japan and the United States, restoring to the former power its tariff and judicial autonomy; but made operative only on the condition that the other Powers should make similar arrangements. This condition having failed, the treaty failed. The United States has thus recognized the justice of Japan's demand. Mr. Atkinson urges with much force that our government should remove this condition, and take independent action and "offer to restore to Japan freely and fully the judicial and tariff autonomy we took from her in the days of her ignorance and weakness." The first and sufficient argument for such a course is that it would be just; and we may well consider also what a prestige it would give to our country throughout Japan.

WE have been interested in the extended reports given in the London papers of the debates in the British Parliament, covering two sessions, upon the proposed government grant of \$100,000 for the survey of the Mombasa and Victoria Nyanza railway. It was made a government measure, Mr. Gladstone, Mr. Bryce, and others of the Liberal party opposing the grant. The measure was advocated solely on the ground of its relations to the suppression of the slave-trade, and as one step in the carrying out of the proposals made in the Brussels Agreement. The opposition claimed that it was committing the empire to a scheme which might involve ultimately the necessity of annexation; to which the ministers replied that the expenditure of \$100,000 would give nothing but authentic information in regard to the means of reaching Central Africa. In the vote which followed, the government was sustained by a majority of ninety-eight, and the survey will no doubt proceed. But it looks much less likely than it did a while since that the British government will assist in the building of the railroad.

A SINGULAR blunder appears in an article by ex-President White, in *The Popular Science Monthly* for March, in which the American Board is made responsible for certain transactions at Beirut, Syria, with which the Board had no more to do than President White had with arranging the orbit of Jupiter. Our impression is that the Presbyterian Board of Missions, which is engaged in work at Beirut, has nothing to do, except indirectly, with the affairs of the Syrian Protestant College, to which institution President White's criticisms refer. When a writer, in the interests of science, makes charge against a public organization, even if it be religious, it is well enough to be accurate.

IN some parts of India there is, without question, a famine prevailing. The area which suffers is directly west of Madras, and is not so large by any means as that covered by the famine of 1877. Now there is a famine of water as well as of food. The fields are simply beds of dust, and the inhabitants have no means of subsistence. Government is doing what it can to alleviate the distress, but the prices of grain are enormously high. In our own Madura Mission there is suffering from the high price of provisions, but there is, as yet, no famine. Some relief will come if there are the usual rains during April and May.

WITH deep regret we learn of the sudden death, on April 9, of the Hon. Arthur W. Tufts, of Boston Highlands, a Corporate Member of the Board, who for sixteen years has been one of its auditors. Mr. Tufts was also treasurer of the funds for Euphrates College at Harpoot, Turkey. In these and in other places of trust Mr. Tufts rendered freely most valuable service, and his loss will be deeply felt.

THE latest report from Dr. Pentecost's work in India is of a series of public services held in Madras, a part of the time in the churches and a part of the time in a tent, in order to accommodate the large congregations. At the end of the third week of these services nearly 100 persons are believed to have entered newly upon the Christian life.

It is with a sense of deepest shame that we refer to the action of the National House of Representatives in passing a bill for the exclusion of the Chinese, which confessedly violates the treaty pledges we have solemnly made with the Chinese government. It would seem as though those who favor restrictive legislation in regard to the coming of Mongolians to the United States would be satisfied with the laws now upon our national statute book. But the proposed legislation goes far beyond that, and allows no Chinese to enter the country except as, under certain conditions, the Secretary of the Treasury may admit those who come to the Columbian Exposition. The narrowness and harshness of this proposition should condemn it; but the worst feature in the measure is the open and deliberate violation of the plighted faith of the nation in abrogating a treaty which we have made with China, and which she has scrupulously observed. The effects of such a legislation, should it be consummated, would be most disastrous to all our interests in the East. What faith can the nations of Asia place in the most solemn promises made by our government? We cannot believe that our Senate, or, should that fail us, that our President, will allow such a monstrous piece of legislation to be enacted.

A TELEGRAM from Shanghai reports that, under the pressure of foreign ministers in Peking, the government has ordered the arrest of Chou Han, the notorious leader of the hostile movement against foreigners in the province of Honan. This is the man who, with diabolical ingenuity, had procured the publication and scattering of the cartoons to which we referred last month, for the purpose of inciting the people to drive out the foreigners. Chou Han acknowledges his responsibility for these publications, and the government has been afraid to touch him lest it should cause a rebellion. It remains to be seen what will be the result of the order for arrest, which the foreign diplomatists have constrained the government to issue.

LETTERS will be found on another page from Ruk, Micronesia, which have reached us by a chance vessel. We have also a brief note from Captain Garland, of the *Morning Star*, written at Butaritari, January 11, in which he reports that up to that date the *Star* had had a prosperous voyage. At the time of writing, however, the weather was trying. He reports that the latest tidings from Ponape were dated November 10, and that there had been no fighting on that island recently. Letters sent from Kusaie have not reached us, and we have only a brief note from that island bringing no special news. The *Star* is expected to arrive at Honolulu by the middle of April, and we shall hope in our next number to give a report of her voyage.

REV. DR. STORRS, Rev. Dr. Rankin, and Hon. Chester Holcombe, of the Committee appointed by the American Board at its Annual Meeting to make representations to our government concerning the outrages perpetrated by the Spaniards in the Board's missions in the Caroline Islands, had an interview with President Harrison, at Washington, March 17, the President listening most courteously to extended statements presented him, and promising to give at once his personal attention to the matter.

ON several occasions in former years churches purchasing new communion furniture have kindly given the sets they discarded for some new churches in foreign lands. Just now there comes a request from Rev. Dr. G. F. Herrick, of Marsovan, Turkey, for three simple sets for the churches in Vezir Keupru, Zille, and Fatsa, which are promising out-stations of Marsovan, but where the people are poor. A single flagon with two plates and four cups would suffice for each set. Are there not some churches that would willingly send us second-hand sets to meet this need?

LETTERS have been received at Berlin from Emin Pasha. In one of these, written at Mswa, on the western shore of Lake Albert, Emin states that the situation in Uganda and Unyoro is very bad, owing to the perpetual conflicts between the Mohammedans and the Christian natives. Before his arrival the region between Mounts Gordon Bennett and Ruwenzori had been ravaged by slave-hunters. For six days Emin had followed the track of one of these ferocious Arab chiefs, Omar-ben-Challid, and had seen not less than fifty-one corpses, thirty-nine of which had the neck broken. Further on he encountered twenty-three natives, men and women, who were dying of starvation. They declared that they were part of a caravan of 1,200 natives captured by the Arabs, who were taking them as slaves toward Mengo. They had managed to escape. A later telegram from Berlin reports that Emin Pasha had arrived safely at Equatoria, having had, on his way from Wadelai to Kiri, a battle with the natives, commanded by officers who had rebelled against him. Emin seems to have successfully coped with all the obstacles which stood in his way.

AMONG the centenary contributions received by the English Baptist Missionary Society was one from the native Congo church at San Salvador, amounting to £33 14s. 3d. (about \$165), forwarded by the deacons of the church, Nlekai and Kivitidi, with a letter thanking the Society for the gospel which has done them so much good, and with the prayer that it may help to send out more missionaries "to those that are in benighted lands like ours." The subscription list is printed in full, and contains the names of forty-five native men and women, whose offerings were all in goods, the largest being "one pig and one piece of cloth." This certainly is a remarkable offering from people just out of heathenism, who, it is said, took up the matter entirely by themselves, and with great self-denial, but with equally great joy, made their large contribution.

A LEADING article in *The Church Missionary Intelligencer* for March, written by the senior secretary of the society, Rev. C. C. Fenn, is upon the opium monopoly in India, and it expresses the hope "that before many months are passed, say within three or four years, the anti-opium feeling will have gradually become so strong as to sweep all before it." The article suggests that the embarrassment connected with the suppression of the manufacture and sale of opium is simply pecuniary, and that the net loss in annual revenue would not be more than four millions of pounds. That it justly regards as a mere bagatelle compared with the gains which would result from the removal of the disabilities under which both India and China now suffer from the toleration of the traffic.

It is with sincere regret that we learn from the March number of *Regions Beyond* of the prostration by paralysis of Mrs. H. Grattan Guinness. Mrs. Guinness has been a most able writer, as well as an efficient aid in the work carried on by the "East London Institute for Home and Foreign Missions." We have often had occasion to refer to articles that have come from her vigorous pen. We are glad to know that at the last date there had been a remarkable improvement in her health, and we share in the hope that she will still be spared to the work to which she and her husband have devoted their lives.

In the same number of *Regions Beyond* from which we learn of Mrs. Guinness's illness, we find a summary made by her of a recent "Blue Book," issued by the British government, in reference to the consumption of opium in India. This book contains a collection of opinions from British officials in India and Burma, in regard to the use and traffic in opium. It was presented to Parliament on the day of reopening, February 9. The testimony of these Indian officials is of such sort that no reasonable man can hereafter deny, as some have hitherto done, that opium-smoking is a most degrading vice and a great source of crime. It is clear that the use of the drug is rapidly increasing, and that as a consequence the people are being rapidly corrupted and impoverished. Most of the officials agreed that it is entirely practicable to prevent the sale and use of the drug, since it can be done by prohibiting the cultivation of the poppy. Ardent spirits can be distilled in secret places, but the poppy cannot be grown except in the open field, where it is visible. Hence the suppression of the production of opium is practicable. An astonishing fact is brought to light in Mrs. Guinness's article, as to the profits of the government in the opium traffic. Sir Charles Aitchison shows that the opium cultivator obtains only about twenty cents as profit on a *seer* (about two pounds) of opium, while the government obtains nearly \$22 profit on the same amount. Governments as well as individuals will be slow to see a wrong where such profits are at stake. But where will be the profit if they lose both the bodies and souls of their people?

THE following passage, taken from a letter of one of our missionaries in Japan, may be suggestive and helpful to some of our young ladies who are preparing to go abroad. The missionary writes as follows: "When I first came here I was besieged on all sides to teach knitting, and never having used knitting-needles at all, I felt as if my education had been most sadly neglected. To what purpose could I use my Latin and Greek when I could not even wield the knitting-needles? I longed for the knowledge of my grandmother. Not having any one by me to tell me anything of the art of knitting, I procured a book on knitting and sat down to study it with needles in hand. It was a many days' struggle, but I have been so thankful for the help it has been to me! Many and many a woman have I taught to make stockings and mittens and shawls and collars and wristlets and baby's socks, etc. If any of you are contemplating coming to Japan as missionaries, I beg you will not come out as ignorant as I was on that subject. It has been a wedge into many a woman's heart in Japan by means of which the gospel of Jesus Christ has entered."



WHATEVER encourages united prayer for missions among smaller or larger circles in our churches emphasizes and strengthens the most vital instrumentality which God has appointed for bringing the world to Christ. We are glad to call attention, therefore, to a plan suggested by one of our working pastors, the Rev. F. B. Makepeace, of Springfield, Mass., for the organization of prayer circles, in which the various branches of missionary work, at home and abroad, shall be remembered each week. A card has been prepared in the following form:—

## THE ..... PRAYER CIRCLE.

Formed ..... 189

The American Board . . . . .	SUNDAY
The American Home Missionary Society . . . . .	MONDAY
The American Missionary Association . . . . .	TUESDAY
The American Congregational Union . . . . .	WEDNESDAY
The American College and Education Society . . . . .	THURSDAY
The Congregational Sunday-School and Publishing Society . . . . .	FRIDAY
The New West Education Commission . . . . .	SATURDAY

*We solemnly covenant together to pray for our Missionary Societies according to the plan above and to be thus bound until.....189*

Then follows a space for names of those who will join the circle. This plan has the merit of great simplicity in the organization, and yet it would serve to unite and draw out the supplications of Christians for objects which ought to be dear to their hearts. These cards may be obtained at cost (ten cents for a set of twelve cards) by addressing Mr. Makepeace at Springfield, Mass.

In a letter on another page from Mr. Hartwell, of Foochow, allusion is made to the impression produced upon the Chinese by the fact that the emperor of China has commenced the study of the English language. Dr. Happer, in *The New York Evangelist*, speaks of this event as one of much importance, and attributes the step which has been taken to the influence of the empress dowager, who has been regent for twenty-five years. He states that two young men of the "banner class," who have studied English in the college in Peking where Dr. Martin is president, have been appointed tutors to the emperor, and that a special edition of Dr. Martin's book upon Natural Sciences has been prepared for the emperor's use. Dr. Happer suggests that this may lead to the coming before the emperor of Dr. Martin's Evidences of Christianity.

THE steadfastness of many of the Christian converts in China during the recent persecutions has called forth the admiration not only of the natives, but of many friends who have witnessed the fidelity of these converts. During some of the late riots the leaders of the secret sects said to the Christians, "Sacrifice to the spirit of Confucius, and you shall go." But they would not sacrifice, though painful and violent deaths awaited them. Many who have been skeptical hitherto as to the character of the converts in China confess that they have not understood the strength of their convictions and the genuineness of their faith.

A MISSIONARY of the London Society, in the town of Kadari, India, has received a letter from the natives who are sending their children to the mission schools, which well illustrates the attitude of Hindus toward the educational work that is prosecuted among them. They say: "Sir, for a long time, in this village, all our children have been studying in your school, and getting on well. At first your religious book, the Bible, was not taught so diligently there; but now the time allotted for the Bible lesson is being gradually increased. This we have n't minded. The school is yours, and therefore we have said nothing, knowing that you would not altogether give up your religious book. But lately we have come to know, both from our children and from others, that the Bible teachers in the school have put increased pressure on the children in teaching the book. In large schools at Bangalore, Bellary, etc., the Bible lesson is taught in an ordinary way, the inner meaning is not explained, etc.; but in how many ways is that method exceeded here, etc.? We desire, therefore, that you would kindly consider these things, teach the Bible in an ordinary sort of way, etc." The naïveté of this request would be extremely comical, if the matter were not so serious. Are there not some places outside of India where men are willing to have the Bible presented, but desire to have it done "in an ordinary sort of way"?

It is a marvelous fact to which *The Church Missionary Intelligencer* calls attention that the Christian sovereign of Great Britain rules "an empire embracing more pagans than are found under any other single monarch, more Mohammedans than are ruled by the Sultan of Turkey, and all the Hindus who are found on the earth."

WE reported nearly a year ago the completion by Rev. Hiram Bingham of the translation of the Bible into the Gilbert Islands language. It was felt that before issuing the complete volume the portions which had heretofore been published should be revised, and Mr. Bingham undertook this work. This revision was completed March 10, and Mr. Bingham has come to the United States to supervise the printing, to be done by the American Bible Society.

FOR some reason, which we cannot explain, despatches are occasionally sent from San Francisco to the papers on this side of the Rocky Mountains indicating some terrible state of affairs at the Sandwich Islands, and so we have had of late reports of the sickness and death of the Queen and of various insurrections. These despatches have not only been without foundation, but they seem to be prompted by malice. Affairs in the Hawaiian Islands are moving forward peacefully and prosperously, and the Queen is in good health and is ruling well, meeting the approbation of the better class of citizens. Our friends will do well to accept with great caution any despatches emanating from San Francisco which have an unfavorable bearing upon the Hawaiian Islands.

THE anniversary of Mr. Neesima's death, January 23, will long be remembered in Japan, especially in the Doshisha at Kyōto. In January last it was observed by a meeting in the morning, from 9 till 12 o'clock, and in the evening by another meeting, under the direction of the students. Most earnest addresses were made, and the impressions were deep and it is believed will be lasting.

## THE EVER-ENLARGING OPPORTUNITY.

BY SECRETARY N. G. CLARK, D.D.

CAREFUL readers of the *Missionary Herald* cannot fail to have noticed the calls for enlargement on every hand. The \$1,000,000 asked for at Pittsfield for the current year could all be put into the growing work. Whatever differences of opinion may exist on matters of administration, it is a great pleasure to point to the successes achieved abroad, and to the steady progress making where the one endeavor is to win men to the acceptance of Christ as Redeemer and Lord, and to build up his kingdom. There are no disturbances on mission ground which seriously distract the minds and hearts of the laborers, save those connected with the limitation of means for the more effective prosecution of the work in hand. This limitation is felt sadly enough, and all the more because of the possible progress which seems ready to attend every vigorous effort. Would that all friends of missions would look abroad, and find new inspiration to effort in the manifest blessing of God on the great object in view — the planting of Christian institutions around the world! The work must go on. Its claims infinitely outweigh all local and temporary matters. Let the great interests of the kingdom of God have their due place in the minds and hearts of our young men and young women who are qualified for the work abroad, and in the larger contributions of the churches, in some measure in keeping with the enlarged opportunity of service.

The increase in the appropriations of the American Board for the current year, though falling short of the calls from the field, have inspired new hope and courage. To advance is to secure what has been gained and to open the work to grander results in the near future. To fall back now would be doubly disastrous. Would that we had \$50,000 and fifty new missionaries for Japan; \$50,000 and fifty new missionaries for China; as many more for India and Africa, and means to enlarge our work in Bohemia, Spain, and Mexico — all promising fields white for the harvest! Never in the history of the Board has the outlook for the work been more hopeful, nor more loud and imperative the call to go up and take possession in the name of the Lord.

## THE STATION OF VAN, EASTERN TURKEY.

BY REV. GEORGE C. RAYNOLDS, M.D., OF VAN.

THE most elevated summit of western Asia is Mount Ararat, from whose top, four thousand years ago, we may suppose Noah to have looked down on the watery waste which covered the ruins of antediluvian civilization. But these Alpine regions emerged from their ruin, and rose again to their former altitude, and they present to-day alternations of snow-capped mountains, fertile valleys, and picturesque lakes, which delight the traveler with an ever-varying but always beautiful prospect.

Somewhat more than a hundred miles southwest from Ararat reposes, in quiet loveliness, the blue lake of Van, itself five and a half thousand feet above sea-

level, and framed in by mountains that rise from five to eight thousand feet above its own surface, up into the region of eternal snow.

Several of these peaks are extinct volcanoes, the one on the west, Nimroud Dagh, having a crater with an area of some twenty-five square miles, placing it in the very front rank among the world's *calderas*.

On the eastern shore of this beautiful sheet of water, enjoying a wonderfully beautiful prospect of azure lake and rugged mountain, lies the city of Van, which has been occupied since 1872 as the easternmost station of the American Board of Commissioners for Foreign Missions in Turkey. The boundaries of the



FORTRESS OF VAN, WITH GLIMPSE OF THE LAKE.

station field of which it forms the centre are nearly identical with those of the vilayet of Van, and include a proximate square of 100 miles in diameter, of which the lake occupies some 1,800 square miles in the centre, while the most populous parts of the region are the comparatively level sections bordering the lake on three sides, the fourth side falling within the limits of the Bitlis field, which joins it on the west.

The population of the field is estimated at something over 200,000, of whom rather more than half are nominally Christian Armenians, the remainder consisting mainly of Moslem Turks and Koords, partly nomadic, with a sprinkling of Jews and Yezidees. The mission work of the station is as yet necessarily con-

fined to the nominally Christian Armenians, of whom some 30,000 reside in the city of Van, and a still larger number in the comparatively level region surrounding the lake, accessible at all seasons of the year from the city, and largely within a day's journey from it.

This region, the Togarmah of Genesis 10: 3 and Ezekiel 27: 14, was the cradle of the interesting and ancient Armenian race, and here they were brought into intimate relations with the historical nations of antiquity, the Assyrians and Persians, the Parthians and Romans, as attested by many interesting relics of former civilizations that remain to the present time. The embracing of Christianity by the nation, late in the third century, justifies the claim of the Armenians that theirs is the most ancient existing national Church, and the passionate attachment of the people to it, as a national bond, without which they fear they would lose what little remains of political unity, makes it extremely difficult for them to change their religious name. Very many admit that their Church, while less corrupt than most of the Oriental churches, needs reform, and the introduction of a knowledge of the fundamental doctrines of a living faith, but many thus intellectually convinced are kept out of the Kingdom by the fear of reproach and ridicule. At present, extreme poverty, the oppression of the government, and the exactions of the Koords are a great drawback to progress, whether physical, intellectual, or religious.

As said above, work in this missionary field was begun in 1872, when Revs. H. S. Barnum, J. E. Scott, and G. C. Reynolds, M.D., with their families, took up their residence at Van. For a while it was proposed to work the Bitlis and Van fields as one station, but it was afterward deemed wiser that each should maintain a separate organization, with missionary residences at each city. Until this decision was reached, much of the time of the missionaries residing at Van was given to the older work at Bitlis, while the work in Van itself was largely preparatory, providing buildings and exploring the field. From 1878 to 1881 war and famine also largely interrupted directly missionary labor. In 1881 Mr. Scott returned to the United States, and two years later Mr. Barnum, after a visit at home, was transferred to editorial work at Constantinople, so that, from soon after his return from a visit in America in 1882, the remaining member of the original trio was the only male missionary at the station, till the arrival of Rev. F. D. Greene and family in the fall of 1890, save for a few months of assistance at different times from members of Harpoot station. Misses Kimball and Johnson joined the station in 1882, and assumed the charge of the Girls' School, which had been previously begun in a small way by the married ladies, and in 1889 Miss Ladd came to take Miss Kimball's place in the school, the latter having decided to study medicine and devote herself to medical work for her sex.

In the way of tangible results of the less than twenty years' labor expended here, we find a church established in the city of Van, with a flourishing branch on the north side of the lake, two days distant, in the village of Agants. A good deal of preparatory work has been accomplished at these and other points in the field, especially in the way of introducing the Bible, which at the commencement of the work was an almost unknown book, save for a few copies in the ancient tongue, which their owners could but very imperfectly understand.

Now the Bible, in whole or in part in the modern language, is found in most of the houses in the city and some of the principal villages, while probably no Armenian village is without several copies. The intense prejudice against the Protestant name and work has also very largely given place to a feeling of moderate friendliness, while a sufficient theoretical knowledge of the way of salvation has been secured to make possible a great ingathering into the Kingdom, if only a copious outpouring of the Spirit might be secured. At the two preaching-places in the city audiences assembled, from Sabbath to Sabbath, to listen to the preaching of the Word, which in the aggregate average over 200, most of whom remain to take part in the Sunday-school exercises which follow the service.

In the direction of education, a flourishing High School for each sex has been established on the mission premises, where some 200 youth are receiving an education, a fundamental part of which consists in a training in the Scriptures. The kindergarten methods introduced into the primary departments of these schools prove both acceptable and useful. But for the attitude of suspicion and hostility assumed by the government, flourishing primary schools might be established in many places in addition to those where they do exist. One flourishing school of this class, a girls' school in the walled city, three miles from the missionary residences, is deserving of special notice, and its indefatigable teacher, a graduate of the Girls' High School, is doing good work, not only in teaching her sixty pupils, but in influencing them to listen to gospel truth.

## A CONTROVERSY AMONG ARMENIANS.

BY REV. H. O. DWIGHT, CONSTANTINOPLE.

A CONTROVERSY has broken out in the Armenian secular papers of this city, which is so remarkable that I condense the following account of it for the *Missionary Herald*.

*The Hairenik*, a leading Armenian daily of this city, published ten days ago an obituary of Mr. Spurgeon. Thereupon an Armenian from Scutari wrote to *The Hairenik* an appeal for Spurgeons in the Armenian Church. In this connection he gives a most pitiable view of the state of affairs among their clergy. "Forms and ceremonies, only forms and ceremonies are what we find in the churches." The people are not fed; their daily Scripture lesson is not opened to their minds; even the significance of the ceremonies is not explained to them. If the object of the preacher is to lead men to salvation, to make them hate wrong and love right, to fix religious truth in the mind, to build up faith and to stir the heart and the conscience, then the value of a sermon is measured by its power to move the people. Such sermons are not heard in Armenian churches. The reason is not that religious truth is worn out, else European preachers could not hold such audiences. The reason is that the clergy let the people look out for their own instruction in the gospel and in morality; do not care for the glory of God and the edification of the church, and give themselves to seeking fees for weddings, funerals, and masses. No really spiritual instruction is given, and what is offered is without fruit because every one knows that the

preacher does not practise what he preaches. To the clergy the church is a shop. Every one connected with the church is keen to make money out of it, and the altar and ornaments are merely the implements of a trade.

The writer draws a telling picture of the scene in the Armenian church on Christmas night, when he went hoping for a sermon on the lessons of Christmas. Instead of the simplicity becoming the house of God there was the tawdry decoration of a bazaar. The preacher recited the same set form of words that had formed his Christmas sermon for years, and having got that out of the way poured out his soul in a discourse, of twice the length, on the duty of giving money to the church. Meanwhile the deacons interrupted the mass by besetting the people with the contribution plates. "Even the priests, leaving one or two at the altar, threw something over their vestments, and seizing plates rushed to have a share in the spoiling of the multitude." "So intent are they on their work that they do not notice the holy words, 'Take, eat, this is my body,' and the people have to beg them to wait until after the communion."

Next a service in church on an ordinary day is described: the late-coming priests; the perfunctory performance of the service; the preacher of the day sauntering in last of all, and going into the vestry while mass is being performed to have a cup of coffee and a smoke and take his ease; the disorder of school-children turned loose in the body of the church; the wrangling of priests in a side chapel over division of funeral fees, which was so loud as almost to drown the chant "Thou only art holy, O Lord." "Thus, the fruit of having no preaching in the church. For there are some preachers who would draw the people if they would prepare their sermons. But they are found mainly in the rich churches. To the poor the gospel is not preached."

With this sort of work the Protestant services are compared: "In Scutari Professor Djedjizian, of Robert College, preached in the Protestant chapel the other day; it was full of our people, and our church was empty." The reason assigned is that the professor preaches the gospel powerfully, and supports his preaching by a blameless life. When he speaks he feeds and convinces his hearers. This is made the text for an earnest appeal for preaching in the churches, and with regular preaching for some reform of the morals of the church. "Only after this is done will the empty churches and equally empty hearts be filled."

To this outcry an Armenian ecclesiastic, signing himself "A Preacher," made answer in *The Arevelk*, another Armenian daily newspaper. He said that the clergy now are no worse than those of other times; that the decrease of religious interest is due to the failure of parents to instruct their children in the observance of the fasts, the confession, and in church attendance. The schools also injure religion, because the teachers are infidels, and instead of having the children learn to read from the church books of Psalms and prayers, with the sentence "The Cross help me" at the top of every page, they give them primers, in which the children read: "The dog barks, The cat mews," etc.

To this remarkable defence the editor of *The Hairenik* replies, saying that the letters of his correspondent have been everywhere warmly received, and pointing out that the "Preacher" who answers does not know the difference between religion and its outward shell, thinking that a man is made a Christian

by keeping fasts and reciting prayers which he does not understand. Parents cannot make Christians of their children by this means; for although these things do no harm, they cannot renew the heart and develop pure, good men. It is the very men who were brought up by the process advocated by this "Preacher," and who learned to read out of the church books, who are now the irreligious men whom the preacher bemoans. This "Preacher" knows only the outward form of religion. What the people look for and desire are higher views and more Scriptural and more Christian convictions in the clergy.

Thirty years ago the men who dared write such things about the Church would have been killed. Now they strike a chord which vibrates throughout the Armenian community. There could be no more telling proof of the leavening effect of the long preaching of the gospel in this city than the change of view here revealed. May the cry of these people for gospel preaching in their own church shame the clergy into efforts to learn what the gospel is. Of course this controversy may die out without leaving apparent result. But the yearning for spiritual religion is under it; God give us means to foster the yearning and supply it!

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## SKETCH OF THE HONG KONG MISSION.

BY REV. C. R. HAGER.

WHATEVER may be said of the Canton Province as a mission field, the fact still remains that it is the oldest missionary field in China; the field where Drs. Morrison and Milne, of the London Mission, and Drs. Bridgman, Parker, and Williams, of the American Board, first planted the standard of Christianity.

For more than thirty years the Board carried on missionary work in the above-named province, the present field of the Hong Kong Mission. These thirty years were largely devoted to seed-sowing, not only by the missionaries of the American Board, but by those of other societies as well, the London Mission in 1854 having only seven converts, the Presbyterians one, the Wesleyans two, the Baptists none, and the American Board one.

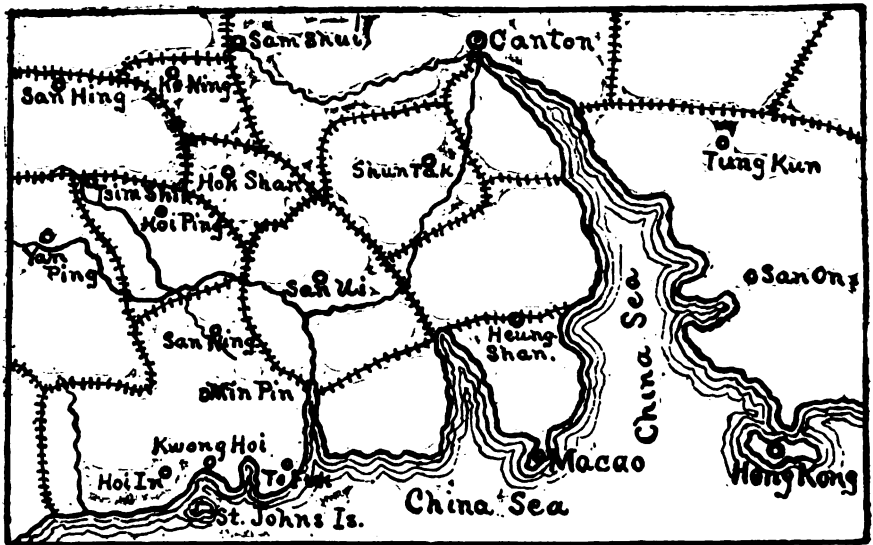
OPENING OF THE PRESENT MISSION. — The discovery of gold in California, in 1848, drew many Chinese to America, so that in a few years large numbers of them were found on the Pacific coast. Different denominations began to carry on Christian labor among them. After a number of years the American Missionary Association opened a mission in San Francisco and at other points. At first the soil seemed hard and unfruitful, and the converts made were few; but as the mission schools grew into the confidence of the Chinese, many of them were impressed, renouncing their heathenism and accepting Christ as their Saviour. Having found the "pearl of great price" themselves, they desired to reach their friends and kindred in China. With this purpose in view they besought the American Missionary Association to begin mission work in China. This society had already more work in the United States than it could support, and, not desiring to begin a foreign mission, it in turn besought the American Board to undertake the work.

For some time the Board did not comply with this request of the Christian Chinese on the Pacific coast, and of the American Missionary Association; but



their earnest appeals finally prevailed and the Board voted, in 1882, to establish the Hong Kong Mission. This news reached San Francisco at the same time that the Restriction Act went into force ; but it was not until February 24, 1883, that the first missionary, Rev. C. R. Hager, was sent out. Reaching Hong Kong a month later, March 30, the work of the mission was begun by opening an evening school in Hong Kong, where instruction was given in English.

**SITUATION AND EXTENT OF THE FIELD.**—The American Chinese for the most part came from four districts, called San Ning, Yan Ping, Hoi Ping, and San Ui, and in these districts lies the work of the Hong Kong Mission. They are situated from eighty to one hundred miles from Hong Kong, in a westerly direction, and cover an area of some 4,000 to 5,000 square miles, in which are situated four large district cities. One of these, San Ui, has a population of 250,000 ; another, San Ning, has more than 40,000 inhabitants. Besides these



SKETCH-MAP OF HONG KONG MISSION.

cities there are several large markets and towns of nearly 100,000 inhabitants, while in the extreme south is the city of Kwong-hoi. The Kwong-hoi out-station embraces a population greater than that of all of the Micronesian Islands. To the south lies the broad expanse of the China Sea, while to the north are numerous villages with a population of over 100,000 Chinese. For these there is no chapel or school within sixteen or seventeen miles, and for this vast population there is but one helper. Some idea of the work to be done can be formed from the fact that, if several villages were visited each day, it would take several months to go over the parish. It is not too much to say that the above-named districts contain from 2,000,000 to 3,000,000 people. Here there is a large field of labor for the consecrated missionary, unoccupied by any other mission. The Chinese have at least one ancestral hall to each village, so that if these villages and towns were in America we should have at least 200 minis-

and yet for eight years there was only one missionary of the Board in all this vast field.

**WORK OF THE MISSION.**—Thus far the work of the mission has been chiefly confined to Hong Kong and a few out-stations in the interior. In Hong Kong, a city of 250,000 inhabitants, a number of schools under the English government have been maintained. The rules governing these schools are flexible, so that the Christian religion may be taught in connection with the work required by the government. Seven schools in all, for both sexes, have been opened and carried on with a marked degree of success, the number of pupils enrolled often exceeding 350. The examinations held at the close of the year showed that in nearly every instance good work had been done. Usually the girls attend separate schools; and yet there has been a little girl in one of the boys' schools, who refused to go to a girls' school and came day by day with her brother. The girls in the Hong Kong schools have recited more Scripture than the boys, and usually show remarkable aptitude for committing to memory. The teacher of one of these girls' schools has conducted services every Sunday at eleven o'clock, a service sometimes attended by outside women. Besides this school work in Hong Kong there has been held a regular weekly religious service for the Chinese Christians. In connection with this work, the returning American Chinese have been met and counseled as they seemed to need. Three day-schools have been maintained in the country districts, also two preaching stations in the extreme south of the San Ning district, one at Kwong-hoi, where the gospel is daily preached in a hall. This is the oldest out-station, and has been occupied for seven years. The Chinese preacher visits the surrounding country during the day and preaches in the chapel in the evening. The other out-station, Hoi In, is also on the seashore, some twenty-five miles to the southwest. Here are more than 10,000 Chinese. Daily preaching has been maintained, and the helper, with the foreign missionary, has visited nearly every village in the vicinity. The chapel at this place was opened in 1886. Some years since a school was opened in To Fuk, about thirty miles from Macao, on the borders of the China Sea. There are about 50,000 inhabitants in this district, and here reside many of the Chinese who have lived in Boston. At San Ning City a good work has been done by the California Chinese Missionary Society. At Tsim Shik, in the Hoi Ping district, a school has been in progress for several years, and a chapel was opened last year where preaching is maintained for an hour or two during five days of each week. This region numbers from 20,000 to 30,000 inhabitants, with another district city, Hoi Ping, having 20,000 inhabitants, in close proximity.

**RESULTS ACHIEVED.**—The results achieved during the last nine years have been such as to warrant the expectation of a larger harvest of souls in the future. More than 2,300 pupils have been under religious instruction, and 100,000 Scripture portions and tracts have been distributed. Some thirty or forty Chinese have turned from the worship of idols to serve the true God. The number of church members at the present time is forty-six. The mission has passed its incipient stage, and is now prepared for a more enlarged work, if reinforcement can be secured. This brings us to the

**NEEDS OF THE MISSION.**—Aside from reinforcements of men and women,

there should be a training school for native helpers and a girls' boarding school, that the wives and sisters and daughters of the Christian Chinese may be trained to labor among the women as Bible-readers and native catechists. The out-stations should be doubled at once and schools should be opened all over the four districts. We are wont to draw up a little arithmetical formula, showing that in twenty or more years the gospel could be preached to all the world. But how little is it comprehended what the presentation of the gospel means ! All the itinerating work done is excellent ; but what is really needed is to bring the good news to every individual in a personal way. The gospel has been preached many years in certain cities and villages ; and yet few know anything about it. The men need a consecrated Christian brother to sit down at their side and explain away their doubts. The women need a pious sister to show them a better way than worshipping idols, and to bring some joy and hope into their lives. Now turn to your arithmetic again, and see how long it will take the 1,270 missionaries in China to reach the 400,000,000 heathen, if they use the personal method. And really, nearly all the converts in China are made in this way. Suppose you seek the aid of every Chinese Christian, and then you would not have a force of 50,000. Let these 50,000 visit each one person a day and talk to him two hours (and this is not enough to make the gospel known), and let them labor in this way for 365 days in the year, and only 18,250,000 persons will be reached in one year. At this rate it will require more than twenty years for every person in China to hear the gospel *once*. But is one hearing sufficient? Go and preach the gospel to the Chinese, and you will find that it requires days and weeks of teaching before they really know what the nature of the gospel is. And the native Christians of China cannot yet be relied upon for this work. We who have been taught better must send them the gospel for many years to come. We do not like to hear that there are a million dying every month without the knowledge of a Saviour ; and yet it is a fact. *What shall we do for them?* What we do must be done quickly.

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#### SELF-HELP THROUGH INDUSTRIAL EDUCATION : SIRUR.

For some years past industrial education in our schools has been attracting attention. The results at Hampton and Carlisle have shown what can be done with advantage to the character of the pupils. In our higher institutions for instruction in mechanical and physical sciences, the use of mechanical implements is deemed a valuable part of mental discipline. In the foreign mission field, while education in mechanical and industrial arts is not regarded as falling within the proper work of a missionary, or as an object for which missionary funds should be used, some instruction in industrial arts, as a means of self-help to young men and young women who might otherwise fail to secure the advantages of an education under Christian influences, is more and more being introduced, and with the happiest results.

One of the most successful enterprises of this kind was begun by Mr. Winsor, at Sirur, in the Marathi Mission, in 1885. The government kindly placed at his disposal some fine buildings, formerly used as barracks for soldiers, together with

a valuable tract of land for agricultural purposes. With a little assistance from this country to secure necessary implements and raw material for use, Mr. Winsor was able to open his school as a part of his educational work, in a manner to call forth the commendation of all classes, and before the close of the first year twenty-eight boys had been enrolled. The course of instruction extends over three years, and comprises, besides the usual school studies, a thorough drill in the manufacture of aloe fibre matting, carpentry, and the use of machinery for wood and iron work. By the cultivation of the land much of the food that is required for the entire school is secured. The time of study and of work is carefully divided so as to obtain the best results in each.

So highly esteemed was the school by the government that nineteen colored children, boys and girls, captured from an African slaveship, were sent there to be educated. The story of these children, who, while on the way to Sirur, supposed that they were to be fattened and eaten, and were astonished to receive kind treatment; their faithfulness and success as scholars; their acceptance of Christ as their Saviour, and return to their native land, reads like a romance. Graduates from this school, who have thus gained for themselves the advantages of a Christian education at comparatively small expense to the mission, are now to be found occupying useful positions as teachers and preachers; and some as mechanics are making a livelihood and gaining the esteem of high castes, through their ability and character.

As Mr. Winsor has charge of a mission station, with its churches and schools and native assistants to look after, he can of course give but little time to the enterprise he has so successfully begun. A trained mechanic is needed to have immediate charge of the school, and some aid from abroad is required for his salary and other incidental expenses. Through the generous grants-in-aid from the government of buildings and land, and grants for results of scholarship, in this, as in other schools, the experiment of self-help is being carried on under the most favorable conditions. In view of the work accomplished it is not strange that Mr. Winsor should feel that such a self-help department is a desirable part of mission work, and most helpful for the future wellbeing of the community at large. We are glad to know that an arrangement is in progress among a number of societies of Christian Endeavor in Western New York to supply the needs of this school at Sirur.

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### Letters from the Missions.

#### Micronesian Mission.

FROM RUK.

By a chance vessel which touched at Ruk we have received letters from Mr. Snelling, Mrs. Logan, and Miss Kinney, none of them, however, later than November 27, 1891. The chartered vessel that took down supplies, while the *Morning Star* was repairing at San Francisco,

reached Ruk on November 21. Mrs. Logan writes:—

"We were beginning to feel somewhat anxious lest the *Star* had been wrecked, and our supplies were getting low also. Fourteen months is a long time to be without receiving groceries or provisions. Our own flour was exhausted some weeks ago, but the Snellings had been dividing

with us, and Mrs. Snelling had yet on hand flour enough to make one small loaf of bread. We were eating our last half loaf. They were out of some other things which we could spare, so I do not think any of us have suffered in health, and we surely have not worried about that part of the matter. We have had great sympathy with the friends on Kusaie who have been so much worse off than we, on account of the hurricane. No word had reached us from them since the *Star* left us in May until this vessel came."

From Mr. Snelling's report we learn that letters written previously, and forwarded by way of Japan, but which have not reached us, had given an account of the capture of the chief of Uman and of the horrible mutilation of his body, and that the warfare between various parties had seriously crippled the work of the preachers, Moses and Manassa. Though some persons had been received to the churches at Uman and Kuku, the condition of affairs at these places is not hopeful. At Fauna eight persons were received to the church in September, and the school was progressing well. The population of the place is only 150, of whom forty-one are in school. We quote from Mr. Snelling's letter:—

"At Anapauo nine were baptized in June and two restored. A number who wished to unite with us were advised to wait. We have been blessed with God's presence during the year in every phase of our work. The attendance at worship on Sunday will average about 275. At the Sabbath-school the average is about 185. This is an increase of about thirty per cent. So too with the common school, the average number has increased from thirty-five to forty-eight. The probable increase in church membership is proportionally greater; thirty-five were reported last year; this year eleven have been received, and forty-four are hoping and giving hope of being received at our next communion. The larger part of these are middle-aged people and among the more advanced in influence. Among them is the head chief of this district, also some

chiefs of other tribes not in the line of the high chief. Another hopeful phase is the increased attendance of the men, at present nearly equaling the number of women.

"In our settled work we find it more difficult to reach the men than it is to reach the women. We reported last April twenty-one scholars in our day-school. Since then two have gone into the work: one at Jappotis, the other at Etal, Mortlock Islands, while the number in attendance has increased to twenty-four. Of these four are from the coral islands."

#### DEVOTED LABORERS.

Mr. Snelling gives a few illustrations of the spirit of self-sacrifice and consecration manifested by some of the people:—

"Alonzo and his wife Lois went to Etal to take up the work there. Her friends, father, sisters, brothers, etc., entreated her not to go. Though herself sick she answered, in substance, 'I am going, even though I die on the way and am buried at sea.' Alonzo's mother replied to the ladies who asked concerning him, 'I cannot sleep nor eat because of my anxiety for him; yet I want him to go and do the work of Jesus.'

"The other teachers, Milo and Martha, were equally tried. His tribe was at war with a tribe of another island, and the enmity was increasing. I asked him if he would go and teach among the other tribe. He replied, 'If you want me to go, I will go.' 'But are you not afraid they will kill you for revenge?' 'Well, what of it?' he replied. Afterward I asked Martha's father, a prominent headman, if he was willing to have her go. He replied, 'No; because they will kill them.' I returned to the young man and after stating the new difficulty asked him, 'How about it now?' He replied, 'I will go alone, if he keeps her back.' Not expecting such an outcome, we went over and talked with the chiefs. They said they would take the teacher, protect him, give him food, and not engage in aggressive war."

Mr. Snelling subsequently report<sup>ed</sup> Jh

Milo went, leaving his wife and boy, and that subsequently the wife joined her husband, although in so doing she raised the violent wrath of her father, who manifested his bitterness by destroying Mr. Snelling's canoe and by starting for the mission premises for the purpose of venting his wrath. He was, however, held back by others till his wrath had abated. A letter from Miss Kinney reports a happy and, on the whole, a prosperous year. The new school building is a great comfort and help and "suits them exactly." The girls have been diligent in caring for the grounds about the building and have planted vines and flowers. Miss Kinney reports having on an average forty-five women in her Sabbath-school class, and says that Mrs. Snelling has been holding a meeting with about thirty boys and girls on each Friday, the hour being spent in singing, prayer, and studying the Sabbath-school lesson.

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### *Mission to Mexico.*

#### CHEERING PROGRESS.

MR. OLDS is now at Ciudad Juarez, in connection with the Training School, and writes of the excellent work now done by the students in the school, and their marked progress within the past year. The students are prompt to engage in evangelistic work in Ciudad Juarez, as opportunity offers. Under date of March 4, Mr. Olds says:—

"Some time ago we opened service in a new part of the city, which is quite thickly settled, with considerable success. The meetings have been fairly attended, several new faces appearing. I have also been able to make an opening in the town of Zaragoza, fifteen miles down the river, where, with the help of one or two of the students, I hope to establish and maintain regular services. The work among the Mexican population of El Paso is just now in a flourishing condition. Last week a council was called, and a Mexican Congregational church organized. We have lost several members from the Juarez church by this action; but the action seems to be

timely, and I think will result in the building up of a strong church there.

"In the 'Cusi' field I can report an encouraging state of affairs. One of our native helpers, who has been studying in the Training School this year, was asked to go down into that region and do as much as possible toward carrying on the work while I was absent. He went on horseback from here the last of January. First he visited El Valle de San Buenaventura, his old home, where we have a church that is left pretty much alone, although Mr. Eaton visits it once or twice a year, and where he was able to encourage the brethren considerably. Then he passed on through Las Cruces and Nami-quipa, 'sowing the seed' as he went, until he reached El Refugio, an out-station which I have visited several times, and Mr. Wright once. There he found that he had arrived just in time to aid the brethren in the opening of their new church building. This point consists of a ranch and saw-mill owned by an Englishman and a Mexican. Through the efforts of the former, the latter has been converted, and now, for some time, these men have kept up Sabbath services for their men and for any freighters or other visitors who might be at the mill. Quite a congregation has been gathered, so that a church building seemed necessary, and accordingly the owners went to work and built one. It cost them about \$300, and will hold about 120 persons. It is the second Congregational church to be erected in the State, and the third in the republic. The building itself is preaching the gospel, for the many who visit the mill from the neighboring ranches are led to inquire what the new religion is and are easily brought in to attend a religious service. When our helper was there he was especially fortunate in having a large number of freighters present.

"He went from there to 'Cusi,' two days' ride, and sends very encouraging reports. One week he held eight services in private houses, with an attendance in one case of over twenty. People were anxious to know as much as possible of the gospel, so that he was obliged some nights to

talk with them until midnight. This of course inspires the brethren in the church, and the work is being carried on with success. The town itself, however, still remains dull."

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#### **Zulu Mission.**

##### **RELIGIOUS INTEREST.**

MR. GOODENOUGH wrote from Umvoti, early in January: "The beginning of the year finds all the missionaries hopeful. At Inanda thirty have just been admitted to the church. At Table Mount, where there has been no one but a native preacher, Mr. Wilcox found nineteen who passed a satisfactory examination, very thorough in its character, and who were admitted into the church. Here at Umvoti nineteen have been received."

At a later date, February 11, Mr. Goodenough wrote:—

"Mr. Wilcox spent the week, January 17-24, at Mapumulo, then brought his family to Noodsberg, and left the next day for Imushane, where he spent a very successful week. He has just returned to Noodsberg. I have spent the last week at Esidumbini, holding the communion last Sunday. Five were admitted into the church. I have come over here for a day or so. Everything has gone on well in my absence. The attendance at the schools is good. The meetings are reported as very good, especially the Society for Christian Endeavor. The plan which I started last term for securing better attendance on the schools, and which worked so well then, is still in operation, and with Benjamin to visit the schools every week and look after delinquents, is a decided success.

"Next week Mr. Wilcox and I hope to have some evangelistic services at Noodsberg, to continue a week or possibly two. Unfortunately the people there have become divided into two hostile camps. The station was founded by one of our ordained pastors, Umbiana, who did well for ten or a dozen years, gathering a considerable Christian community about him. He then became restless,

and in spite of all protests and entreaties left the station and went off to Zululand to preach. After having been gone ten years, he has now come back a sort of bishop, has secured and sent to Noodsberg another preacher, and has drawn off all the disaffected ones, especially all those who wish to drink beer and take cattle for their daughters. The large part of the church remains loyal. I hope in time that the division may be healed."

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#### **European Turkey Mission.**

##### **PHILIPPOPOLIS.**

MR. MARSH reports that on February 14 he received four new members to the church in Haskey. Of the work of the year at Philippopolis and its out-stations Mr. Marsh writes: "There are some encouraging items in our Annual Tabular View. Of the 294 church members in our station at present, 43 were received on confession in 1891, against 10 received on confession in 1890. The contributions on the part of the native churches are 146 liras (\$648) more in 1891 than in 1890; an increase of over 30 per cent. The total of contributions is 563 liras. The increase was mainly in the churches in Haskey and Yamboul. Both of them more than doubled their contributions of 1890. Haskey is enlarging its church building, and Yamboul is paying off its debt on its new school building. The latter paid 93 liras on its debt, making its contributions for the year 185 liras. This surpasses anything that any one of our churches has hitherto attained."

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#### **Eastern Turkey Mission.**

##### **NOTES OF A TOURING MISSIONARY.**

MR. BROWNE, of Harpoot, devotes the larger portion of his time to visiting out-stations, spending from two or three days to several weeks in each place, as the exigencies of the work may require. An account has just been received of his visit, accompanied by Miss Seymour, to several places in the Geghi district. He first speaks of Pertag, of which he says:—

"For many years this place has had only the services of a colporter during winters, the remaining eight months the brethren in turn conducting all the meetings. These are not the only Sabbath services, but the farmers through all the weary months of summer, even, continue their daily sunset meetings. This evening they conducted us with pride to their recently built chapel. Its entire expense, I believe, was met by them. The beautiful site, looking far up and down the valley, was secured only after years of most determined struggle with the Gregorians. Never was worship sweeter than with this exultant people to-night. From none did it rise with truer unction than from the faithful brother from Til, three miles away. Summer and winter every Sabbath sees him here, though at a cost of persecution few would endure. His home is on the very banks of the Euphrates, and he is the only witness for the truth in his village. For years he has endured hardness 'In His Name,' and may yet become the means of planting His cross there."

In one of the near villages of Pertag Mr. Browne met an Armenian teacher, concerning whom he gives the following incident:—

"An itinerant priest was bitterly denouncing the Protestant faith in the church, before a large audience, when this Armenian arose and contradicted his statements. The priest continued his tirade more furiously than before, and at its close this young man arose and, at the risk of losing position, friends, and even the shelter of his home as a renegade from the faith, calmly proceeded to show out of the 'Holy Book' itself how much purer that faith was than their own. The result was that the priest left the village and the teacher remained. Expressing my admiration at his courage and the hope that he would adhere to the truth at any cost, he shook his head sadly, and said he found he must live and die in the old faith, *for the gospel required too much!*"

#### PASHAVANK.

On account of the various persecutions,

both from Turks and Gregorians, no Protestants remain at Pashavank. Reaching the place early in the afternoon the question was, Where could a shelter be found? Mr. Browne writes:—

"We determined to do a very bold thing. We rode up to the door of the very chief of those former persecutors, and craved his hospitality. He looked confounded, but seeing our plight the Oriental overcame the zealot, and the man gave us a most cordial reception.

"Few ventured to call upon us, so Miss Seymour and I determined we would go different ways, hoping we might find an entrance for the truth somewhere. To our amazement we found a cordiality very like Christian love in almost every house. Even the Gregorian teacher was most friendly. We returned at evening, rejoicing as did the Seventy.

"Had any doubt remained as to the reality of this change in a community where it had been proudly said that 'Protestantism has been utterly stamped out,' it would have been dissipated on receiving from our host an invitation this morning to go with him to the church and address the people. He had to repeat it more earnestly ere I could trust my ears.

"After the regular order of service I spoke some fifteen minutes and have seldom enjoyed such rapt attention. Two only left to express their disgust. I am sure God blessed his truth, for at the end of the service a cordial invitation was extended to visit them in the winter, 'when all will be at home, and you can preach morning and evening in our church, for we want all our people to hear such truth.' And this in Pashavank, where we have despaired of the truth's finding entrance!"

#### KHARASIG.

"This village is in plain sight of Pashavank, across a deep valley. Both are on tablelands with an extensive prospect of great beauty, including many Armenian villages, with the mighty Anti-Taurus looming up in the background. The history of the work here illustrates the 'romance of missions.' A few years ago there was not a Protestant in this village;



poverty and Providence sent one here by the name of Abdul. From the start he encountered the enmity of the Turkish bey, whose nameless crimes he bravely denounced. The Gregorians succeeded in driving him from the village at least twice. He succeeded in winning one to the truth, then another, and finally they had meetings by night. Though pitifully poor, they bought a place for a chapel. They laboriously collected materials, men and women working at night after their day's labors. They had reared it to the roof when the Gregorians with their priest at their head tore it down, and the faithful Abdul was once again driven from the village.

"Meanwhile the bey had learned to appreciate his worth. He missed him and sent for him. Abdul made conditions. Even these were accepted by the bey, who sent his animals for him and his stuff, and gave him one of the best houses in the village; gave a site and much material for the new chapel, which is one of the most conspicuous buildings in the place. They have never had teacher or preacher or one para of help from us. Their chapel and schoolroom is a monument of primitive piety and pluck!"

#### PERI.

"We have enjoyed our visit here as never before, and with reason. The brethren rejoice in once more having a preacher and wife. They are hard workers and have imparted their spirit to the brethren. There are peculiar obstacles to the work here, prominent among which are these: the wealth, zeal, and numbers of the Gregorians; the success of their free national schools; the almost universal custom of wine-drinking, and the sad weakening of our little community by the efforts of proselyting Baptists, who have given a great setback to our work. But the work is looking up once more. They are now planning building chapel and schoolrooms and parsonage in one enclosure. Twice their partially erected chapel has been razed to the ground. The Turkish governor has recently congratulated them on their present site and

says he will assist in their building. The brethren, few and poor, are doing nobly. They have already collected and partly expended over £100 Turkish, and are still collecting. Our aid is not yet promised.

"If suitable buildings can be erected, it will wonderfully hearten these brethren, and have a great influence throughout this whole region, teeming with villages hitherto unworked, in nearly all of which our colporter reports ready entrance and good sales. Many call for teachers, some for preachers, and the harvest is whitening."

#### GEGHI. — TEMRAN. — PALU.

Of these places Mr. Browne gives accounts similar to those of the stations previously visited. Of Geghi they had wellnigh despaired in the past, but a new day has dawned upon the place since the coming of a graduate of the Theological Seminary. Many Gregorians have withdrawn their children from the national schools and, in the face of denunciation, have sent their children to the evangelical school. The chapel is completely filled on the Sabbath and enlargement is proposed. Mr. Browne says:—

"As a proof of the genuineness of their new love, at the close of our meeting yesterday evening they wrote their pledges for the new year, which we found was an increase over that of last year of nearly a third. I have seldom seen a more joyful people than when the result was announced. As at Peri we are convinced that if the work here is put on a strong basis it will affect this whole region. Hence our joy at the promise of a new era of union and consecration and love to God and man."

At Temran the people were made exceedingly glad by the coming of a student from the Theological Seminary, who appeared to them out of the midst of a fierce snow blizzard, so exhausted that he could hardly reach the village. Men, women, and children crowded in to welcome the new preacher, who has made an excellent impression in Temran, which may be his future field of labor. Of Palu Mr. Browne says:—

"The past six months have been eventful to this church. Formerly one of our model churches in spirituality, liberality, and service, for various reasons it has sadly declined since the departure of its first and only pastor. Last Easter came Pastor Lazarus, and the glad Easter season still continues. He took hold of the work vigorously, and the result was immediate. The despondent, depleted church renewed their first love and early zeal, and gave their new leader their hands and hearts. Soon their chapel was filled as in former years, many Gregorians becoming regular attendants.

"Of course this could not be allowed by the alarmed priesthood. This new interest in the gospel must be checked at any cost; but the more they stormed and denounced, the more grew the word of God and prevailed. The market became a forum of fierce debate. The shops resounded with argument and contention. Crowds gathered at street corners, so that Turkish soldiers dispersed them and mockingly asked if 'Christians fought over their religion.' Prominent Protestants were brought before their national tribunal, but nothing was found against them save obedience to the words of Christ; so when they had further threatened them they let them go. Matters are more quiet now; the Gregorians still attend. Pastor and brethren look forward to a winter of ingathering. For the work here and in the surrounding plain the outlook was never brighter, and we anticipate great things."

### Marathi Mission.

FROM AHMEDNAGAR.

MR. ROBERT HUME reports that the missionary force is much worn through overwork and that there is great need of reinforcements. Of a new church in their city he says:—

"A colony from our first church in Ahmednagar has recently organized as a second church, in the western part of the city, with forty-two communicants, eleven of whom joined on profession of faith.

Some of our strongest people are in this church, and they will raise at least thirty rupees a month for their church expenses. During one month, covering a part of December and a part of January, I baptized *twenty* adults. There is a good deal of interest in the district. If I had time to look after direct evangelistic work, many more could be brought into the church. There is no more important opening for a missionary than *evangelistic* work in and near Ahmednagar."

Mr. Lay, of Ahmednagar, advocates the further prosecution of the Bible and colporter work. He says:—

"There is an increase in the sale of English books, but not much in the sale of Scriptures. The people are an iceberg yet. When the melting begins in earnest it will go to pieces suddenly. The increase of English-speaking natives is the cause of a larger demand for English books. The Christian Vernacular Educational Society supplies us with books of a good moral tone, and thus the way will be opened for the Bible. They need the Bible first, but we will make sure to give it as soon as possible."

FROM RAHURI.—WILLING LISTENERS.

Dr. Ballantine writes from Rahuri, February 5:—

"I have just returned from an extensive tour to the north of this place, in company with my wife and children. Both my wife and myself found many opportunities for preaching to good-sized audiences. In two places, Belapur and Rahata, where we stayed some days, we found the people ready and glad to hear the gospel preached. Objections were raised by many, but these were made in a friendly spirit and with a desire to arrive at a knowledge of the truth. In times past these same townspeople have cast every obstacle they could think of in our way, so as to break up our gatherings.

"The year has been a hard one for the poor on account of the scarcity of rain. The crops have come only partially, and many are feeling the distress of hunger and famine. Consequently many were

the tales of distress we had to hear from one and another, which could not fail to draw out sympathy. One would like at such a time a long purse to help the poor. The little we could do for them could only prove an aggravation. At Adgar, where the work is comparatively new, I baptized eight adults, in the absence of the pastor who was detained at home by sickness and so could not accompany me, as he had fully intended doing. At another village, Gogalgoon, a number expressed themselves ready for baptism; but they had heard the truth a comparatively short time, so we decided it was better for them to remain a while longer under instruction and to become better acquainted with the fundamental principles of Christianity before receiving the rite of baptism. We hope to prolong this touring season into the present month of February, and trust we may be able to start out again next week into a different section of our district. The weather is unusually hot for this season of the year and a good deal of sickness is about. The influenza wave has reached us and many are suffering from its attacks."

Of this same tour and also of the Girls' School at Rahuri, Mrs. Ballantine writes:—

"The Girls' School has just begun its fourth year and like a growing child finds its baby clothes too small for it. It began with four little girls; now there are forty and four, with no increase of allowances. The present mission allowance is hardly more than enough to pay the teacher and her assistant, now necessary. It is not a *made* school. I do not put forth the least effort to secure the attendance of one girl, but on the contrary have to continually turn applicants away. Many of them are girls who ought to be in school; some of them the wives of those who will in a few years be our mission teachers—married in childhood. Hardly a day passes in which some father does not bring his daughter to me, begging that she be taught to read. He says: 'I am a poor man. I sometimes earn four rupees a month for my family, but I will give half

a rupee a month for this child if you will take and teach her.' Some few are able to do more. Many can give almost nothing.

"Dr. Ballantine has written to you something about our touring. It was an unexpected pleasure to see whole villages of women, so utterly careless for years, eagerly beg us to come and tell them 'God's story,' as they call it. We needed no pictures or organ as attraction; the simple songs we sang and the simplest language in which truth could be stated were enough to secure and keep up the interest among the women. We sometimes felt that we had '*seen* the grace of God.' While not neglecting the low-caste people, our work was especially among the middle and higher classes."

#### Foochow Mission.

MR. HARTWELL writes from Foochow, January 29:—

"On Monday, the 11th instant, Dr. Woodhull graduated her first class of four medical students, all Christian women, and we rejoiced with her at the success she had had in her labors in teaching medicine, as well as in her other work. Each had a thesis to read at the public meeting in the city church, where their diplomas were given them in due form. These graduates all give promise of much usefulness.

"On Tuesday was the closing examination of Miss Woodhull's Woman's School, after a successful year's work. On Wednesday was a quarterly meeting with helpers in the forenoon, and the closing examination of the Girls' Boarding School in the afternoon. At this, the girls, for the first time, gave a public exhibition of their skill in gymnastics. On Thursday was another forenoon with the native preachers, and the closing examination of the Boys' Boarding School. They too had an exhibition in gymnastics, at which the United States Consul and the other spectators expressed themselves as much pleased. All the schools appeared well and showed that the pupils,

as well as the teachers, had been faithful in their duties.

"Some of our Christians here are much interested in the report that the Chinese emperor is learning English. According to a Shanghai paper, two students from the Chinese Government College at Peking, of which Dr. Martin is president, go daily to teach his majesty English.

"Fifty years ago, if it had been reported throughout China that the emperor was learning English, the probabilities were that it would have caused a rebellion. Apparently the opposition to the introduction of foreign customs was great enough at that time to have produced such a result. So we can see that even China is beginning to advance in accordance with the spirit of the age."

#### North China Mission.

##### PROGRESS IN SHANTUNG.

MR. SMITH, writing from Pang-chuang, China, January 26, reports that there has been no interruption to Christian work in their region because of the rumors and the actual violence in other portions of China. He speaks of one village, Chang Ssu Ma, in which the imperial proclamation, testifying to the excellence of Christianity and directing magistrates to protect Christians, had had a most excellent effect upon the people. Of this place Mr. Smith says:—

"A broken-down temple in the village was about to be dedicated anew, after radical repairs, and the Christians had had the courage to refuse to contribute to the repairs or to the attendant theatricals. When the latter took place, thousands of people were present from all the countryside, and the contents of the proclamation were thus made known to them all. The quieting effect was marked and immediate.

"Some thirteen miles this side of Chang Ssu Ma is a small city, called Wu<sup>2</sup>. A church member of the Pao-chuang where he is a subordinate

in the district yamen, acting as treasurer of the county, and is in good circumstances. His sons have made many visits to this place, and one of them has been baptized. This makes a new centre to which we hope to be able to give a little attention. The helper just named and a dispensary assistant, whose home is also in that region, are to spend part of the month of February, when every one is wholly at leisure, in visiting that part of our field, encouraging inquirers, preaching at fairs, and selling books as they can."

Mr. Smith speaks of some good work which has been done both for the men and for the women at Ho Chiatun and at Tao Tang. Of another out-station he writes:—

"During the past year a new out-station has been added to our list. This is the little village of Hsiao T'un, ten miles to the south, of the very existence of which we were ignorant ten months ago. We now have several members there and a large circle of inquirers, and they have recently subscribed liberally out of their deep poverty to buy a permanent chapel. In this they have met with cordial assistance from the members elsewhere, especially at a general meeting held here about three weeks ago, when nearly thirty dollars were subscribed in a short time by the members present, for this purpose, and a like amount for another centre at Kuan-chuang, sixteen miles to the south, where the members have long been holding meetings in a borrowed house, and are now moved to buy a permanent place. Both in Hsiao T'un and Kuan-chuang the natives of the place have done as much as could be expected, and the readiness of the Church at large to help those who help themselves is a sign that the more the membership expands the easier will it be to meet the continual demands for places in which to meet. At Hsiao T'un the twenty-five or thirty members and inquirers have been especially faithful in attending Sunday meetings, in which respect they have a record wholly unequaled by any other place where we

have ever had a meeting, never failing of a good average even in the busiest times of harvest.

"During the past year there have been four day-schools within our field. In one village where there is only one Christian, an inquirer of three years' standing, not yet baptized, hired a former helper of the Pao-ting-fu station, named Wang, to teach three small boys. The Shansi Mission invited Mr. Wang to go there before the year closed, so that the school was dropped; but the father of the boys took them to Ho Chia T'un, distant from his home a journey of a day and a half, and kept them there for the rest of the year. He is a man of wealth, and, what is much rarer, of a generous disposition, and gives liberally to the church."

#### STATION CLASSES. — PROBATIONERS.

"The number of those who wish to be instructed is much larger than at any previous time. I have had two station classes for men since the last mission meeting: one of forty-five days, in the summer, and another of twenty-five days, just closed. To these classes I have invited only those who have acted as colporters without other pay than their bare expenses, of whom there are nine persons. The cost of providing food for them is very slight, though somewhat in excess of that for the ladies' station classes. As soon as the New Year, now a week distant, is well begun, another class is coming; but these are selected from among the church members and inquirers who have not been evangelists, but who, we hope, may be helped to act as such. The number will not be less than fifteen, and may be more. During the whole year there has been an expansion in almost all directions, so that we have a number of inquirers far greater than ever before.

"I have repeatedly referred to probationers, and ought to explain that we have adopted, within two years, the plan of a formal admission to the status of probationer by a covenant, which may be followed, at an interval of not less than

six months, by full admission. This has proved an excellent expedient, and has served to make many inquirers, who are not prepared for baptism, feel that they have taken an important step. We require a constant and steady advance in study, and all are expected to learn something, even the old and stupid people, both men and women of eighty-five and more, must commit the simple rhyming prayers and get the outlines of the catechism. It is much within the truth to say that the average probationer now is better instructed than the average church member used to be when baptized, and the standard is slowly rising, especially among the women, owing to the long and patient drill given the women by the ladies in the station classes.

"During the past year we have received to probation 140 persons, and to membership twenty, besides several transferred from Pao-ting-fu. Deaths and persons dropped for failure to keep up their church connection almost balance the actual admissions, but the constituency is now much larger than before and constantly growing. There are more than 130 probationers, some having been baptized, of whom a few have given evidence of having lost their interest. The testimony of the helpers, who have attended a great number of fairs and markets, is that there never was better attention or a more respectful hearing. The wild rumors have made no difference in the opportunities for public preaching. It is but a few years since we supposed that it was vain to expect to sell any considerable number of books in a province where so few can read and where nearly all are so poor. But though last year our sales were large, they are almost half as large again this year, and as most of the books are sold at a mere trifle, the total of more than 156 thousand cash indicates a vast amount of literature set in circulation. Next to nothing is given away, and we have gradually introduced the strange notion that what is worth having is worth paying for — especially when it cannot be otherwise. One of our probationers, now a pupil,

tized, a scholar and a man of some character, has spent the entire year on our premises, at his own expense, studying the doctrine, and is sure that he shall be able to spread it widely when the first month of the New Year gives leisure to all to hear. In the item of contributions from the natives, a comparison of the returns for three or four years will show that, however little we are doing, we are doing much more than a few years ago; but we hope in the next report to give a much better account. The fact is that getting money from the Chinese is exactly like collecting voluntary contributions of sound teeth from people at home — however much the need is felt, the patient really has not any to spare!"

#### SPIRITUAL FRUIT.

Letters from the various stations of this mission, written since the beginning of the year, indicate a hopeful condition of affairs. Dr. Blodget reports that to the two churches of Peking, including the country out-stations, 108 persons have been added on confession within the past year. The total membership in both churches, including the adjacent country, is 450. The contributions from native members have increased, and Dr. Blodget speaks of these as "but hopeful beginnings, yet they promise great things in the years to come, with the blessing of God."

Mr. Roberts, of Kalgan, reports that on the first Sunday of the year he received

to the church two men, one a tailor, who destroyed his idols over a year ago, and the other a teacher, who has been on probation for over a year. This teacher has received a degree corresponding to Bachelor of Arts, and is a man whose ability and Christian character are sure to have a wide influence. During the Week of Prayer twenty-three persons rose asking the prayers of Christians, and sixteen new names were added to the list of probationers.

Mr. Kingman, of Tientsin, speaks of a marked advance in earnestness witnessed during the Week of Prayer. Dr. Merritt, writing from Pao-ting-fu, January 9, says: "We have just passed the Week of Prayer with most blessed results. Mr. Sprague suggested that instead of giving to the people our usual Christmas presents we ask in the country Christians to spend the Week of Prayer with us as guests, and that the resident Christians contribute to their entertainment. This plan was carried out and about twenty came. All feel revived. The church, I believe, has never been so moved, and the results I know will be lasting in many hearts. I have been personally blessed and encouraged in listening to the testimonies of many, when speaking of the temporal blessings received during the past year. The medical aid was a large element. The medical work for the year is the largest in our history, there having been 16,140 treatments."

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## Notes from the Wide Field.

### THE NORTH PACIFIC.

A CONVERTED INDIAN CHIEF. — Bishop Ridley, of the English Church Missionary Society, under date of November 19, 1891, sends from Metlakatla to *The Church Missionary Gleaner* a thrilling story of the conversion of Sheuksh, a powerful chief, who had won his position among the Kitkatlas by his capacity and courage. The home of these Kitkatlas is the island Laklan, the outermost of some islands at the mouth of the Skeena River, as it enters the Pacific. Some six years ago these people burned the church, tore up the Bibles, and blasphemed the Saviour, and for more than a year no teacher was suffered to land among them. But later a hardy missionary, Mr. Stephenson, went there, built a church, and had many followers, though bitterly opposed by Sheuksh and some of his principal men. The gospel was preached faithfully and not without effect, as the results show, though Indian-like the chief said

nothing as to the thoughts that were in his heart. On Tuesday, November 17, Sheuksh invited all the adult males to meet within his large house. It was supposed to be a meeting to consider plans for the winter, and as a large stack of fuel was provided a long discussion was expected. As night came on the fires were lighted, and Sheuksh sat arrayed in a scarlet robe and decked with curious ornaments. Both the Christians and the enemies of the church were there. These Christians expected some sharp words from his lips, but after a while Sheuksh arose, stretched out his arms as if to display the robe that had figured in many a heathen orgy, and said, "I wear the outward sign of former ignorance, and of ancient customs that never changed until the white man's faith was preached. I thought I ought to keep them, for I am not wiser than the ancients who kept them and did great deeds. . . . I resisted the bishop and suffered not his teachers to land. I concealed not the wish of my heart. You know to what lengths I went. Most of you approved my doing. But the end has come. . . . Where do dead things go? This goes with them." Here he threw off his scarlet robe and the other insignia of a heathen chief. "I am naked, but can clothe my body with the white man's clothes." This he then and there proceeded to do. "What will cover my heart? I can wrap nothing round it. God sees it, and he knows all the past and the present. He knows I am ignorant and sinful. He has this summer made me know it. I am now dressed like a Christian. Those tokens of the dark past I will never touch again. What shall I do next? I am too old to go to school. I cannot read. I am like a child, knowing little, but wanting to learn. Will Jesus Christ have me? Will he help me? I will never turn back. I give myself to God. Now pray for me — pray, pray! I want to know what will please Him. I must know. Begin at once to pray!" The whole company then bowed their heads and prayer followed prayer, and many hymns were sung. Prayer and praise and Holy Scripture followed *for seven hours and a half*. The bishop says that no one went out, except those who went to tell the women. There was no noise nor rushing, but simply praying and singing. The chiefs who had supported Sheuksh in his position now arose in the intervals of prayer, and renounced the past and asked to be received as catechumens. And the bishop adds to this wonderful story, "Not a shred of outward heathenism exists in what till lately was its one stronghold."

## AFRICA.

THE NATIVE IDEA OF MISSIONARIES. — Rev. A. G. Good has a most interesting letter in the April number of *The Church at Home and Abroad*, from Kangwe, on the Ogowe River, West Africa, in which he speaks of the difficulty the people among whom he labors, called the Fang or Pangwe, have in understanding the motives of the missionary. These natives see the many stores of goods and wonder where these riches come from. They cannot be made to believe that people in America manufacture and give these goods, and send missionaries from benevolent motives. Of course they see what the expenditures are, but they think a white man must have some easier way of getting goods than the natives have. Mr. Good says that he is often asked, "'Who makes cloth, guns, powder, etc.?' 'White men do,' I reply. 'No, you do not. Is it not Anyam [God] who makes these things?'" That sounds very pious, but wait till you see what he is aiming at. 'Does not God give you all these goods you white people sell to us, and they do not cost you anything, and why can't you put the prices down, and why can't you make us poor people gifts of cloth, tobacco, etc.?' " Mr. Good says that he goes over and over the ground, and after explaining again the loving purpose of the Christians who send the missionaries, some shrewd old native will say, "Now, Good, you know you are lying. You white people don't make cloth; only God could do that; and if you need anything all you have to do is to write for it. You can get the cloth and other things you want. And you white people are hard and bad

every way, not to be willing to divide your superabundance with us." This incident illustrates well how hard it is to instil into the minds of those who have no conception of disinterested benevolence, what the motives of the missionaries are. It is a slow process, and only little by little can these darkened minds come to comprehend the spirit of the gospel. It is a trying experience through which the missionaries must pass to be the objects of such distrust when on their self-denying work, but in this they must follow their Master, "who came unto his own, but his own received him not."

THE NEW LOVEDALE. — We reported in our last number the choice by Dr. Stewart and his party of a site at Kalundu's for the new Lovedale. The doctor now reports that everything indicates the wisdom of this choice of location. Several roads have been made, timber has been cut for four buildings, and plans for workshop, store, dwelling-houses, a church, and for the whole village have been prepared. The people are already passing out of the "brass wire period," Dr. Stewart says, having learned the value of cloth. One good result already achieved is the settlement of peace between the Wakamba and the Masai, who were fighting when the mission arrived last October.

ON LAKE NYASA. — Dr. Lowe reports the baptism, on September 13, of ten men and boys and two women, and on September 20 of seventeen men and boys. On this last Sabbath sixty-four communicants, including six Europeans, sat together at the Lord's table. From the north end of the lake we learn that Dr. Cross and Mr. Aitken have selected a new station, which they think will, in the course of years, be one of the finest places in all Africa. It is in the Uwandala country, at an altitude of about 6,000 feet, well watered, free from marshes, with plenty of good clay and rock lime. The letter speaks of a valley in which there are five miles of gardens.

#### INDIA.

THE BRAHMO SOMAJ AS TO THE CHARACTER OF CHRIST. — We have become accustomed to some remarkable utterances from the disciples of the "New Dispensation" in reference to the character of Jesus. The leaders of this movement, from Chunder Sen downward, have recognized his excellence but not his supremacy. He has been lauded as among the best, if not the best, of teachers, but his unique personality and Deity we have never seen acknowledged by the leaders of the Brahmo Somaj, save in the following quotation from the organ of the society in East Bengal. From this organ, *The New Light*, we find the following quotation in the Baptist *Missionary Herald* of England: "It has been revealed by the Holy Spirit that the Son of God and the Son of man were made one in Jesus Christ in order that every son of man might be one with the Son of God and be saved. If one recognizes the Son of man as very man, why should he not recognize the Son of God as very God? We are bound to recognize his Godhead and his manhood alike. We cannot ignore either the one or the other, however mysterious the union of the two may seem to us. In order that one may be in a right state of mind to discuss the important question, 'Who is Christ Jesus?' he must first be penitent and seriously ask, 'What must I do to be saved?' Then, but not till then, can he expect to be led to believe in Christ Jesus and to be in a right attitude to discuss the question of questions, and arrive at the truth. We have become fully aware of the fact that, dead as we are in sin, we are bound to believe in the Son of God if we would have eternal life. It is incumbent upon every believer in the New Dispensation to accept objectively not only the Holy Spirit, but likewise the Son of God, even Christ Jesus. How can we reject the gospel of Christ and delude ourselves with the idea that we have accepted the Holy Spirit? The gospel of Christ and the Holy Spirit are inseparably connected together. Men may be religious, yea 'spiritually minded,' and yet deny Christ, the Son of God. We, the believers in the New Dispensation, are bound to receive Christ Jesus for the sake of our mother-



country, that she may not play in this age the part of Israel long ago, and remain satisfied with religion whilst rejecting salvation. Blessed are they who are persecuted for the sake of Christ Jesus, the Son of the living God, for they will have their everlasting reward, which is no other than salvation, if they continue faithful to the end."

**HINDUISM.**— Ever since Cary proposed to preach the gospel to the Hindus there have been those who have anticipated that the exposure of the puerilities and immoralities of the native religions would arouse their indignation that mob violence and the expulsion of foreigners would follow. For this reason many have counseled the missionaries to be careful in their assaults upon Hinduism, and to humor as far as possible the adherents of the native faiths. In view of this charge that the attacks upon Hinduism are too aggressive, a recent writer in *The Free Church of Scotland Monthly* says: "That conglomeration of false cosmogony, unsound philosophy, immoral theology, unnatural economics which we call Hinduism cannot be hit too hard. By this we mean the use of hard arguments, not hard words. But there should be no hesitation in telling out all the truth about Hinduism, and to this no one can reasonably object; less than this the missionary should not be satisfied with doing. The need for this is all the more urgent because of the many attempts now made to put a veneer of modernism over Hinduism—a veneer taken partly from Christianity and partly from the most bitter opponents of Christianity in Western lands. The great concern of the Hindu leaders is to prevent young India from knowing all the truth about the system; and hence it is more imperatively the missionaries' duty to supply the desired information."

**TERRORISM.**— Rev. Mr. Andrew, of the Scotch Free Church mission at Chingleput, reports the baptism of two high-caste Sudra girls, who were very intelligent and whose answers regarding sin and salvation were a surprise and a joy to all. The mother of these girls, who, it is hoped, will soon ask for baptism, stood by her daughters, or else a charge would have been made against the missionary of kidnapping minors. The mother on returning to her home was threatened by her neighbors and robbed of all she had in the house. Their teachers, a man and his wife, were vilely abused, and subsequently their house was set on fire in the night while seven persons were asleep in it, and burned to the ground. Mr. Andrew says that this shows the true character of Hinduism, which allows schools to exist, even for years, so long as no conversions occur. But the moment converts are made of these high-caste, a most vindictive spirit is shown.

**AN EVANGELIST FAKIR.**— Rev. Mr. Evans writes to the *Missionary Herald* of the English Baptist Missionary Society of a native preacher, Michael Baba, who, of his own free will, has for some years traversed nearly the whole of India, making known the Way of Life. He is not connected with any society and receives no pay from any denomination. He dresses in the yellow, flowing garb of an Indian ascetic, for in this attire he has access to all classes of Hindus. He visits the great fairs and festivals, preaching a thoroughly evangelical message. He never asks for help, unless in actual want. When asked if he had any food, his answer was: "Yes; God supplies."

**AN ANTI-CHRISTIAN TRACT.**— We find in *The Harvest Field* of India a translation of a tract, issued by the Hindu Tract Society, evidently designed to reach the better classes among the Hindus. It affirms that Christianity rests upon historical facts, but that Hinduism is vastly superior in that it does not depend upon any historical statements, whether true or false. The tract concludes with the following remarkable pantheistic utterance: "There are some missionaries who seem to suppose that when once our so-called idolatry disappears, there will be no alternative but to fall at the feet of the missionaries and ask forgiveness for our past. Vain and futile and

miserable is that hope! Every religion in the world has its own excrescence and its incrustations. We have our own share of them. *But amid all our wanderings and errors we have never degraded ourselves so far as to believe in a personal God or in an inspired prophet to such an extent as to make such a belief a necessary article of faith.* The only articles of faith for the Hindu mind are the belief in the Unity and Omnipresence of the Deity and in the great cardinal virtues, on the practice of which the formation of nobility of character depends. So long as we stick firmly to this heritage of the immortal Rishis, we need fear no conversion to Christianity or other *ities* and *isms* which make so much noise in this world, and whose death-knell modern science and civilization seem certain to sound at no distant date, through devoted, noble, and fearless searchers after Truth."

**MOSLEM CONVERTS.** — *The Church Missionary Intelligencer* contains a report of the conversion of the number of Mohammedans who were baptized at Poona, on August 14. Among them was a Maulvi, who was said not to have his equal in Poona. He has lived in Arabia eighteen years, made sixteen pilgrimages to Mecca, and was for a time interpreter for the English Consul at Jedda. He has been a great student of the Koran, knows Arabic well, and is an eloquent speaker. All this gives him great influence over his people. He has come to abhor Islam and rejoices in the light of the gospel. He has about him in Poona, as Maulvi, 200 or 300 disciples whom he is seeking to bring to Christ.

**FIERCE PERSECUTION AT ALMORA.** — This station of the London Missionary Society one would naturally suppose would be exempt from special displays of Hindu fanaticism in view of the fact that the leper asylum maintained at that place is such a large and beneficent institution that it must have made a favorable impression upon the people. But for some reason not explained, the hostility of the people in previous years has been very bitter. A recent account in the London *Chronicle* of a baptism of a young man in September last shows the intense bitterness of the people. This young man, Sri Ram, came forward boldly in the midst of the congregation, where many non-Christians were present, and confessed his faith in Christ and received baptism. A profound sensation was caused and in the latter part of the service some relatives of the convert entered the door of the hall with the intention of seizing him and carrying him away. Their effort was resisted and serious blows were given to some of the Christians. Immediately an organized attack was made on the building from the outside, and windows and doors were broken and brickbats came through the openings upon the congregation. For two hours the congregation remained in a state of siege, till the magistrates came and guarded the place. The people returned to their homes and young Sri Ram was brought before the magistrate on a plea of insanity, but was promptly discharged and orders given for his protection. But in spite of the wrath of men this young man is only one of eleven who have recently been baptized.

**LEAVING ALL FOR CHRIST.** — Rev. Mr. Lewis, of Bellary, India, tells of a Christian woman who, on the death of her husband, came into possession of lands which would have amply supported her through life; but on this land there was a certain annual lien which the owners must pay to an idol temple near by. This thing troubled the woman's conscience and she declared she would not retain the property if it involved payment to the temple. Her friends laughed about her scruples and told her that to give up the land would condemn her to hard labor and scanty food. This she well knew, but she handed back her title and began to pound paddy for her own living. Her course in this matter caused a great deal of talk and one man determined he would test her. So he gave her his paddy to pound saying that there were 200 *seers* of it.

She took it home and found it to be 250 seers. She immediately returned, telling her employer that she found 50 seers more than he had said. "Ah!" said he, "your religion is certainly a good one. I did this on purpose. I wanted to see whether your *Shastra* would make you honest." Here was a fine example of Christian character in humble life.

Another instance of this sort is narrated by a missionary of the Free Church of Scotland. A young man was baptized on the eighteenth of October last. It seems that he holds a landed property in common with his two brothers. This he forfeits doubtless, and moreover he possessed 35,000 Rs. (over \$12,000), left him by his father. But this property was in the hands of an uncle. When one of the Christians told the young man that he should have got this property into his possession before he came to be baptized, he replied that "Jesus Christ had told his followers to leave all for his sake." All efforts on the part of his kindred to bribe the young man to return to Hinduism had failed.

## Miscellany.

### BIBLIOGRAPHICAL.

*Oriental Religions and Christianity: A Course of Lectures delivered on the Ely Foundation, before the students of Union Theological Seminary, New York, 1891.* By Rev. Frank F. Ellinwood, D.D., Secretary of the Board of Foreign Missions of the Presbyterian Church of the United States of America, Lecturer on Comparative Religions in the University of the City of New York. 12mo. Pp. xviii; 384. New York: Charles Scribner's Sons, 1892.

Dr. Ellinwood's Lectures on Comparative Religion, which have for some years past been attracting the attention of students in the neighborhood of New York, will now reach a larger audience through the press. The Presbyterian Board of Foreign Missions deserves well of the Christian public, and especially of the friends of missions, for allowing Dr. Ellinwood time and opportunity at home and abroad to prosecute studies so congenial to his tastes, whose ripe fruitage is so valuable a contribution to the philosophy of religion. This volume is the result of the wide-reaching and careful study of the best authorities on the various topics treated, such as have been possible only during the last twenty years, largely through the linguistic studies and researches of many specialists, now given to the world under the supervision of Professor Max Müller in the "Sacred Books of the East." The candor, good sense, and wise discrimination of Dr.

Ellinwood in recognizing whatever is good in the different Oriental systems of thought and religion inspire confidence in his conclusions, while the authorities referred to will enable the reader to continue investigations in the different fields here opened and outlined. No one can read these lectures without profound interest in the struggles of the human mind in all ages and conditions to solve the great problems of human life and destiny with such light as it has, whether the remembrance of a broader revelation suggested by the monotheism so universal in the earliest times, or as the development of the moral nature in candid, thoughtful souls, like Gautama, for instance, the founder of Buddhism. The constant decline in the purity and moral power of the best systems of human device can only lead to the deeper conviction of the unique superiority of the gospel of Christ as the power of God unto salvation to men of every race and clime.

The similarity of the conflict now going on in India, China, and Japan to that which marked the early centuries of the Christian Church in connection with the pagan philosophies of that period, so happily set forth in the second chapter of these lectures, preliminary to the discussion of the Oriental philosophies, makes it evident that no missionary

should be sent to either of the countries named without some acquaintance with the prevailing systems of philosophy and religion affecting the everyday thought and life of the people. A sense of superiority or indifference to men as heathen will close the way to their hearts. A genuine recognition of the truth which is at the bottom of whatever is best in their thoughts and lives, however held down by unrighteousness, will prepare the way for better things.

The method adopted by the author of these lectures is all that could be desired. The historic framework gives biographical notices of the leading characters, carefully discriminated from legend and fiction, and of the peculiar conditions of the time leading to the rise of the different religious systems, and helps us to a better recognition of whatever of truth there may be in each, and of their relations to Christianity. The changed relations of Foreign Missions during the last twenty-five years, their broader range through the progress of civilization and the world-wide interchange of thought, make the study of Oriental religions a necessity to the foreign missionary. It is hardly less so to all scholars who would understand the currents working through the intellectual and moral atmosphere of our time.

We bespeak for these volumes, written in a singularly clear, forcible, and attractive style, a large circulation in our seminaries and colleges, and among professional men of all classes, who at the least expense of time and labor would obtain a just view of the highest efforts of the human mind to solve the mysteries of life and find an illustration of the infinite superiority of the gospel which is of God and not of men.

— N. G. C.

*The Greek Church and Protestant Missions; or Missions to the Oriental Churches.* By Rev. Henry Harris Jessup, D.D., American Presbyterian Missionary, Beirut, Syria. Published by the Christian Literature Company, 35 Bond Street, New York. Paper covers, pp. 40. Postpaid, 25 cents.

This is a timely pamphlet, prepared by Dr. Jessup, who knows of what he writes

concerning the Greek Church. We have heretofore referred to the controversy between the Anglican bishop of Jerusalem, Dr. Blyth, and the English Church Missionary Society in reference to what the bishop terms the proselyting course of that society in Palestine. Of course his complaints would lie much more strongly against Presbyterian and Congregationalist missions in the East, so far as they touch the Oriental churches. Bishop Blyth considers these Oriental churches both "orthodox and legitimate," and that any reception of members from those churches into Protestant churches is schismatical. In this pamphlet Dr. Jessup states briefly but clearly the position of these Oriental churches, showing that although they accept the decisions of one or more of the ancient councils they are corrupt in doctrine and in practice. The clergy are illiterate and immoral. Mariolatry and image-worship are prevalent in a disgusting degree. Moslems and Jews look upon these Christians as idolatrous and polytheistic. The Greek Church in one of its prayers to the Virgin says: "May the lips of the impious become dumb who worship not thy revered likeness, O Mary, which was painted by Luke, the most holy evangelist, and by which we have been led to the faith." We commend this pamphlet to all who would understand the condition of the Greek Church and the necessity of missionary work for its reformation.

*A Brief History of the Hawaiian People.* By W. D. Alexander. New York, Cincinnati, Chicago: American Book Company.

We have been much interested in this volume. It was prepared by Mr. Alexander at the request of the Hawaiian Board of Education, specially for the use of its schools. It first gives in a concise form all that is known of the Hawaiian people, their manners, customs, and beliefs, down to the time of the discovery of the islands by Captain Cook, and then follows the authentic history from Kamehameha's time down to the commencement of the reign of the present queen. The story is

clearly told, but the author confesses that there is a dark side which cannot be presented in a volume of this kind. A complete history of the Hawaiian people for the last seventy years would require an extended record of missionary work, but while there are generous allusions to that work, the author felt that in preparing a book for the public schools he must not dwell upon matters which might be regarded as sectarian. The volume contains several good maps and attractive illustrations.

*Mark Hopkins.* By Franklin Carter, President of Williams College. Pp. xii: 375. Boston: Houghton, Mifflin & Co. 1892.

The many friends of Dr. Hopkins will welcome this volume by President Carter as a fitting tribute to one of the most eminent of American teachers in Christian philosophy. The seventy-five publications from his pen, including sermons, review articles, occasional addresses, and elaborate volumes, show the wide range of his thought and effort on the great themes that ever engage the human mind. Yet his greatest influence was personal on the lives and character of the students who enjoyed his instructions at Williams College, and on the great audiences that listened to him year after year at the Annual

Meetings of the American Board. No one ever heard him on those occasions without admiration of the grandeur of his conceptions of the sublimity and glory of the gospel of Christ.

The author has happily presented in successive chapters the leading characteristics of Dr. Hopkins as professor and president in connection with Williams College; as teacher, author, preacher; as President of the American Board, and as the friend and theologian. A permanent record will here be preserved of his dealing with students on a critical occasion, and of the position taken by him in reference to the affairs of the American Board. Nowhere does the sweet Christian spirit of Dr. Hopkins come out so clearly as in his correspondence with Dr. Ray Palmer and President Garfield in the chapter entitled "The Friend." We cannot but regret that more of his letters were not preserved. These letters and the extracts from his addresses at the Annual Meetings of the Board reveal, as nothing else can, the sweet simplicity and the moral grandeur of his character. His closing years, and his remark as he felt the approach of death, were in keeping with his character as the Christian philosopher.

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## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For all who are in authority in both Christian and non-Christian nations; that rulers and legislators in Christian lands may seek to rule in accordance with the precepts of our Saviour, exemplifying in their conduct and legislation the principles of our holy religion, and keeping plighted faith with less favored nations; and that in non-Christian lands kings and emperors may not judge of the teachings of Christ by the misdeeds of men, and that their hearts may be so moved by the Spirit of God that the way of the Lord shall be prepared among the nations.

### ARRIVAL IN THE UNITED STATES.

March 26. At New York, Rev. C. A. S. Dwight, of the Western Turkey Mission.

### MARRIAGE.

March 29. At Hastings-on-Hudson, Burt M. Bridgman, M.D., to Miss Esther H. McConnell, both under appointment to the Zulu Mission.

### DEATHS.

January 14. At Bailundu, West Africa, of meningitis, Mabel Means, youngest daughter of Rev. and Mrs. Wesley M. Stover, aged 3 years and 7 months.

January 23. At Kamondongo, Bihé, West Africa, of croup, Erwin, infant son of Dr. and Mrs. Charles F. Clowe.

February 26. At Manchester, Vt., Rev. Asa Hemenway, in the eighty-second year of his age. Mr. Hemenway was born at Shoreham, Vt., July 6, 1810; graduated at Middlebury College in 1835, and at Andover Seminary in 1838. Sailing for the mission to Siam in 1839 he labored there for ten years till that mission was closed. Returning to the United States in 1850 he preached in various churches in New York and Vermont, retaining his deep interest in foreign missions to the last. A faithful disciple of Him who came to save men.

March 9. At Mardin, Turkey in Asia, Margaret Elizabeth, daughter of Dr. and Mrs. D. M. B. Thom.

March 13. At Farmingdale, N. J., Rev. Epaminondas J. Pierce, who for four years, between 1854 and 1858, was a missionary in connection with the American Board at the Gaboon, West Africa.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Preaching among the Old Armenians. (Page 189.)
2. A touring missionary in Eastern Turkey. (Pages 198-201.)
3. Story of the Hong Kong Mission. (Page 191.)
4. Progress in the Province of Shantung, North China. (Page 203.)
5. The work on Ruk, Micronesia. (Page 195.)
6. The conversion of an Indian chief. (Page 205.)
7. Items from India. (Pages 207-209.)

## Donations Received in March.

MAINE.		Plymouth. Of the 126.25 acknowledged in the April <i>Herald</i> , 100 was from C. Sargeant to const. himself H. M.	
Aroostook county.		Hillsboro county.	
Presque Isle, Cong. ch. and so.	15 00	Amherst, L. F. B.	170 00
Cumberland county.		Bedford, Presb. church,	34 00—204 00
Cumberland Centre, A friend,	2 00	Merrimac county.	
Deering, Free church,	15 00	Webster, 1st Cong. ch.	27 00
Mechanic Falls, Cong. ch. and so.	9 50—26 50	Rockingham county.	
Lincoln and Sagadahoc counties.		Northwood, Cong. ch. and so.	10 00
Thomaston, Cong. ch. and so.	25 00	Strafford county Auxiliary.	
Oxford county.		Centre Harbor, Rev. Robert Ford,	4 00
Andover, Josiah Bailey,	4 00	Centre Sandwich, Levi W. Stanton,	10 00—14 00
Bethel, 1st Cong. ch.	20 00	Sullivan county.	
Sumner, Cong. ch. and so.	10 00—34 00	Newport, Cong. ch. and so.	96 61
Penobscot county.			518 24
Bangor, 1st Cong. ch.	40 00	<i>Legacies.</i> — Walpole, Rev. Thomas	
Hampden, Cong. ch. and so.	3 04—43 04	Bellows, by J. W. Knight, Ex'r,	100 00
Somerset county.			618 24
Madison, Cong. ch. and so.	8 00	VERMONT.	
Union Conf. of Churches.		Addison county.	
Albany, Jacob H. Lovejoy,	5 00	Cornwall, E. R. Robbins,	10 00
East Otisfield, Mrs. Augusta S.		Vergennes, Cong. ch. and so.	15 00—25 00
Lovewell, 5; Miss M. E. H.		Franklin county.	
Lovewell, 5,	10 00—15 00	Sheldon, Cong. ch. and so.	6 26
Waldo county.		Lamoille county.	
Searsport, 1st Cong. ch.	15 52	Marshfield, Cong. ch. and so., 2.06:	
Washington county.		J. R. W., 2,	4 06
Eastport, Cong. ch. and so.	5 53	Morrisville, Cong. ch. and so.	6 00—10 06
Milltown, Cong. ch. and so.	6 27—11 80	Orange county.	
York county.		Brookfield, 2d Cong. ch.	13 25
Kennebunk, Union Cong. ch.	33 35	Orleans county.	
Limerick, Cong. ch. and so.	8 00	Newport, 1st Cong. ch.	17 40
Limington, Cong. ch. and Sab. sch.	21 46—62 81	Rutland county.	
	256 67	Brandon, Cong. ch. and so.	7 00
NEW HAMPSHIRE.		Castleton, "A. E." and "M. R."	10 00
Cheshire co. Conf. of Ch's. W. H.		Clarendon, Cong. ch. and so.	20 00—37 00
Spalter, Tr.		Washington county.	
Keene, 2d Cong. ch.	9 94	Barre, Mrs. Phebe Gale, deceased,	
Rindge, Cong. ch. and so.	45 55	to const. Rev. CHARLES W. LONGREN, H. M.	75 00
Sury, Cong. ch. and so.	2 00	Waterbury, Two friends,	7 00—82 00
Troy, Cong. ch. and so.	9 00		
West Rindge, G. G. Williams,	10 00—76 49		
Grafton county.			
Hanover, Cong. ch., Dartmouth			
College,	90 14		

Windham county.	
Bellevue Falls, 1st Cong. ch.	113 30
Brattleboro, Cent. Cong. ch., m. c., 30.57: "H.", s.	35 57
South Wardsboro, Cong. ch. and so.	3 00
West Brattleboro, Cong. ch. and so.	22 93
Windham, Cong. ch. and so., 41.25:	
Banks Fund, r,	42 25—217 05
	408 02
<i>Legacies.</i> —Johnson, Dexter Whit-	
ing, by I. L. Pearl, Ex'r,	500 00
	908 02

## MASSACHUSETTS.

Barnstable county.	
Harwich, Cong. ch. and so.	19 36
Hyannis, Cong. ch. and so.	3 00—22 36
Berkshire county.	
Hinsdale, Cong. ch. and so.	10 13
Bristol county.	
Fall River, Central Cong. ch., of which 18.10, m. c.	46 85
Mansfield, Cong. ch. and so.	24 86
Taunton, Union Cong. ch., 43:	
Trin. Cong. ch., to const. CHARLES T. WILLIAMS and ANNA M. DEAN, H. M., 200,	243 00—314 71
Brookfield Association.	
North Brookfield, 1st Cong. ch.	53 18
Dukes and Nantucket counties.	
Edgartown, Cong. ch. and so.	10 00
Essex county.	
Andover, Free Christian ch.	49 00
Essex county, North.	
Bradford, Mrs. Warren Ordway, to const. Miss CAROLINE DOANE COGSWELL, H. M.	100 00
Haverhill, A friend, North ch.	50 00
Ipswich, A friend, Linbrook ch.	5 00
Newburyport, Prospect-st. Cong. ch., with other dona., to const. EDWARD L. BLISS, H. M.	43 33—198 33
Essex county, South.	
Beverly, Dane-st. Cong. ch.	184 66
Lynn, Rev. E. Russell, D.D.	20 00—204 66
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
East Charlemont, Cong. ch. and so., add'l,	1 00
East Northfield, Rev. F. J. Ward,	10 00
Northfield, Cong. ch. and so.	5 00—16 00
Hampden county.	
East Granville, Cong. ch. and so.	11 50
Holyoke, 1st Cong. ch.	29 35
Indian Orchard, Cong. ch. and so.	13 04
Longmeadow, Cong. ch. and so.	10 04
Mittineague, Cong. ch. and so.	24 36
Monson, Cong. ch. and so., 23.77:	
M. L. C., s,	28 77
South Hadley Falls, Cong. ch. and so.	10 57
Southwick, Cong. ch. and so.	10 00
Springfield, Olivet Cong. ch., with other dona., to const. Mrs. NELLIE C. HAZEN, H. M.	42 00
Westfield, Cong. ch. and so.	3 50—183 13
Hampshire county.	
Enfield, Cong. ch. and so.	40 00
Northampton, A. Lyman Williston,	300 00
Westhampton, Cong. ch. and so.	27 60—367 60
Middlesex county.	
Arlington, A friend,	30 00
Cambridgeport, Pilgrim Cong. ch., 52.27: 1st Cong. ch., 398.49,	450 76
Carlisle, Cong. ch. and so.	12 00
Everett, 1st Cong. ch.	150 94
Lexington, Hancock Cong. ch., 40.15: Lex., 20,	60 15
Lowell, John-st. Cong. ch., 9.62:	
Pawtucket Cong. ch., 22.50,	32 12
Malden, A friend, to const. Mrs. ABIGAIL T. HUNTLEY, H. M.	100 00
Melrose, Cong. ch. and so.	7 00
Newton, Eliot ch., of which 500 for Tottori,	675 00
Reading, Cong. ch. and so.	10 00
South Frammingham, Grace Cong. ch.	554 28
South Natick, John Elliot ch.	22 61

West Newton, ad Cong. ch.	276 70
West Somerville, Cong. ch. and so.	16 74—2,398 30
Middlesex Union.	
Fitchburg, Calvinistic Cong. ch.	18 36
Groton, Union Cong. ch.	89 37
Harvard, Cong. ch. and so.	18 00—125 73
Norfolk county.	
Brookline, Harvard Cong. ch.	402 29
Dedham, —,	4 00
Hyde Park, 1st Cong. ch.	75 36
Norwood, Rev. A. L. Loder, for native preacher in Madura,	10 00
Readville, Blue Hill Evang. So.	8 14
South Weymouth, A. O. Crawford, toward sup. of native preacher, care Rev. L. S. Gates,	15 00—514 79
Plymouth county.	
Marion, Cong. ch. and so.	5 35
Suffolk county.	
Boston, Old South ch., 4,350: Eliot ch. (Roxbury), 15: do., An absent member, 957.39: do., An absent member, 50: Shawmut ch., 972.66: Walnut-ave. ch., 682.13: Central ch. (Jamaica Plain), 333.43: Phillips ch., Members, to const. EVERETT BURNHAM, H. M., 100: Winthrop ch. (Charlestown), 88.41: Mt. Vernon ch., Mrs. E. C. Parkhurst, 50: Boylston ch. (Jamaica Plain), 37.63: Park-st. ch., Rev. J. L. Withrow, D.D., 50: do., H. W. Snow, 10: Y. W. C. A. of Warrenton-st., toward support of Mrs. E. A. Bell, 17.75: A friend (Dorchester), 5: A friend, 3,	7,722 40
Chelsea, 1st Cong. ch.	13 00—7,735 40
Worcester county, North.	
Hubbardston, Cong. ch. and so.	10 66
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
West Boylston, 1st Cong. ch.	7 86
Worcester, Union ch., 119.14: Piedmont ch., 156.41: Charles O. Bachelor, 5,	280 55—288 41
	12,507 74
<i>Legacies.</i> —Boston, Silas Potter (Roxbury), by William H. Potter, Ex'r,	10,000 00
Chesterfield, Asahel Pierce, by J. C. Hammond, Adm'r, in part,	5,500 00
Enfield, J. B. Woods, by R. M. Woods, Trustee,	80 00
Leicester, Mrs. Sarah Y. Brown, by Edwin Eldred, Ex'r,	50 00
Lowell, Daniel P. Galloupe, by Joseph S. Brown, Ex'r,	5,000 00
Newton, Caleb Wright, balance, by C. C. Burr, Adm'r,	2,611 46
Peabody, Mrs. Hannah S. Robbins, by Charles B. Farley, Ex'r,	689 93
South Frammingham, Moses S. Little, by Benj. T. Thompson, Trustee, in part,	2,573 68
Taunton, Betsey Perkins, interest,	4 04—26,509 11
	39,016 85

## RHODE ISLAND.

Pawtucket, Park-pl. Cong. ch.	50 00
Providence, A friend,	1 00
Riverside, Cong. ch. and so.	2 65
Slatersville, Cong. ch. and so.	44 23—97 83

## CONNECTICUT.

Fairfield county.	
Green's Farms, Cong. ch. and so.	60 00
Hartford co. W. W. Jacobs, Tr.	
Broad Brook, Cong. ch. and so.	15 75
East Windsor, 1st Cong. ch.	77 50
Farmington, 1st Cong. ch., of which 200, towards salary of Mr. Knapp,	200 00
Glastonbury, 1st Cong. ch., 1,103.45:	
South ch. and Sab. sch., 11.68,	1,115 13—1,408 38

Litchfield co. G. M. Woodruff, Tr.	
East Canaan, Cong. ch. and so.	4 24
Plymouth, Cong. ch. and so.	15 00
Thomaston, Cong. ch. and so.	9 40
West Torrington, Rev. E. Chalmers Haynes,	5 00—33 64
Middlesex co. E. C. Hungerford, Tr.	
Centrebroke, Cong. ch. and so., m. c. for Japan,	1 57
Higgenum, Cong. ch. and so.	28 00
Middletown, Middlesex Conf. coll.	10 00—39 57
New Haven county.	
Milford, Plymouth Cong. ch.	50 20
Prospect, Cong. ch. and so.	21 00
Wallingford, J. Atwater,	25 00—96 20
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Colchester, 1st Cong. ch.	107 38
New London, 1st Cong. ch., m. c.	14 38—121 76
Tolland co. E. C. Chapman, Tr.	
Andover, Cong. ch. and so.	12 00
Gilead, Cong. ch. and so.	38 50
Mansfield Centre, Rev. F. E. Delzell,	25 00
Rockville, Union Cong. ch., to const. Wm. C. MacGeorge, Wm. K. Sumner, Mrs. Marietta P. Leonard, Eva L. Sykes, Katherine Andross, Mrs. Jennie E. Andrews, Eliza A. Hutchins, H. M.	767 95—843 45
Windham county.	
East Woodstock, Cong. ch. and so.	23 66
Putnam, ad Cong. ch.	53 03
Scotland, Cong. ch. and so.	15 00—91 69

## NEW YORK.

Aquebogue, J. W. Downs,	5 00
Brooklyn, Church of the Pilgrims, add'l, Rev. R. S. Storrs, D.D., 200;	
Puritan Cong. ch., 84.80,	284 80
Canandaigua, 1st Cong. ch.	13 80
Cohoes, A friend,	10 00
Crown Point, L. H. P., 25; M. L. N., 5,	30 00
Fredonia, Miss B. P. Nichols,	1 00
Groton, Storrs A. Barrows,	25 00
Homer, Cong. ch.	7 35
Jamestown, 1st Cong. ch.	21 00
New York, Broadway Tab., Friends, 26; M. W. Lyon, 50; A friend, 1,000; A friend, 3.50,	1,070 50
Northville, Cong. ch.	22 83
Salamanca, 1st Cong. ch.	6 46
Syracuse, Plymouth Cong. ch.	17 90
Utica, Plymouth ch.	4 84
West Winfield, Cong. ch.	8 45—1,537 93

## NEW JERSEY.

Chester, 1st Cong. ch.	20 00
Jersey City, Waverly Cong. ch.	15 75
Newfield, Rev. Chas. Willey,	20 00
Upper Montclair, Christian Union Cong. ch.	152 11—207 86

## PENNSYLVANIA.

Erie, M. W. Tyler,	25 00
Forest City, Cong. ch.	2 86
Philadelphia, Central Cong. ch., add'l,	100 00
Scranton, Plymouth Cong. ch.	17 66
Shenandoah, Cong. ch.	5 70
Wilkes-Barre, "In memory of Albert Samuel,"	3 60—154 82

## WEST VIRGINIA.

St. Albans, Edith Mohler,	1 50
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## FLORIDA.

De Land, A. H.	70 00
Georgiana, Wm. Munson, 40.08; Mrs. Wm. Munson, 10; F. W. Munson, 2,	52 08
St. Petersburg, Cong. ch.	4 50
Theresa, B. E. Van Burn,	1 00—127 58

## ALABAMA.

Shelby, Church of the Covenant,	16 90
Talladega, Cong. ch., Rev. and Mrs. H. S. De Forest, to const. Mrs. Helen De F. Birge, H. M.	100 00—116 90

## MISSISSIPPI.

Rodney, Alcorn Coll., for support of Rev. B. F. Ousley's work,	13 00
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## LOUISIANA.

New Orleans, University Church,	7 66
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## ARKANSAS.

Little Rock, Pilgrim Cong. ch.	7 80
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## TEXAS.

San Antonio, ———,	3 00
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## INDIANA.

Angola, "E."	8 50
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## KENTUCKY.

Pleasant View, M. M. Lickorish,	4 00
Williamsburg, Cong. ch.	8 51—12 51

## MISSOURI.

Amity, Cong. ch.	10 00
Dawn, Welsh Cong. ch.	5 00
Hamilton, 1st Cong. ch.	7 90
Neosho, 1st Cong. ch.	12 35—35 25

## OHIO.

Alliance, Rev. J. M. Thomas and family,	10 00
Atwater, Cong. ch.	29 00
Aurora, 1st Cong. ch.	3 40
Austinburg, L. J. Deming,	15 00
Bellevue, Lyme Cong. ch.	29 60
Cincinnati, Wm. J. Breed,	100 00
Cleveland, Plymouth Cong. ch., m. c. Conneaut, F. N. Hayne,	6 88
Delaware, Rev. John H. Jones, to const. JENNIE P. COCHRAN, H. M.	140 00
Hudson, Cong. ch.	10 00
Lucas, Cong. ch. and Sab. sch.	14 50
Mansfield, Tracy and Avery,	100 00
Medina, Cong. ch., to const. Rev. J. R. Nichols, Rev. R. Chapin,	200 81
George Thomson, H. M.	13 16
North Ridgeville, Cong. ch.	
Oberlin, 1st Cong. ch., 267.96; Mrs. E. B. Clarke, 10,	277 96
Paddy's Run, Cong. ch. and so.	15 30
Springfield, 1st Cong. ch.	27 90
Steubenville, Cong. ch.	5 00
Thomastown, Mrs. Rachel Davies, to const. Miss Rachel Davies, H. M.	100 00
Toledo, 1st Cong. ch., for seven catechists, Madura, 298.68; Central Cong. ch., 5.75; Edson Allen, 2,	306 43
Washington, Cong. ch.	13 00
West Andover, Cong. ch.	13 00—1,455 94

## ILLINOIS.

Bloomington, 1st Cong. ch.	15 10
Blue Island, Cong. ch.	20 00
Buda, Cong. ch.	139 28
Chicago, 1st Cong. ch., 125.57; Ashland-ave. Cong. ch., 3.09; New Eng. Cong. ch., 91.90; U. P. Cong. ch., m. c., 10.85; Porter Memo. Y. P. S. C. E., for young missionaries, 5; Unknown friend, 25c.	236 66
Du Quoin, Mrs. M. A. Arms,	5 00
Earlville, J. A. D.	25 00
Englewood, Pilgrim Cong. ch.	150 50
Evanston, Cong. ch.	124 50
Galesburg, 1st Cong. ch.	51 60
Griggsville, Cong. ch.	36 40
Hampton, Cong. ch.	6 14
Havana, Franklin T. King,	1 00
Hillsboro, Cong. ch.	8 15
Huntley, Cong. ch.	12 30
Illini, Cong. ch.	22 00
Jefferson Park, Cong. ch.	16 31
Lincoln, R. W. Crowell,	5 00
Malta, Cong. ch.	21 33
Marseilles, Cong. ch.	50 00
Morgan Park, Cong. ch.	26 74



Naperville, Y. P. S. C. E., for young missionaries,	13 00
I'axton, Cong. ch.	143 21
Plymouth, Cong. ch.	20 00
Providence, Cong. ch.	30 00
Shabbona, Cong. ch.	41 24
South Chicago, Cong. ch.	25 00
Springfield, 2d Cong. ch.	12 00
Sycamore, Cong. ch.	77 31
Tolona, Mrs. L. Haskell,	10 00
Wilmette, Cong. ch.	26 00
Woodstock, Cong. ch.	26 00—1,420 77
<i>Legacies.</i> —Chicago, Philo Carpenter, interest,	54 00
	1,474 77

## MICHIGAN.

Almont, Cong. ch.	31 00
Bronson, Cong. ch.	2 50
Charlotte, B. Landers,	5 00
Farwell, Cong. ch.	7 50
Frankfort, A friend,	20 00
Irving, Cong. ch.	1 66
Kalamazoo, Miss Ida Van Zant and brother, for Africa,	2 00
Kendall, Cong. ch.	9 17
Mattawan, Cong. ch.	4 00
Middleville, Cong. ch.	3 34
Northport, Cong. ch.	3 03
Omena, Cong. ch.	1 46
Otsego, Cong. ch.	5 65
Portland, 1st Cong. ch.	10 27
Republic, Miss Mary Erwin,	10 00
Webster, Cong. ch.	13 00
Wheatland, Cong. ch.	38 25
Whittaker, Cong. ch.	6 31—174 14

## WISCONSIN.

Baraboo, 1st Cong. ch.	11 88
Beloit, 1st Cong. ch.	157 15
Broadhead, Cong. ch.	5 54
Delavan, Charles T. Smith,	100 00
Evansville, Y. P. S. C. E., for young missionaries,	6 25
Milton, Cong. ch.	20 82
Mondovi, Cong. ch., toward salary of Rev. C. N. Ransom,	11 75
Plymouth, Y. P. S. C. E., for young missionaries,	9 08
Sparta, Cong. ch.	52 46—374 93
<i>Legacies.</i> —Kenosha, George H. Starr, by Charles F. Nevin, Ex'r,	1,130 00
	1,504 93

## IOWA.

Alton, 1st Cong. ch.	5 62
Anamosa, Cong. ch., m. c.	1 80
Berwick, Cong. ch.	5 80
Cherokee, F. E. Whitmore, to const. Rev. ORTHELLO V. RICE, Rev. JAMES B. CHASE, Rev. JOHN C. STODDARD, H. M.	200 00
Clinton, Cong. ch.	18 61
Danville, Mrs. S. H. Mix,	1 00
East Des Moines, a friend,	15 00
Galt, Cong. ch.	5 20
Gilbert Station, Y. P. S. C. E., for young missionaries,	12 50
Glenwood, 1st Cong. ch.	17 75
Grinnell, Cong. ch.	15 85
Hampton, 1st Cong. ch.	44 00
Iowa Falls, Cong. ch.	11 25
Lansing Ridge, Cong. ch.	4 00
Manson, Cong. ch., 5; Y. P. S. C. E., for young missionaries, 25,	30 00
Muscatine, 1st Cong. ch.	103 44
Newton, Wittenberg Cong. ch.	21 10
Onawa, Cong. ch.	7 60
Osage, Cong. ch.	67 00
Rowan, Cong. ch.	3 30
Wayne, Cong. ch.	25 00—615 02

<i>Legacies.</i> —Iowa City, Miss Emma E. Dare, by J. A. Edwards, Ex'r,	136 63
	751 65

## MINNESOTA.

Appleton, Cong. ch.	2 65
Glencoe, Cong. ch.	16 50
Minneapolis, 2 members Park-ave. Cong. ch., 3; Silver Lake Cong. ch., 35.15; Vine Cong. ch., 13; Members of Plymouth ch., 37.90;	
Lyndale Cong. ch., 27.60,	116 65
Plainview, Cong. ch.	23 18
Rochester, A friend,	10 00
Stillwater, Cong. ch.	5 44
Stockton, M. M.	2 00
St. Paul, Bethany Cong. ch., 41;	
Atlantic Cong. ch., 10.55,	51 55—227 97

## KANSAS.

Brookville, Cong. ch.	2 25
Burlington, Cong. ch.	10 00
Fairview, Cong. ch.	2 75
Ft. Scott, H. T. Gillis and family,	1 00
Lawrence, Pilgrim Cong. ch.	41 40
Louisville, Cong. ch.	6 00
Onaga, Cong. ch.	6 12
Oneida, Cong. ch.	2 50
Stockton, Cong. ch.	3 02
Wichita, Henry Burd, 1; Mrs. Shinkard, 2,	3 00—78 04

## NEBRASKA.

Beatrice, 1st Cong. ch.	18 00
Fremont, 1st Cong. ch.	61 10
Kearney, Cong. ch., A friend, for work in Jaffna College, to const. Rev. JOHN ASKIN, H. M.	50 00
Omaha, Plymouth Cong. ch.	37 40
Surprise, Mrs. J. H. Greenslit,	10 00—176 50

## CALIFORNIA.

Fresno, Cong. Chinese Mission,	5 00
Messina, Highland Cong. ch.	7 00
Oakland, 1st Cong. ch., 100; Harry Perks, for work in Yu Chow, 6,	106 00
Poway, Cong. ch.	13 50
San Francisco, Cong. Chinese Mission,	9 05
San Lorenzo, Rev. T. B. Perkins,	5 00—145 55

## COLORADO.

Colorado Springs, 1st Cong. ch.	121 87
Crested Butte, Cong. ch.	13 55
Denver, Boulevard Cong. ch.	18 04
Grand Junction, Cong. ch.	19 55
Rico, People's Cong. ch.	17 00—190 01

## WASHINGTON.

Steilacoom, Cong. ch.	6 00
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## NORTH DAKOTA.

Hope, Cong. ch.	13 56
Oberon, Cong. ch.	2 50
Sanborn, Cong. ch.	2 50—18 56

## SOUTH DAKOTA.

Bon Homme, Cong. ch.	4 63
Centreville, Cong. ch.	5 00
Clark, Cong. ch.	10 10
Elk Point, Cong. ch.	17 13
Faulton, Cong. ch.	8 00
Lakeport, Cong. ch.	3 78
Pierre, Cong. ch.	2 70
Wakonda, Cong. ch.	3 00—54 34

## MONTANA.

Helena, 1st Cong. ch., add'l,	1 00
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## DOMINION OF CANADA.

Province of Manitoba.	
Treherne, Rev. H. W. Fraser,	9 32

FROM THE CANADA CONGREGATIONAL  
FOREIGN MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, Treasurer.	
For the Canadian Station, West Central Africa Mission,	700 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Husinec, Friends, for Africa,	70
Bulgaria, Samokov, "W. W."	15 00
China, Peking, Church contribution,	87 42
Italy, Florence, A friend,	50 00
Turkey, —, Friends,	100 00—253 12

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.  
Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part, 8,812 24

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer*, 4,720 00

For Miss Haven's refit and traveling expenses 425 00  
Additional for Bridgman school, China, 129 00—5,274 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,  
*Treasurer*.

For house at Matsuyama, Japan, add'l, 1,000 00  
To const. Mrs. H. W. Mills, H. M. 100 00—1,100 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Mechanic Falls, Y. P. S. C. E., 7.25; Milltown, Cong. Sab. sch., for support of Boys' sch. in Turkey, 76.73; Ousfield, Y. P. S. C. E., 5; Wilton, Y. P. S. C. E., 1.10; York Village, Y. P. S. C. E., 5.75;	95 83
NEW HAMPSHIRE.—Franklin, Y. P. S. C. E., 2; Keene, ad Cong. Sab. sch., 25; Y. P. S. C. E. of do., 5; Walpole, Y. P. S. C. E., 5;	37 00
VERMONT.—Dummerston, Cong. Sab. sch., 10.50; Springfield, Y. P. S. C. E., 6.45; Windham, Y. P. S. C. E., 1; Woodstock, Y. P. S. C. E. of 1st Cong. ch., toward support of student at Ainsbair, 15;	32 95
MASSACHUSETTS.—Amesbury, Main-st. Y. P. S. C. E., 5; Ashfield, Y. P. S. C. E., 22.56; Athol Centre, Y. P. S. C. E., 2.83; Auburn, Y. P. S. C. E., 12.48; Boston Highland ch. Y. P. S. C. E., 13.66; Fall River, Y. P. S. C. E. of Central Cong. ch., 25; Florence, Y. P. S. C. E., 5.15; Gill, Y. P. S. C. E., 1.67; Lynn, Y. P. S. C. E. of North Cong. ch., 28.22; Sixteen acres, Y. P. S. C. E., 3.44; South Royalton, Y. P. S. C. E., 2; Spencer, Y. P. S. C. E. of 1st Cong. ch., 10; Springfield, Y. P. S. C. E. of White-st. Cong. ch., 10.50; Tewks-	

bury, Cong. Sab. sch., for "printing and distributing Bibles," 17; Westford, Y. P. S. C. E., 25; Worthington, Y. P. S. C. E., 1.86;	186 37
RHODE ISLAND.—Peace Dale, A class in Cong. Sab. sch., for Africa, 3.15; Riverside, Cong. Sab. sch., 4.56;	7 71
CONNECTICUT.—Andover, Y. P. S. C. E., 5; Berlin, ad Cong. Sab. sch., 25; Bridgeport, Y. P. S. C. E. of South Cong. ch., 10.25; Colchester, 1st Cong. Sab. sch., 74.02; East Woodstock, Y. P. S. C. E., 8.54; New Haven, Y. P. S. C. E. of College-st. Cong. ch., 10; Norwich, Faith, Delia, and Dickson Leavens, for scholarship at Erzsroom High School, 10;	142 81
NEW YORK.—Berkshire, Cong. Sab. sch., 30; Brooklyn, Lewis-ave. Cong. Sab. sch., of which 50 for 2 scholarships in Bardezag High sch., to const. Miss ALICE PALMER, H. M., 100; Randolph, Y. P. S. C. E., 2.50; Rutland, Y. P. S. C. E., 81c;	133 31
PENNSYLVANIA.—Lander, Cong. Sab. sch.	2 08
TENNESSEE.—Memphis, Y. P. S. C. E. of Strangers' Cong. ch.	8 00
ARKANSAS.—Little Rock, Pilgrim Cong. Sab. sch.	1 88
KENTUCKY.—Williamsburgh, Y. P. S. C. E.	16 45
MISSOURI.—Neosho, Y. P. S. C. E. of 1st Cong. ch., 3; St. Louis, Y. P. S. C. E. of 1st Cong. ch., 12.20;	15 20
OHIO.—Cleveland, Y. P. S. C. E. of Park Cong. ch., for work in China, 10; Conneaut, Cong. Sab. sch., 10; Marysville, Y. P. S. C. E. of 1st Cong. ch., 9.50; Norwalk, Mission Band of Cong. ch., for pupil in China, 10; Toledo, Y. P. S. C. E. of Washington-st. Cong. ch., for China, 15; Washington, Cong. Sab. sch., 3.20;	57 70
ILLINOIS.—Amboy, Y. P. S. C. E., 5.53; Altona, Cong. Sab. sch., 1.18; Bloomington, Y. P. S. C. E. of 1st Cong. ch., 3.38; Chicago, New Eng. Cong. Sab. sch., 24.40; Illini, Y. P. S. C. E., 10; Jefferson Park, Y. P. S. C. E., 4; Ridgeland, Cong. Sab. sch., 4.10; Rockford, 1st Cong. Sab. sch., 20.85;	73 44
WISCONSIN.—Arena, Y. P. S. C. E. of 1st Cong. ch., 5.75; Ashland, Y. P. S. C. E., 4;	9 75
IOWA.—Burlington, Cong. Sab. sch., 10; Ionia, Y. P. S. C. E., for Bible-reader, Madura, 7.60; Muscatine, Green-st. Mission Sab. sch., 5; Osage, Cong. Sab. sch., 10;	32 60
MINNESOTA.—Edgerton, Y. P. S. C. E. of 1st Cong. ch., 1.33; Minneapolis, Lyndale Cong. Sab. sch., 6.45; do., Fifth-ave. Cong. Sab. sch., 4.48; St. Paul, Plymouth Cong. Sab. sch., 94c; Worthington, Union Cong. Sab. sch., 3.41;	16 61
KANSAS.—Onaga, Cong. Sab. sch.	2 00
CALIFORNIA.—South Riverside, Cong. Sab. sch., 5; do., Y. P. S. C. E., 3.50;	8 50
	880 19

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—West Lebanon, Mission Band,	10 00
MASSACHUSETTS.—Chicopee, 1st Cong. ch.	9 36
CONNECTICUT.—Bridgeport, 1st Cong. Sab. sch., 10; Norwich, Faith and Delia Leavens, 1;	11 00
ILLINOIS.—Roscoe, Mrs. Mary A. Ritchie,	1 00
	31 36

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Bath, Y. P. S. C. E. of Winter-st. Cong. ch., for self-help dept' of Bardezag High School, 25; Machias, Y. P. S. C. E., for do., 5.80; Orland, H. T. and S. E. Buck, for Niigata schools, 10;	40 80
NEW HAMPSHIRE.—Hanover, Mr. and Mrs. L. B. Downing, for Rev. A. B. Case's work, Parral, 5; Wolfboro, T. C. Jerome Union, Y. P. S. C. E., for city mission work, care of Mrs. Newell, Constantinople, 24.83;	29 83
VERMONT.—Stockbridge, Rev. Thomas S. Hubbard, for relief in Ogaki, care of Rev. J. D. Davis, 5; 25 acknowledged in April <i>Herald</i> was received from West Randolph,	5 00
MASSACHUSETTS.—Arlington, A friend, by Emily Tolman, for Kindergarten teacher, care of Mrs. C. A. Clark, Japan, 20; Boston,	

C. B. Botsford, for printing office at Samokov, 100; do., J. N. Denison, for Bible Farm school, 100; do., Harvard ch. Bible-class and other friends, for native pastor at Esidumbini, 25; Grafton, Mrs. R. Taylor, for Rev. A. B. Case's work, Parral, 5; Harvard, Rev. C. C. Torrey, for work of Mr. Clark, Austria, 5; Haydenville, Mrs. J. W. Page, jr., for educa. of girl, care of Rev. J. S. Chandler, 20; Malden, 1st Cong. ch., for the poor of Constantinople, care of Rev. J. K. Greene, 30; Middleboro, Lend-a-Hand Club, for use of Mrs. L. O. Lee, Marash, 50; Newton Centre, 1st Cong. ch., A friend, for 2 add'l preachers in India, care of Rev. J. C. Perkins, 80; Springfield, Eastern-ave. Sab. sch., for school at Shingare Tukai, Ahmednagar District, 40; do., Grace Fairbank, for child's paper, Marathi, care of Mrs. R. A. Hume, 53; West-hampton, R. W. Clapp, for work of Mrs. Goodrich, China, 100.

CONNECTICUT. — East Windsor, Y. P. S. C. E. of 1st Cong. ch., for support of boy at Pasmalai, care of Rev. J. C. Perkins, New York. — Baiting Hollow, Y. P. S. C. E., for work of Rev. D. A. Richardson, 5; Binghamton, Plymouth Cong. Sab. sch., for Zahrooche, Erzurum, 25; Clifton Springs, Miss Abbie M. Colby, for Okayama Orphan Asylum, 21; New York, Pilgrim Cong. ch. Y. P. S. C. E., for village work, Madura, care of Rev. J. C. Perkins, 40; Randolph, Cong. ch., for school at Pasmalai, care of Dr. Washburn, 10 65; Rome, Welsh Cong. ch., for work of Rev. J. P. Jones, Madura, 20; Sherburne, —, for work of Zoropopel, Erzurum, 15,

MISSISSIPPI. — Tougaloo, King's Daughters of Tougaloo University, for work of Miss Nancy Jones, 40 44

TEXAS. — Sherman, Young Ladies' Soc'y of Sherman Institute, for educa. of Mr. MILES, Cesarea, 5 00

MISSOURI. — St. Louis, Mrs. R. Webb, for lot for Adana Seminary, care of Miss Lizzie S. Webb, 250 00

OHIO. — Akron, West Hill Cong. ch., for Boys' school, Niigata, 25; Cleveland, Jennings-ave. Cong. ch., 26 50; T. P. Handy, 50; Chas. A. Post, 10; S. T. Wellman, 100; Friends, by Justus L. Corad, 78 65; John P. Sawyer, 5; Henry Taylor, 5; George S. Wright, 10; W. H. Stevens, 10; Young people of Hough-ave. Cong. ch., 4; all for Niigata schools, care of Mr. Newell; Litchfield, Susan S. Buton, for educa. of two young men, care of Rev. R. Chambers, 4; Oberlin, 2d Cong. ch., Professor Powers' Bible class, for student at Anatolia College, 18; Ravenna, Mr. and Mrs. Theo. Clark, for Niigata schools, 20; Toledo, W. I. Squire, for work of Miss Miner, Tung-cho, 10; West Andover, Cong. ch., for Niigata schools, 11 50,

ILLINOIS. — Englewood, North Cong. ch., Y. P. S. C. E., for use of Mr. Gregorian, 20; Chicago, Afternoon Sab. sch. of 1st Cong. ch., 25; do., Rev. H. M. Scott, 5; both for Niigata schools; Normal, Y. M. and Y. W. C. A. of State Normal school, toward salary of Sarkis K. Adjerian, to const. FRANK WESCOTT, H. M., 100; Wheaton, College Miss'y So., for support of native evangelist, Harpoot, 50,

MICHIGAN. — Grand Rapids, A friend, for use of the Misses Cozad, 20 00

IOWA. — Des Moines, North Park ch., friends, for scholarship at Anatolia College, 12 50

MINNESOTA. — Northfield, Y. W. C. A. and Y. M. C. A. of Carleton College, toward salary of Mr. Wingate, Marsovan, 100; St. Paul, Plymouth Cong. Sab. sch., for Central College Building, Tung-cho, 5,

NEBRASKA. — Crete, 1st Cong. ch., for work of Rev. F. W. Bates, 42 24

OREGON. — Forest Grove, Cong. Sab. sch., toward support of Fah-Soong, care of Rev. G. M. Gardner, 20 00

## MISSION WORK FOR WOMEN.

## From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For scholarship, Harpoot,	10 00
For use of Miss Wheeler, Harpoot,	5 00
For use of Mrs. Rand, Micronesia,	29 25
For Mrs. Logan's school, Ruk,	5 00
For work of Miss Houston, Madura,	30 00
For use of Miss Newton, Foochow,	1 00
For use of Miss Dudley, Japan,	5 00
For housekeeping expenses of Miss M. H. Pixley,	75 00
For medical services for Miss G. R. Hance,	45 00
For building in Parral, Mexico,	600 00
For house at Kumamoto, Japan,	2,000 00
Balance for school-building, Myabashi, Japan,	27 03
For Testaments for Miss Bartlett's school, Smyrna,	25 00
For Girls' school, Okayama, Japan,	10 00
For cablegrams from Japan,	17 98
For European Turkey, for contingents,	902 00—3,787 26

## From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois. *Treasurer.*

For Beggars' school, Aintab,	25 50
For support of little orphan girl, care of Miss Meyer,	20 00
For extra pupil, Sivas,	8 00
For Mrs. A. H. Smith's primary class, China,	7 27
For Rev. J. D. Davis' work,	60 60
For Miss Millard, of which 6 for support of six girls,	10 00
For use of Miss Kinney, Ruk,	10 00
For Miss Evans' "country day-school,"	10 00
For Miss Evans' school,	5 00
For Miss Howes' Kindergarten,	300 00
For native teacher, traveling expenses to Erzurum,	50 00
For Miss Haskins' school, Mexico,	180 00
For Rahuri girls' school (add'l),	200 00
For Girls' school, Marash,	142 73
For do. at Hadjin,	113 30
For Bible-readers, Hadjin,	42 90
For Bible-readers, Smyrna,	105 00
For Bible-women's work and training, Mardin,	300 00
For chapel, Chihuahua, Mexico,	450 00
	2,040 39
Less error, part of \$200 in April <i>Herald</i> ,	120 00—1,920 30
	7,638 18

## From THE AMERICAN MISSIONARY ASSOCIATION.

By H. W. Hubbard, New York, *Treasurer.*

Income of the "Avery Fund," for Missionary Work in Africa,	373 75
Donations received in March,	48,728 48
Legacies received in March,	28,429 74
	77,158 22

Total from September 1, 1891, to March 31, 1892: Donations, \$270,785.02; Legacies, \$124,609.18 = \$395,394.20.

## For PERA CHURCH BUILDING, CONSTANTINOPLE.

Collected by Rev. Cyrus Hamlin, D.D.

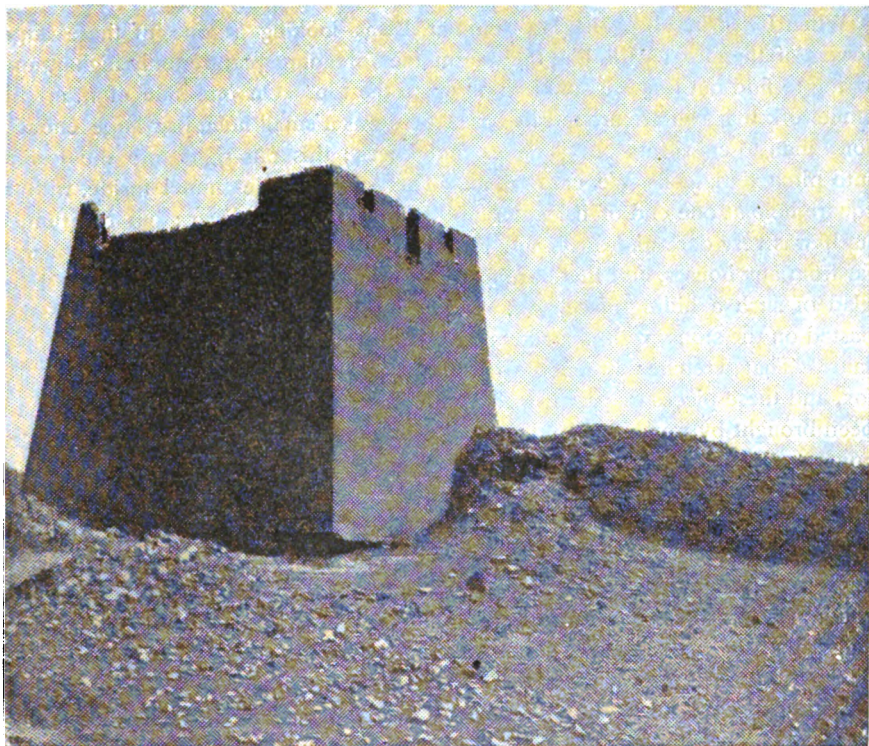
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# FOR YOUNG PEOPLE.

## THE WORSHIP OF THE FAIRY FOX.

BY REV. HENRY KINGMAN, OF TIENTSIN, NORTH CHINA.

I THINK we have all of us, whether we are so old as to have forgotten it, or so young as to remember it very well, passed through a time when we believed in fairies. But as we get older, fairy stories lose their interest for us, and when



A TOWER IN THE GREAT WALL OF CHINA.

we learn that our bread and butter and all the other pleasant things of life come only by working for them, and not by the kindness of fairies, — or such delightful little creatures as Palmer Cox's brownies, — then we lose faith in them altogether, and become quite too sober and matter-of-fact. And this is where you and I are very different from a Chinaman ; because, no matter how hard a Chinaman has to rake and hoe and grub for his daily bread, his faith in the

fairies never leaves him. If you see an old Chinese gentleman with large spectacles, and a face so grave that it makes you quite chilly even to look at him, you would never think that he would kneel down and pray to a fairy that any small boy at home could tell him was all moonshine. And yet he will! and do more than this too, if he is one of the common people.

I really wish that the Chinese fairies were more like these same brownies that you all know so well — always wearing a smile or a grin and brimming over with goodhumor and helpfulness. But if you were to guess from now till nighttime what sort of fairies they are that nearly all the common people of Tientsin believe in and worship, I am sure you would not guess rightly; they are the "Fairy family": the fox, snake, hedgehog, weasel, and rat. Not the kind with gossamer wings, you see, or in the shape of little men and women — but very ugly creatures that most of us do not even care to look at. And the people's belief in them is not at all a make-believe kind of faith, but a worship in downright earnest. You will find shrines for them in many houses.

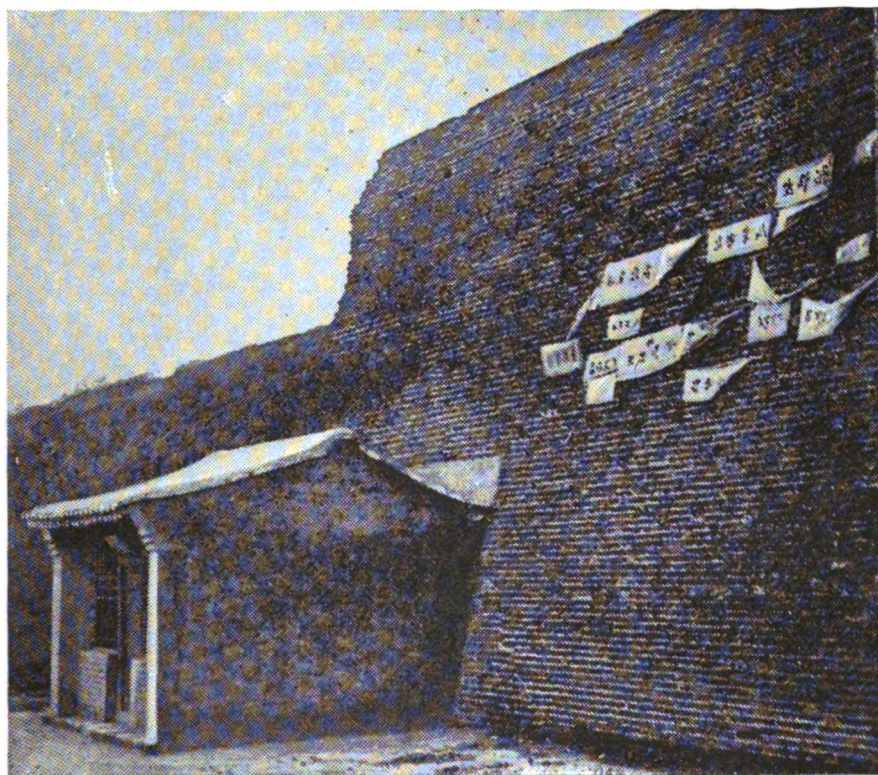
When I was in Mongolia last summer, I was looking at one of these large towers of the Great Wall, like the one in the foregoing picture, only higher, and trying to find out how we could climb up to the top. On one side of it, in the stonework that you see around its base, there was a small hole, just large enough for a man to crawl into on his hands and knees; this ran right into the tower, into pitch darkness. We crawled in. There was a little tunnel inside, with a square hole at one end of it leading up to the top of the tower; but the tunnel itself was very dark and dirty, and just the place for a beast's den — for it was far from any houses, and there are foxes and wolves in Mongolia which would be glad of such a hiding-place. As we crawled out we noticed pieces of paper pasted on the stone, with characters written on them. What do you think they said? That wretched little hole had been dedicated as a home of the fairy fox, and these pieces of paper, with sentences of prayer or praise on them, had been brought by worshipers and pasted about the door of this curious temple. Some one had probably seen a fox take refuge there, and jumped to the conclusion that it was the real fairy fox and that he must be worshiped.

Now can you tell a fairy fox from a common everyday fox? The trouble is just there; it is hard to tell, except when you see him in the very act of changing into a beautiful woman or an old man, or perhaps vanishing entirely; then you know that it was a fairy fox. But although every Chinaman knows and is taught that the fox can make these changes easily, yet very few have really seen him just at the moment when the change was taking place. Ancient philosophers say that the fox at the age of fifty can take the form of a woman; at one hundred can become a young girl or a wizard, if he chooses; that at one thousand he is admitted to the heavens, and becomes the "celestial fox." The common people, though, say that he only has to practise certain occult arts for 600 fairy years — which are only eighty of our years — and then he is immortal and can change his shape as he pleases.

A year or two ago, in the city of Tung-cho, a man saw, or pretended to see, a fairy fox take refuge in a hole in the city wall. The news spread quickly, and people began to come from all quarters to offer worship at the hole in the brick-work and pray for what they wanted most. As offerings flowed in, a little temple



was built against the side of the wall, as you see it in this picture below ; and here hundreds burned their incense and besought the fairy fox to be merciful to them and help them. Some thought that the powerful fairy heard their prayers and sent an answer. These brought strips of cloth, with short sentences of praise or of thanksgiving written on them, and hung them on the wall above the shrine, as you see them there. One of these, which you often see on idol shrines, has the words " Ask and it shall be given " ; another calls the fox " Preserver of all life " ; and some refer to him as enlightening or saving all men. Indeed he is



A FOX TEMPLE BY THE CITY WALL AT TUNG-CHO.

constantly working miracles of healing or help, so the people believe, and the worship of many a gorgeous idol in the temple is neglected for that of the god-fox.

If you were to go into his temple, here in Tientsin, you would not see any image of the fox himself, but only one of a solemn Chinese mandarin, with his wife, — Mrs. Fox, — sitting by his side, and a number of small boys and girls about them — the little foxes. It is not considered respectful to make a picture or an image of him as an animal, so he appears always as a grave old gentleman, very unlike the sly, skulking creature that you and I have always thought a fox to be. You could never tell, if you were to go into a Chinese temple, what the idols were meant to represent, whether animals or men or fire or thunder or

money or long life, or what else. Below is one, for example, of the thunder-spirit — the very unamiable-looking old patriarch in the middle is he, with mallet and chisel in his hand and a chubby attendant on either side.

There is only room here to say two things more. First, Do you live in New England, pretty near where the *Missionary Herald* is published? If you do, then I think the fairy fox used to be worshiped, much as the Chinese worship him, by the very people who once lived there before you — that is, the Indians. The Pilgrim fathers could have told you about it very well, and John Eliot, who was the great missionary to our own Massachusetts Indians, saw so much of this curious belief that he has written about it in his books. And there, if you look,



THE THUNDER SPIRIT.

you will find what they believed. But the second thing is the more important one. When you next pray to our Father who is in heaven, and especially when you have any trouble or need to bring to him for help or comfort, remember those who at such a time have no better than a fox to tell their troubles to. There are thousands here about me who, when they are in great sorrow, go in all earnestness to beg these five poor animals to help them, not knowing where else to go. Let us remember then, when we pray, to thank our heavenly Father that we know him. Perhaps some day and in some way we may even help those who are now worshiping the fairy fox to thank him with us.



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# THE MISSIONARY HERALD



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June, 1892

Number 6

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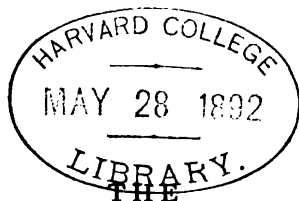
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# MISSIONARY HERALD.

VOL. LXXXVIII. — JUNE, 1892. — No. VI.

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THE receipts for April from donations were about \$4,000 less than those for the corresponding month a year ago, and those from legacies nearly \$19,000 less, so that the falling off for the month was over \$23,000. For the first eight months of the financial year the donations were in advance of those of last year to the amount of \$1,855.91. The legacies were nearly \$33,500 less, so that the total falling off for the first two thirds of the year was \$31,592.69. During the last quarter of the year we must look for a large increase from donations from the churches and from individuals. Let none fail to respond heartily and liberally.

OUR friends ought to know that the outlook in Turkey as related to the attitude of the officials toward evangelical work has improved somewhat. Not that the authorities have acknowledged openly the right of our missionaries under the "Capitulations" to maintain schools and preaching-places, but the order for the closing of such schools as have been established is not enforced, and the vigorous attitude taken by United States Minister Hirsch, supported as it is by the representatives of other Powers, has served to stay the threatened proceedings. What further moves the Turkish officials may make cannot be foretold, and the situation, though somewhat relieved, is by no means free from embarrassment. We learn from Cesarea that the bookseller arrested some weeks since in Yozgat has been released on bail. We have every reason to believe that the United States government will defend fully the rights of our missionaries in Turkey. *The Philadelphia Press* well says that our government "has never held the pestilent doctrine—more than once urged in official correspondence early in the century—that a merchant was any the less entitled to protection because his wares consisted of Bibles, New Testaments, or religious works, or that a citizen resident abroad was any the less deserving of the countenance of his flag and the support of his government because his work was preaching or teaching."

It was a happy device of District Secretary Hitchcock, of Chicago, to call upon the young people within his district to take care of our young missionaries. For this purpose he has prepared an attractive certificate to be given to those organizations of the Interior and the West taking shares in "The Young Missionaries' Fund of \$25,000," so called, for the purpose of supporting the missionaries until they shall have been in service three years. It is an appeal which ought to interest the Sunday-schools and young people's societies in Dr. Hitchcock's district. He may be addressed at 151 Washington Street, Chicago, Ill.

*The Morning Star* arrived at Honolulu from Micronesia April 10, having been gone 136 days and traversing in all a distance of 8,791 miles. Letters from the several stations reached the missionary rooms May 9, after the greater portion of the matter for this number was in type. We think it best, therefore, to give a brief summary of the facts, reserving until our next number these letters from the missionaries. Captain Garland reports a successful voyage. The vessel touched on coral reefs two or three times, but without serious damage. The work in the Gilbert Islands seems to be in an unusually prosperous condition, Mr. Walkup having devoted all his time and energies to this group, and having now returned to San Francisco. On Kusaie the missionaries are in usual health, with the exception of Mrs. Channon, who had been feeble for some time, but at latest dates was improving. This island has suffered severely from lack of sufficient food, owing to the destruction of the trees by the hurricane a year ago. Miss Fletcher's school of Ponape girls, which was transferred to Kusaie, has been afflicted in the death of five of its pupils. Mr. and Mrs. Rand and Misses Fletcher and Foss went on the voyage west of Kusaie, touching at Ponape. All seemed quiet on that island. Though the Spanish governor was personally agreeable, and would allow the missionaries to remain within the bounds of the Spanish colony, he would not allow them to go among the natives till authority came from his government at Madrid. The missionaries, therefore, went on in the *Star* to Ngatic, remaining there for two weeks while the *Star* visited Ruk. The work on Ngatic Mr. Rand speaks of as very prosperous. The missionaries on Ruk are in good health, and fair progress is reported in the church and school work. The schooner *Robert W. Logan* is doing good service, having visited the Mortlocks and coming up at one time to Kusaie. Owing to the refusal of the Spanish authorities to allow the immediate reopening of missionary work on Ponape, Mr. and Mrs. Rand and Misses Fletcher and Foss decided to locate for the year at Mokil, a small island about sixty miles east of Ponape, where no missionary has ever been stationed. Doing what they can on Mokil, they hope that on the return of the *Star* the way will be opened for their return to Ponape. It is a matter of great regret that the *Star* was not able to take Dr. Pease for a tour through the Marshall group, and that Mr. Channon was not able to visit the Gilbert Islands. It is hoped that the *Star* will be ready to sail from Honolulu for her next voyage early in June. Letters to go down by her should be mailed at once. With this brief summary of the report, we leave what else is to be told to the letters which will be printed in our next number.

AGAIN it is reported that Emin Pasha is dead. During the strange life of this man a similar report has been so often received and credited, that it is not surprising that doubts should now be expressed as to the present statement. The marvel is that he and others who have traversed the Dark Continent, through such exposures to sickness and assault of foes, should live so long. Emin Pasha has seemed to have a charmed life. Just what history will pronounce the net result of his labors in Africa it is impossible, at present, to foretell. He has been a man of singular devotion to his own plan of life, but it was a plan which few men would have formed, and fewer still would have had the tenacity of purpose to carry out.

THE secular papers have referred to the coming of the king of Butaritari, one of the Gilbert Islands, to San Francisco. We have received from Rev. Hiram Bingham, who has just reached this country, a brief account of an interview with the king while at San Francisco. No person in America knows so much about the Gilbert Islands as does Mr. Bingham. He reports that the king, Nan Temate by name, welcomed him most cordially when he called, and stated to him the object of his visit. The king was accompanied by his uncle and a young man, a near relative. All of them are Christian men, and recent reports from Butaritari have spoken warmly of their Christian activity. It seems that the king dreads very much the possibility that Germany may take possession of the Gilbert Islands, as she has already done of the Marshall Islands. The conduct of the commanders of the German men-of-war who have visited Butaritari offended the king, and he has decided, if possible, to secure a protectorate by the United States over the two islands which he rules. It is for the purpose of obtaining this protectorate that the king came to the United States. He left his request in the hands of Colonel C. E. Daley, who has been commissioned to represent the case to the authorities at Washington. It is doubtful whether he will have much success in his mission. We regret to add that the uncle of the king died while at San Francisco. The king was soon to return to Butaritari.

WE can add little to what the newspapers have reported in regard to the progress of negotiations for the settlement of the claims against the Spanish government for the destruction of mission property and work on Ponape. Diplomacy, however vigorous, is proverbially slow. The Spanish government claims that inasmuch as the mission property on Ponape was used by the natives in their so-called rebellion, it became a military necessity to destroy the houses. To which it is replied that, were the facts as claimed, the property of a neutral, when destroyed in war, should be paid for by the party destroying it. Our claim for indemnity for these losses in question is being vigorously pressed by our government. We trust that the Spanish government will make its promise to allow the return of our missionaries something more than a form of words, and that guaranties will be given that the missionary work may be prosecuted without hindrance.

WE who live in this land of liberty guarded by law can have little conception of the exactions made by the officials upon the people of Turkey. One of our missionaries in that empire gives the following illustrations of the unjust demands that are made. Not only is there a land tax, but on fields which are used as vineyards there is an extra tax. Some of these vineyards have become exhausted and ceased bearing years ago, but the vineyard tax is still demanded, though nothing is obtained from the land that will meet the charge. Every male person is called upon, from the day of his birth to the day of his death, to pay an annual soldier's tax, amounting to about \$1.75. But when a man dies the government often fails to erase his name from the records, and the community to which he belonged is held accountable for him as if he were alive. Christian communities have been called upon recently to pay soldier taxes for fathers, brothers, and sons who died years ago, though the deaths were reported at the time. And there is no appeal from such injustice.

THE swift passage by our Congress, and the approval by the President, of the bill relating to the exclusion of the Chinese is a matter of deep regret. We can say no more than this at present, since we have not seen a draft of the bill. Apparently its provisions are not so iniquitous as were those of the so-called Geary Bill, to which we referred last month. But some of the provisions of this bill which has now become a law seem most unjust and un-American and in clear violation of treaty obligations, and we are amazed that it received the approval of the President. It could only have been through fear that a worse law might be enacted. The requirement relating to certification as to residence here, on the part of the Chinese in this country, to which only white men are permitted to give testimony, is wholly indefensible. What the result of the passage of this law will be in China it is impossible to predict. China is a patient nation, but she may turn upon us in retaliation for this wrong done her, in a way that our blinded legislators have not thought of.

WE call attention to the article on another page by S. F. Wilkins, the originator of the Extra-Cent-a-Day Band movement. Let no one think that because the scheme is so simple it is therefore of little value. The plan has worked well, and numberless deeds of beneficence have been accomplished through these gifts, which have come with so little effort. Those who seriously consider the matter of giving an extra cent a day may discover how easy it would be to give many extra cents a day should they make the attempt. Mr. Wilkins, at Newton Centre, Mass., will be glad to furnish envelopes to any who apply to him. We trust he will hear from a great many bands yet to be formed.

LETTERS from our missionaries in Mexico refer most gratefully to the service rendered them and the churches by Rev. Dr. Webb, whose own account of a recent visit in Mexico will be found on another page. The missionary brethren and native Christians greatly enjoyed and were profited by this visit, and they ask that other Christians, laymen or clergymen, who visit Mexico will make themselves known at the mission stations.

ON the thirteenth of April was celebrated in New Rochelle, N. Y., the ninetieth birthday of Mrs. Dr. William G. Schauffler, the well-known missionary, who spent over forty years of her life in the Turkish Empire. Her four sons were present, as was also the venerable Dr. Cyrus Hamlin, who, with Mrs. Schauffler and Dr. George W. Wood, are the only ones left of that remarkable band of our Constantinople missionaries who began the work of evangelization in the Turkish Empire. Mrs. Schauffler was the first single lady missionary to go to Turkey, and the first to commence female education in that empire. Dr. Hamlin was the first to start a training school for male missionaries; these two are thus pioneers of the great educational work since accomplished in Turkey, and helped lay foundations on which a noble structure has been built, whose results thus far are seen in five Theological Seminaries, six Female Seminaries, four colleges, and a number of preparatory schools, scattered all over the Turkish Empire. Within the lifetime of these two missionaries the whole of the mission work of American Christendom has sprung into being and spread over the

world. Mrs. Schaufler has twenty-four living children and grandchildren, including her daughters-in-law. At a memorable gathering in the afternoon, when asked to say a few words to those present, Mrs. Schaufler, in a sweet, calm voice, and with perfect self-possession, spoke of all of God's mercies to her and hers, but especially expressed the wish that she might be able to lift her voice like a trumpet, and reaching all Congregational and Presbyterian ministers, urge them to stir up their people to more earnest love and effort for the spread of God's kingdom around the world. Dr. Hamlin and her sons also gave utterance to their feelings of gratitude and joy at God's dealings with the aged mother and her descendants. It was a beautiful promise of that time coming, when all the labors and sacrifices incident to the missionary work of the church shall end in glorious fruition ; a foretaste of that gathering on the other side, when all the redeemed shall rejoice with joy unspeakable and full of glory over all they have been permitted to do for the triumph of the Redeemer's Kingdom.

WITHIN the past few months there have been sad losses by death among the missionaries on the Congo River. The English Baptist Missionary Society has suffered the most. Mr. Percy Comber died in February last, two brothers and their wives and a sister of Mr. Comber having died before him, making six members of one family who have given their lives for Africa. The Congo Balolo Mission, under the auspices of the East London Institute of Mr. and Mrs. Guinness, has recently suffered a heavy blow in the death of its leader, Mr. John McKittrick, a man of much promise, who died at Bonginda, on the Upper Congo, November 22. The Church Missionary Society is sorely tried by the death of Mr. Graham Wilmot Brooke, who died at Lokoja, Upper Niger, in March last. Mr. Brooke is the young man who made such determined effort to reach the Soudan, first through Algeria, and then by the Congo and Mobangi, and afterward by the Niger. He was a man of extraordinary qualifications for success in any calling, and he devoted himself with a singleness of purpose and the wise energy and devout piety which gave promise of unusual success in the evangelization of Africa.

THE Greek Evangelical Alliance, of which, until the time of his death, Rev. Dr. George Constantine was the head, has now chosen as its president Rev. George Kambouropoulos, pastor of the church at Manisa. In writing from Smyrna recently, Miss Lawrence says that their sense of loss by the death of Dr. Constantine grows deeper and deeper as time goes on ; and she adds, "Never perhaps was a man more dearly beloved by those who, by the grace of God, were led to believe on Christ through his teachings, than was George Constantine. He had wonderful power in winning old and young men. He was both a father and brother to them. Still it was evident from the first that his death would not mean the death of the Alliance, however true it might be that, while living, he was the life of it." The Alliance proposes to retain its work at Smyrna, Manisa, Biendir, Ordoo, and Semen. Mr. Kambouropoulos has been urged to take the pastorate of the church at Smyrna, but he feels that he is needed at Manisa, and will remain with that church. May the blessing of God rest richly upon this Alliance and make it more and more a power for good !



A PASTOR of a church beyond the Mississippi, in remitting to the treasury of the Board the sum of \$19, gives an interesting account of the way in which this amount was secured. A little more than a year ago a man who had been far astray from God was converted, and he at once gave himself to active Christian work. Feeling that he ought to do something for foreign missions, he prayed earnestly that some way might be opened for him to aid this cause. Procuring five empty beehives he placed them in his field, and solemnly promised the Lord that he would give the product of those hives to foreign missions. Strange to say, it was only a few days before every hive had a colony of bees. Where they came from no one could tell. At the close of the season the honey was sold and the proceeds amounted to the \$19 which have just been remitted. These bees are already at work this year, and a larger amount is anticipated in the autumn for foreign missions. How much might be earned for benevolent work if Christians had their hearts warmed and would set their wits at work !

IN a letter from one of our missionaries in Japan he refers to a letter received by him from a prominent native minister, so wise and appreciative that he makes an extended quotation from it, giving us permission to print the extract here, though without the name of the author. It will give some light and much hope in regard to the attitude of the native Christians in Japan. "It is surely a source of much comfort that we Japanese workers are understood and sympathized with in our intellectual and moral life, as well as in our outward and professional labors. Such mutual understanding can not but tend to the strengthening of our united and common work. The true union and the breaking away of the middle wall of partition can only be secured through intellectual sympathy as well as religious union. And it seems to me that it is high time that we Japanese should begin more and more to cultivate that spirit of brotherhood which knows primarily no difference between cultivated and uncultivated, civilized and non-civilized, European and Asiatic, but which recognizes the worth of man, because he is man and a child of God. And on the part of you missionaries, it is time to begin to sympathize with us in our patriotic and national life as a people with a peculiar mission, and also in our independent religious thinking, which tries to solve the problem of Christianity and the evangelization of the world, with the peculiar light of our education and situation. I never had in my life a single drop of anti-foreign blood in my veins. When I was born, my father and mother were already advocating foreign intercourse. Not even during the past two years have I had, at any time, the anti-foreign feeling. But I feel that Japan has a mission, and that we must develop our individuality. I have not been, I confess, without some jealousy to secure the full development of these. I believe also that the best way, and most essential thing for securing this object, is to get your sympathy and coöperation. I have written long and with no other thought than that of hastening the coming of the kingdom in Japan and the countries of Asia, and the good of humanity."

ONE of our younger missionaries, who has recently reached her station in Turkey, writes : "The Lord Jesus has been a most precious and living reality to me since I left America. That which I had to give up to come here was very small compared to the blessings which have come in return."

## SKETCH OF THE TREBIZOND STATION.

BY REV. M. P. PARMELEE, M.D., OF TREBIZOND.

TREBIZOND was a very ancient Greek colony, mentioned by Xenophon, some 400 years before Christ, as the place where he with his ten thousand on their retreat first reached the sea. For a period of some 1,600 years after Xenophon's time it remained an insignificant town. In the year 1204 it became the capital of the Comnenan dynasty, which for 250 years bore sway over the greater part of ancient Pontus. In 1462, nine years after the fall of Constantinople, it submitted to the Ottoman rule, which continues to this day.

The modern importance of the town is due to its being the port of entry for eastern Turkey and northwestern Persia. Its population is at present about 40,000; 20,000 being Turks, 12,000 Greeks, and 8,000 Armenians. Its situation is picturesque and its climate, though damp, is salubrious. This is attested by the fact that no member of a missionary family connected with the station is buried there. One missionary grave may be seen in the Protestant cemetery, that of Mrs. Stoddard, who died of cholera while on the way with her husband from Persia to the United States.

Trebizond was occupied as a missionary station in 1835, earlier than any other place east of the immediate vicinity of Constantinople. The following is the list of missionaries who have been connected with the station at least one year:—

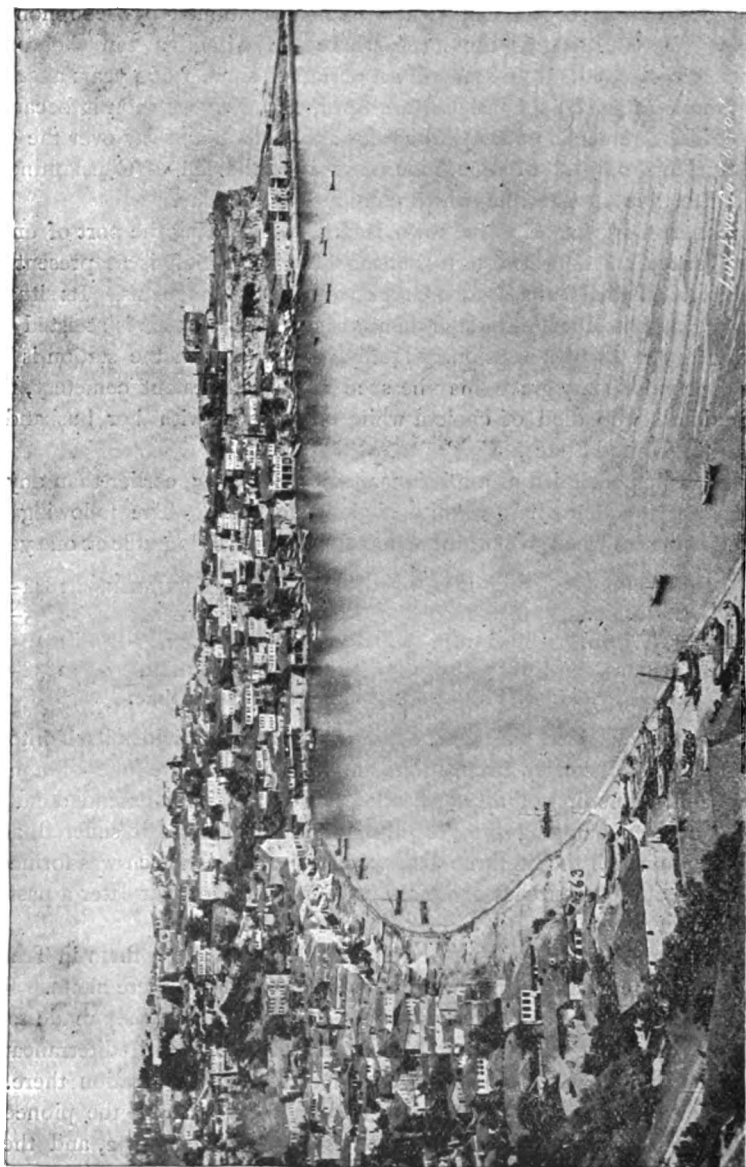
Rev. T. P. JOHNSTON, 1835-1844	Rev. NATHAN BENJAMIN, 1844-1845
Rev. W. C. JACKSON, 1836-1839	Rev. P. O. POWERS, 1845-1856
Rev. G. W. WOOD, 1842-1843	Rev. O. P. ALLEN, 1856-1857
Rev. E. E. BLISS, 1843-1853	Rev. A. M. PLUMER, 1858-1859
Rev. M. P. PARMELEE, 1882 to the present time.	

It will be noticed that the time since 1835 naturally divides itself into three periods, two of missionary occupation, and an intermediate one of non-occupation. During the first of these periods the work attracted extended notice on account of its encouraging progress, the bitter persecution it suffered, and the great fortitude which the brethren displayed. In 1846 a church was formed, one of the first group of churches organized in Turkey, and a year later a pastor was settled over it.

Though the missionaries of that period had plenty to occupy them in Trebizond and its immediate vicinity, they were not content to work there alone. Recognizing themselves as the advance guard sent far to the front, they made tours of exploration extending entirely across the peninsula to the Mediterranean Sea. Mr. Jackson went to Erzroom in 1839 and established the station there. Mr. Powers spent the winter of 1851-52 in Tocat and Sivas, being the pioneer missionary in those parts; and Dr. Bliss visited Marsovan in 1852, and the next year located there one of its first missionaries. Thus Trebizond became the mother of stations, and those pioneer missionaries worked with a self-sacrificing zeal scarcely less than that of the apostles.

In 1860 the place was made an out-station of Erzroom, but at the distance of eight days' journey the missionaries of that station were unable to give the necessary attention to the work on the coast. Meanwhile an interesting work was

coming forward at Ordoo and other points ; and though previously the interest had been chiefly among Armenians, Greeks were now beginning to seek after the truth. It was deemed advisable, therefore, to reorganize the Trebizond station,



A SECTION OF TREBIZOND, NEAR THE SEA.

and the writer was transferred from Erzroom in 1882. It was also arranged that a Greek-speaking missionary be stationed with him, and to that end Rev. J. W. Seelye joined the station in 1885, but was soon after transferred to Constantinople. The Greek work has developed rapidly, as well as the Armenian, until more than half our adherents are Greeks. In 1888 the Greek Alliance of Smyrna assumed

charge of the Greek work in Ordoo and Semen, the missionaries still coöperating, and the visits of Dr. Constantine were very helpful and stimulating. But now that he is gone, there is far greater urgency for a Greek-speaking missionary. There is also special call for a high school and other agencies to help forward our rapidly growing work. Nothing but that nightmare, retrenchment, stands in the way.

The present limits of the field, extending some 250 miles along the coast and 60 miles into the interior, embrace a territory equal to the three States of Massachusetts, Connecticut, and Rhode Island. In this field there are, in round numbers, three quarters of a million of souls, 600,000 being Mohammedans, 120,000 Greeks, and 30,000 Armenians. At present we have three well-established out-stations — Ordoo on the coast, and Semen and Bey Alan in the interior. At Ordoo two churches have been organized, one for Greeks, and the other for Armenians, with able and zealous pastors. During four months of each year the light of the Ordoo congregations shines out over the mountains from Chambashij, their summer resort, thirty-six miles from the coast. If our means permitted, these points of light might be rapidly increased.

The following table shows the progress of the work since the reorganization of the station in 1882:—

	1882.	1885.	1888.	1891.	ADVANCE.
Adherents . . . . .	170	285	585	867	Fivefold.
Church members . . . . .	26	29	84	121	Sevenfold.
Attendants on worship . . . . .	100	310	515	685	Nearly sevenfold.
Scholars . . . . .	68	140	279	412	Sixfold.
Contributions . . . . .	\$97	\$407	\$782	\$1,245	Nearly fourteenfold.
Scriptures sold for each three years .		1,565	1,586	2,187	Total, 5,338.

The entire contributions for this period have been \$6,191. The progress here indicated is certainly very encouraging; and yet how little has been accomplished as compared with what remains to be done! Think of only three churches with less than 200 members in the three States of Massachusetts, Connecticut, and Rhode Island! And yet this is exactly our case, except that the population is less. In reality we have barely crossed the threshold of our task; the bulk of it lies yet before us. May we not hope for vastly increased contributions and abundant prayer, so that the progress of the future may be tenfold greater than that of the past?

### EXTRA-CENT-A-DAY BANDS.\*

BY S. F. WILKINS, ESQ., NEWTON CENTRE, MASS.

Will you not, pastor or layman, endeavor to organize an Extra-Cent-a-Day Band in your church? In every church there must be at least one man or woman able and willing to do the necessary work — if it is seen to be the Master's work. Will you not propose it at the missionary concert, and start a Band, however small the beginning may be? No by-laws or constitution are required.

The only officers needed are a President and Treasurer, and the former is not indispensable. No special meetings are needed except to decide occasionally on disposition of funds, because all matters of information in connection with a Band are in order at any missionary meeting. The Treasurer can distribute monthly envelopes to members, count returns, and make entries in an hour a week, on the average, if the Band does not number more than 200.

I have pondered this plan for several years, and believe that no valid objection can be brought against it, but there are many considerations in its favor. It is simple ; it is within the means of almost everybody ; it does not interfere with other ways of giving ; it is marvelously efficacious.

If it occurs to you that your people are giving well already and will not want to give more, still will you not place the plan before them with its tremendous possibilities, and let them say whether they will not, for the world's sake, adopt it? If an extra cent a day seems insignificant, will you not consider what the magnificent result will be if all the Christians of this land actually and continually give each an extra cent a day for missions? If on presentation your people do not at once favor it, will you not yet show them the obligation—the blessed obligation—that rests upon all Christians to carry the gospel to the whole creation, and that they can help easily and mightily by coming into this movement?

If Christians can be brought to realize the dreadful darkness and degradation of a thousand million fellow-beings ; if they can be shown that the Lord's command—simple, clear, unqualified, imperative—to preach the gospel to every creature, is for them ; if they can be led to consider that for almost nineteen hundred years Christ has waited for the accomplishment of his great commission ; if they can be made to comprehend the vast results to be attained by the Extra-Cent-a-Day Band system through the minute gifts of many individuals,—then it seems to me they must adopt, they cannot fail to adopt, the Extra-Cent-a-Day Band plan. Then the question of money supply will be answered, the treasuries of the missionary societies will be abundantly supplied, and tens of thousands of new workers can go out into the field of the world. Would that every Christian might be inspired to extra giving according to this simple system !

What other achievement can be compared with that of carrying the gospel of Jesus Christ throughout the world? And that achievement we can compass in this decade of our century. Shall we do it? Glorious the privilege that is allotted to *us* to be workers with God ! Divinely splendid the opportunity lying at *our* hands to send the good news of the great salvation to the whole creation ! The church may speed it or delay it, but the glad time is surely coming when the Saviour's edict shall have had its blessed and complete fulfillment. Be it *our* ambition—there is none higher or holier—to hasten on that day !

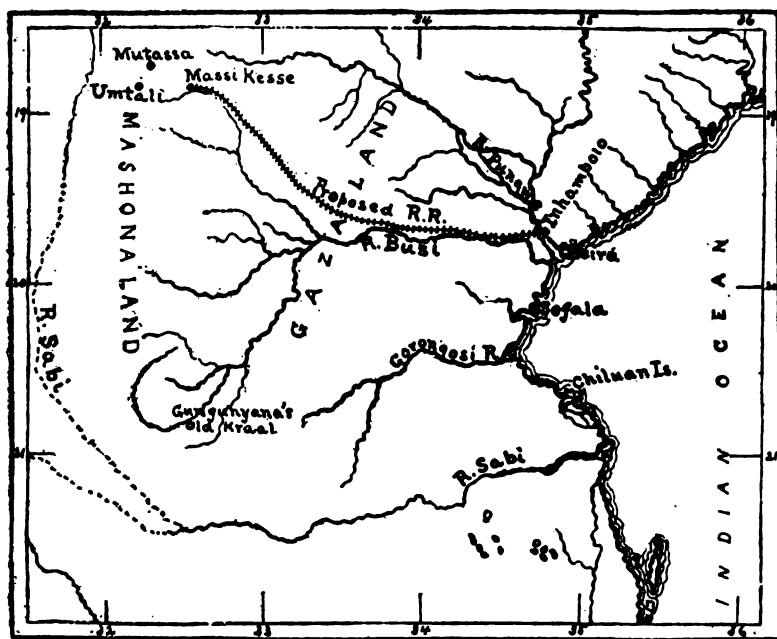
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### A MOVEMENT INTO GAZALAND.

In the *Missionary Herald* for March allusion was made to an anticipated report, which we hoped to publish, of a journey into Gazaland by Messrs. Wilcox and Thompson, of the East Central African Mission. The report when it

arrived presented facts and arguments bearing upon the proposed occupation of this territory by our mission, and it was deemed best to wait some decision as to what should be done before presenting any detailed account of the exploration. We give here a sketch-map that will indicate what was done by the party that visited Gazaland and what it is now proposed to do.

Messrs. Wilcox and Thompson, going from Inhambane by steamer, arrived at Beira September 26, 1891. Thence they went up the Pungwe River by a lighter, to a trading post about seventy miles from the mouth of the stream. From this point they went on foot into Mashonaland, passing, as we suppose, through Massi Kesse, though their report makes no mention of the place, and reached



SKETCH-MAP OF GAZALAND.

Umtali October 9. Starting southward from Umtali, which is an important station of the English Society for the Propagation of the Gospel, they made the journey on foot to Gungunyana's old kraal. The country on the first portion of the route is very rugged, with some good valleys among the steep mountains. It is here well watered and the streams flow toward the Sabi. There was no evidence of any great population, though there were acres and acres of cultivated lands. The people dwell in strongholds on the mountains, perhaps a thousand feet above the valleys. They seemed kind and hospitable, and it is supposed that they have chosen these elevated sites for their dwellings to secure safety from the raiding tribes south and southwest of them. About midway between Umtali and the old kraal of the Gaza king, Messrs. Wilcox and Thompson crossed a mountain ridge about 6,000 feet in height, beyond which they came to

a beautiful, high, rolling plateau, sloping gradually toward the south, having an average elevation of about 4,000 feet. There was abundance of water, the streams flowing toward the Busi River. The people were no longer hiding in the mountains, and there were large kraals of from twenty to fifty huts. This high plateau ends within a few miles of Gungunyana's old kraal, which is only about 1,500 feet above the sea-level. They found at this kraal a Portuguese gentleman, who claimed to be the governor of the region, but he admitted that he had not heard from the coast for over three months. It is commonly reported that Gungunyana is about to return from Baleni, his southern capital on the Limpopo, but of this there is no clear evidence.

Messrs. Wilcox and Thompson returned to Beira, after an absence of forty-three days, having walked 500 miles. They were much pleased with what they saw of the region and of the people, and they believe that there is a promising opening here for missionary work. It is clear that the location at Gungunyana's old kraal is not the best. Attention was turned to the region fifty or sixty miles a little east of north of the kraal, about halfway between it and Massi Kesse, where the streams from the west flow into the Busi. The British South Africa Company claims that this district is within British territory, but this point is not definitely ascertained as yet. It is on the boundary between Mashona and Gaza lands, and it is certain that the English, in their occupation of Mashonaland, must make a highway between the mouth of the Pungwe and Fort Salisbury. *The London Times* has recently reported that a route for a railway from the coast inland has been decided upon. About sixteen miles from the mouth of the Pungwe River is Inyamboio, to which place large trading ships can come, while the mouth of the Busi is rendered dangerous by sandbanks. Opposite Inyamboio the railway will start, touching the Busi River about sixteen miles from its mouth, and passing inland along the banks of that river till it reaches Massi Kesse, a distance of about 180 miles. It is stated that about half of this road will be finished by the end of the present year, and the remainder in 1893. Fort Salisbury, the British station in Mashonaland, is about 125 miles north-east from Massi Kesse, and these two points will ultimately be connected by railway.

It is now proposed that three men, probably Mr. Wilder, of the Zulu Mission, and Messrs. Thompson and Bunker, of the East Central African Mission, shall go by way of the Pungwe route to this region north of Gungunyana's old kraal, and select some place for residence on this high plateau in Gazaland. On the west of them, in Mashonaland, will be the mission of the English Propagation Society. They will not build permanent houses until they have explored the region, know something of the people, and have tested the climate, and so are able to decide intelligently upon the expediency of a permanent mission. The expense of such preliminary occupation will be comparatively slight. Such care in investigations will afford the best guaranty of the establishment of a successful mission. The region in view will not be more than fifty or sixty miles from the route of the proposed railway.

We commend the brethren who are to take the lead in this movement, and who may possibly be on the way when these pages reach our readers, to Him who can prepare a way for his people far better than any that they can make.

## Expect Great Things from God; Attempt Great Things for God.

THIS number of the *Missionary Herald* will reach most of its readers just prior to the day which is the centennial anniversary of one of the most memorable events in foreign missions. On the thirty-first of May it will be just one hundred years since William Carey preached his famous sermon before the Nottingham Association of Baptist Ministers, which resulted in the organization of the first purely foreign missionary society in England designed to preach the gospel among the heathen. We trust that this centenary will lead multitudes of Christians to study the life of Carey, that they may get a new impulse from the story of this remarkable man and that they may trace with gratitude to God the progress of the foreign missionary work within the last hundred years.

Whoever considers the case will stand amazed before the picture of this untrained preacher, who ministered for three years to a people so indigent that they could not pay him enough to buy the clothes he wore out in their service, and to whom it was an advance in position when he was asked to take charge of a flock that could pay him ten pounds a year, yet cherishing through all these years the thought of proclaiming the gospel to the unevangelized, and doing this notwithstanding the indifference and even the open hostility of those who were in high places in the church. In addition to preaching he taught school, when he had the opportunity, but when the scholars failed him he returned to his shoemaker's bench to eke out his scanty subsistence, being barely able to provide food for his household and that of the poorest quality.

But whether teaching or cobbling, he was all the while studying the problem of the evangelization of the world. In his obscure parish at Moulton he wrote his "Enquiry into the obligations of Christians to use means for the Conversion of the Heathen," which his biographer, Dr. George Smith, calls the "first and still greatest missionary treatise in the English language." It is certainly marvelous from a literary point of view, and the more so when it is remembered that this obscure and untrained shoemaker wrought without any of the helps which scholars ordinarily have for the making of books, that he could have presented in such orderly and fairly correct way the facts in regard to the state of the world at his time, and then how he followed his array of facts with such clear reasoning as to the attitude of the Christian of Christ.

The publication of this "Enquiry" awakened deep thoughts in many minds, and yet to Carey's sore distress no practical results appeared. He was called a "miserable enthusiast" for even proposing such a scheme to his ministerial brethren. But his courage was not engendered from earth. He watched his opportunity, and that opportunity came. When it was his turn to preach at the meeting of the Ministers' Association, held at Nottingham on May 31, 1792, he took his text from the prophecy of Isaiah liv: 2, 3: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." The sermon produced an extraordinary



effect. The two great thoughts which it enforced have proved like the voice of a trumpet to armed hosts, "Expect great things from God; attempt great things for God." Dr. Ryland, in describing the effect of this sermon, says: "If all the people had lifted their voices and wept, as the children of Israel did at Bochim, I should not have wondered at the effect. It would only have seemed proportionate to the cause, so clearly did he prove the criminality of our supineness in the cause of God." And yet it illustrates the prevailing apathy of the times in reference to foreign missions that, deep as was the impression made by the sermon, the ministers and others were about to depart without taking action on the subject. Carey in his distress seized hold of Andrew Fuller's arm and exclaimed, "And are you, after all, going again to do nothing?" It seemed as if the heart of the preacher would break, so intense was the fire within him. Possibly, as God saw, it needed all that apathy and indecision on the part of others in order to awaken to the utmost the holy enthusiasm of the one man whom he would make leader in this enterprise. And Carey soon had the joy of seeing, at Kettering, October 2, 1792, the formation of a society for propagating the gospel among the heathen. Carey had urged as part of his plan that every member of every congregation should pledge himself to earnest prayer and to the giving of at least a penny a week. Does such a proposal seem small? Notwithstanding all that has been done and the millions that are given after a century since the sermon at Nottingham, it is still true, as Carey's biographer says: "The churches, whether by themselves or by societies, have yet to pray and organize up to the level of Carey's penny a week."

The churches of Christ of every name may well regard this as a centennial year in reference to foreign missionary work. Not that modern missions began one hundred years ago. Carey, in his "Enquiry," devotes a whole section to a review of previous undertakings for the conversion of the heathen. He refers not only to the missionary labors of the Apostles, and to mediæval missions, but to the labors of John Eliot, David Brainerd, and Ziegenbalg, and especially to the work of the Moravian Brethren in Greenland, Labrador, and the West Indies. But from Carey's preaching and from his personal going as a missionary to India, we may date a new form of organized missionary effort which has been productive of unspeakable blessing through the century now closing, the influence of which shall continue till the kingdom of this world shall become the Kingdom of Christ. Would that the pulpits of the world might ring out this year, and in trumpet tones, the inspiring sentences of Carey's sermon: "Expect great things from God; attempt great things for God!"

## A MONTH IN MEXICO.

BY REV. E. B. WEBB, D.D.

AFTER a pleasant winter in Southern California, I have devoted a month to our missions in Mexico. The trains are slow, and the distances appalling, but I have managed to see most of our own missions and several of the missions of other denominations in this neighboring Republic. And I find everywhere, among all the missionaries, an earnest devotion to their work and a settled hope-

fulness in regard to the future. Difficulties of a trying nature they have to encounter, but they do not falter in their aim. Opposition, subtle, stealthy, persistent, and organized, they must face, but they have no fear. The day of bloody persecution is in most sections past. Freely and steadily the missionaries pursue their beneficent ends. Openly and avowedly the converts renounce the authority of priest and Pope, and connect themselves with the aggressive Protestant churches.

A careful study of the missionary work on the ground, and a free and familiar intercourse with the brethren, have interested and encouraged me. As appears in many ways, the newly formed churches are deepening and strengthening their hold upon the communities in which they are planted. The schools are tolerated; sometimes favored. The teachers and pastors are no longer despised or avoided, but everywhere respected, and often honored with the attention and confidence of the best men in both city and country.

If one were to visit Mexico with an ill-bred and hostile suspicion, as some do, ignoring the mission of Christ to the world, never looking for mission churches or mission schools, he might return as he went, in his ignorance denouncing all such enterprise as failure and folly. But if one wishes to see consecrated men and women and Christian progress, he need not be disappointed. It may not be too confidently affirmed that the ladies connected with these missions keep up with the fashions either in dress or theology. They may not appear in the last style of little hat and shrunken gown. They may not know that Moses did not write the Pentateuch, and that Paul did not write the Epistle to the Romans. They may dislike the new theories that they hear in sermons when they come home. They have neither taste nor time for the fads and the fashions of Paris and Boston. But they commune with God and pray as Moses did, "If thy presence go not with me, carry us not up hence." And to the work they give themselves as did Paul—"This one thing I do." Even the little infant seems to know that he is a missionary baby and must not fret or cry, but lie still on his back while the pale-faced mother corrects proof or furnishes copy for the missionary paper. Fitted by natural refinement and by superior education to grace any drawing-room in the land, what a rebuke is their life to many in our churches who merely flirt with God's opportunities, and die and leave no works to follow them!

At Guadalajara Rev. John Howland has fought a good fight. Pushing bravely into the stronghold of the enemy, close up under the ramparts of their citadel he has secured a most advantageous position and planted a church. Though surprised by this bold move, the enemy at first scorned his audacity. But it soon became evident that he was there to stay. Then they turned all their guns upon him in his isolated position, but he did not flee. Then all the forces and arts of the ancient Church were turned against him, but still he stood his ground. Then the powers of government, local and national, were adroitly and angrily sought to displace him. But, like a rock in the roaring current, he was immovable. Threats did not intimidate him; bribes could not buy him. Summonses before tribunal after tribunal could not sap his strength or cloud his courage. And finally all their arms and arts exhausted, they said practically, like a brave enemy outgeneraled and captured, "Well, you are a good foeman; you are a

good man, and we give it up and leave you to enjoy the position which you have honorably won."

And now a beautiful church edifice is rising on the ground so heroically selected and held. A few hundred dollars (who will send the first hundred?) will complete walls and tower, and establish a new witness to the advance of the truth wherewith Christ makes free.

Rev. A. B. Case, one of the most successful of all our workers in Mexico, I saw but little of on account of sickness in his family. Rev. M. A. Crawford was too busy with some peculiar and pressing service to leave Hermosillo and attend the annual meeting. Rev. H. M. Bissell, a faithful and devoted brother, I was sorry not to meet.

At Chihuahua Rev. James D. Eaton is doing a wide and aggressive work. By wise economy and timely action he has secured a valuable property which happily meets the conditions of both a comfortable home and a flourishing school. But beyond this, by patient watchfulness and persevering endeavor he has secured a lot of land—and a more conspicuous or desirable lot for the purpose is not to be found within the limits of the city—on which he is already erecting a commodious and attractive church edifice. And this he is doing with the expressed congratulations of many citizens, and, I am persuaded, with the unstinted good wishes of many others who hesitate to commit themselves openly to the Protestant movement. Chihuahua feels the quickening influence of the United States more than most other cities in Mexico, and this adds to the good prospects of a successful mission.

At Ciudad Juarez Rev. A. C. Wright is doing a vital and far-reaching work in training converts for future service in the gospel ministry. Nothing more important, nothing more essential can be undertaken for the Republic of Mexico. But he is sorely limited and cramped in his present quarters, and ought to have at once more room and a better building. And I sincerely hope that no unforeseen obstacle may delay the erection of a commodious and permanent house for the Training School in El Paso. Rev. Otis C. Olds, with a genial and kindly heart, is very happy and useful in this school. But the judgment of the mission is that he ought to be freed as soon as possible from this service, in order that he may renew his successful work in the field.

The annual meeting at Chihuahua was wisely planned and successfully carried through. Such a gathering, while it breaks the sense of loneliness which at times seriously oppresses the missionary, is of great service in forming plans and helping on the common work. That last formal meeting on Sabbath evening, when the Lord's Supper was commemorated, and when the pastor took a number of the little children in his arms and baptized them, and blessed them in the name of the dear Lord, was, all things considered, a most impressive and significant service.

And now I wonder again, as I think it over, whether the life of the missionary is not the most Christlike and productive of all human lives. Kindred and friends often object to their favorite becoming a missionary; and it is true that his life does not roll on conspicuously in one full, commanding current. The iconoclast makes a noise in the world. The critic wields a brilliant lance, albeit it is sometimes hastily hurled against the rock. The specialist rolls the

deep, strong forces of his life in one shining current. But the current of the missionary's life is divided and drawn off into many little streams. It sends a rill to many a parched and thirsty household. It refreshes many an arid plain. It flows along many little channels through acres and acres of blank and barren waste, changing the desert into a garden. A superficial observer, looking to the sources of a missionary's life, his acknowledged abilities, his complete education, his brilliant prospects, is disappointed. The result seems indifferent. The promised career is dwarfed and dried up.

I was disappointed in looking upon the Rio Grande. Arrested by the noble name, and knowing its sources, I expected to see a full, deep, strong river rolling majestically from the highlands through the country and away to the sea. Instead I saw a shallow stream, winding insignificantly along through a half-dry and rocky bed. Is the Rio Grande a failure? Wait a moment and consider.

I learned that this magnificent river, which can rise in its wrath and overflow its banks and change its bed, is drawn off through many little unseen courses, as well as through many channels, apparent to every eye, to irrigate the land. Acres and plains and valleys of barren waste country are converted by its diverted waters into fruitful fields and peach and orange orchards and beautiful gardens. And hence the shrunken current, and the loss of sweep and majesty. So with the missionary; the deep, full, strong current of his life is divided and drained off to irrigate the human desert, and to the superficial observer there is the loss of a splendid career. But look abroad from his home, and how our hearts with emotions of grateful enthusiasm respond to the sight of fields and fruits and orchards and gardens and goodly shade called forth — yea, created, by the streams of his life: called forth out of the very waste and barrenness of the desert! And is one to be pitied for the loss of a career who thus surrounds himself with life — beautiful, fresh, social and spiritual life? To what greater or better can one aspire?

I cannot close this brief account of my experiences and observations in Mexico without recalling and recording with hearty thanks the personal attentions and kindly aid and fraternal hospitality which I received from the missionaries of other Boards, as well as from those of our own. I am not to forget, brethren, the new, deep, and tender feelings with which, for a time on the field, I entered into your life and saw with your eyes, and turned to God in your prayers.

## Letters from the Missions.

### *Mission to Austria.*

#### ADDITIONS.

UNDER date of April 4, Mr. Clark sends the following cheering words: —

“Yesterday was a day of special interest in our Weinberg church. Five more were welcomed to full membership. In these three months forty former Romanists

have been received to the Congregational churches of the American Board in Bohemia. Each one of the five received yesterday is worthy of special mention. Shall I introduce them? That woman at the left was a bitter opponent, now a humble follower of the Master. The tall, pleasant, energetic woman near her *was* a heathen

of the heathen, an inmate of one of the devil's houses in Prague. Through God's mercy she was brought into our rescue and reform home. After very marked and thorough conversion she was restored to her parents. For months she has been the light and joy of her father's house, where she has won others for gospel truth. She is now to learn dressmaking in Prague. With God's help she will prove a true worker for lost souls.

"The old lady standing next to her is an unusual case of conversion in advanced life. Those two at the right, with such earnest, determined, yet peaceful faces, are a young married pair who need your prayers. Her parents and his parents too, not to speak of many others, have completely disowned them because they have renounced Romanism. Ah! dear friends, you little know the struggle it costs some souls here to stand up for Christ and his truth! Will you not help them and us at the throne of grace?"

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### West Central African Mission.

FROM Bailundu we have letters down to February 24. Mrs. Webster and Mrs. Woodside have combined the two schools, the one for boys and the one for girls, and the experiment is working well. The attendance, including five boys who were in Mr. Stover's English class, is about seventy-five. The village school has an attendance of about twenty-five, and Mrs. Stover has begun a school at the king's village, which is about two miles distant. The ladies caring for the schools, it is possible for Mr. Woodside to give much attention to evangelistic work, and he goes to the ombala several times during the week. Mr. Stover speaks of the congregations, both at the station and in the villages, as good, and there are tokens of interest among many. The young men are not opposed at the villages as they used to be, but are allowed to preach unmolested. It is still true that the old men do not want their children to accept the gospel, since they will be lost to them if they become Christians.

### FROM KAMONDONGO.

We are sorry to be obliged to report that Dr. and Mrs. Clowe are in such physical condition that it may prove necessary for them to return to the United States. Should this be the case, the loss to the mission will be very great. Mr. Fay, in reporting the condition of affairs on his return to Kamondongo, says:—

"There has been a good deal of change since we left here for home. We no longer are troubled by the petty demands of the native chiefs, and I think we have a more secure feeling, as now it would take a bold native to molest the goods of white men.

"Then, too, we have a larger number of old men in attendance on our services; though I think that many of them come only because they think that Mr. Sanders helped them in the war, and so they must come because he wants them. But if we cannot get them for a better reason, still let them come. What we want is the ears of the people, and we will let the gospel speak for itself. Sometimes at a morning service we have a goodly number of the older men, and some of them must know quite clearly the way of life. All they lack is the converting power of the Spirit. This we know will come, and for it we are praying and laboring.

"Perhaps I can best let you into our work by telling of a Sunday's labors. The boy goes to the village to sound the gong by nine o'clock, and we are ready for service by half-past nine. We all gather at this service. The attendance varies from seventy to 110 or 120, the majority of them giving good attention. At this service from twenty to thirty little children, too young to count, sprawl over the floor, much to the discomfort of the speaker, often, but rich in promise for the future congregations. After this service comes the Sunday-school, which sometimes runs up to 100. Some of the brighter boys teach in this school, while Miss Bell has the girls who are a little advanced, and I now take the men from the village to our house, and try to fasten the impression that may have been made in the other service. In this way, till his departure, Mr. Sanders

had given these men much instruction. After the service I give those in our village who can read, a printed verse, to learn for their prayer-meeting in the evening. In the afternoon Dr. Clowe and one or two boys go out to the surrounding villages. At half-past three the boys start to the village to call the people to the afternoon service, at which we have from seventy to ninety. The young people on the place have their prayer-meeting alone in the evening. This completes our part of the Sunday's work, but we hope that it is then only just begun.

"I wish I could speak with joy of our church here, but I am sorry to say that they are not growing as we would like to see them. We need to read Paul's letter to the Corinthian Church to keep us from being discouraged; still we believe they have the root of the matter in them."

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#### Western Turkey Mission.

FROM BARDEZAG AND SMYRNA.

In the *Herald* for April, Mr. Chambers, of Bardezag, reported the special interest awakened during the Week of Prayer. Following that week there were meetings such as were never before seen in the place. Mr. Chambers, under date of March 18, says:—

"The result was the arresting the attention of many careless ones and mockers, the quickening of the spiritual life of the community, and the addition of nineteen to the church on confession. An old Young Men's Christian Association has been revived, with a constitution modified so as to approximate to that of the Young People's Society of Christian Endeavor; the young men are developing considerable interest in the meetings, and hope in the future to engage in some form of Christian activity. In short, the church and community have made a decided and apparently permanent advance. The High School has had a share in the blessing, nine of our boys having made confession of their faith at the last communion. Gathered as these boys are from many cities, towns, and villages around, from

Constantinople, Nicomedia, Adabazar, Sivas, etc., the influence of the school is widespread. Though our wants are many, yet our hopes are high."

FROM SMYRNA.

Miss Lord writes that the number of pupils on the roll of the Girls' School is eighty-eight, of whom sixteen are boarders. The class of students is improving year by year, and while some things are discouraging, there is manifest growth of the girls in Christian character. Miss Lord writes:—

"The Jewish rabbi has been making a strong effort to get away our few Jewish girls, by threatening to publish the names of all those who send their daughters to Christian schools. A great pressure has been brought to bear on them, and one has left; but we hope she will return. They are among the most bright and promising of our pupils, and some of them are very much interested in the New Testament.

"Our King's Daughters and Temperance Societies continue to be the most encouraging and helpful features of our school work. At our meeting yesterday five new members were admitted to the Temperance Society. It is exceedingly difficult for one here to pledge herself not to taste or pass any alcoholic drink, for the daughter of the family is always expected to hand it to the guests on every occasion; no baptism or funeral is without it. The members are at least agitating the question among their friends, and we hope our little society will set people thinking, if nothing more. One of the seniors interested the young men in her village in the Christmas vacation. They signed the pledge, afterward formed themselves into a society with her help, and are working enthusiastically for their friends."

GEMEREH.

Mr. Fowle, of Cesarea, writes of the out-station of Gemereh, which he visited recently in company with Miss Burrage, traveling through mud and snow, and

suffering from cold and leaky roofs at night:—

“When the end of the journey brings you among a people as earnest, as progressive as these of Gemereh, it is very easy to count these discomforts as nothing. Between the middle of the afternoon and midnight of a day in January there is quite an interval. That interval was used in the examination of candidates for church membership. I was delighted, not only with the replies and spirit of the candidates, but with the earnestness and spiritual perception of many of the brethren and sisters. I realized, as never before, that such an examination of candidates is a grand educator of those already members. Then, too, their carefulness and sense of responsibility for the spiritual purity of the church were both pleasant to see and encouraging to remember.

“The services of the Sabbath began with a young men’s prayer-meeting at sunrise, a very helpful service, conducted entirely by the young men. A hearty breakfast was no sooner disposed of than the preacher appeared to take me to a meeting of the church committee; then followed the sermon. That audience is an inspiration to any man! The room is low—not more than eight or nine feet high; it was crowded with eager listeners; there was not much hardship in deserting the platform because of the dripping from the saturated mud roof, for wherever the speaker stood, there all eyes, all faces were turned. When I remembered the wickedness, the robbery of fifty years ago, I could only marvel at the change already wrought by the gospel in the hearts and lives of these eager listeners. One has little chance in such a place to make use of his ‘homiletical hobbies.’ The simple gospel simply told, in ready ears and to waiting hearts, is the only thing possible, and thank God! it is the one thing needed. At the communion in the afternoon we accepted ten out of the eighteen candidates that had been examined, and baptized four children. You may be sure that the gladness of heart at

night more than made up for the weariness of the body.”

On returning again to Gemereh, after a visit to Dendil, Mr. Fowle exhibited Bible pictures with the aid of a magic-lantern. This exhibition led to the cordial invitation to show the pictures in the Gregorian church. A crowd of from 1,200 to 1,500 filled that edifice; but the priests protested against the “desecration” of their church. It is a significant fact which Mr. Fowle mentions that one of these priests, who was notorious for his drunkenness, was requested by the mayor, with more force than politeness, “to return to his cups.”

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### Central Turkey Mission.

#### THE KINDERGARTEN AT HADJIN.

MISS BATES, under date of March 2, gives the following encouraging report of the influence of kindergarten work at Hadjin, in which she and Mrs. Coffing are engaged:—

“There is a lively scene on the bit of smooth road in front of our gate every morning about half-past eight, for not only are the boys and girls of the High School then on their way to school, but almost every one leads by the hand, or bears on his or her back, one of the kindergarten babies as well.

“This kindergarten school is proving a great success. The first twenty scholars were collected with great difficulty, but after these had had several weeks’ training, had learned some of the pretty songs and games, and had entertained their fathers’ guests at New Year’s time with these, our difficulty was of quite the opposite character. There were more applications for admittance than we could accept. There are now fifty little boys and girls in the school, some of them from the more well-to-do Armenian and Protestant families, and some of the poorest of Hadjin’s poor. Of the fifty children, just *three* have paid the full tuition fee, two medjidies or \$1.64 1-2, though several others have paid the price asked of them. Nearly twenty of the very poor, for whom it was impossible to find

even one cent, have been received free. A special gift of \$20 enabled us to employ a second assistant to look after all these little ones.

"To show you how poor are some of these children, let me give you an example. One woman had been told that she might send her little boy, but as she did not avail herself of the privilege, we sent one of our teachers to learn the reason. The woman said, 'The children who go to that school must carry with them something to eat, and very often I have not even a crust to give my child. Here at home, when he cries from hunger, if I have any bread, I give it to him; if I have not, he cries, and so we get along.' Now the child is coming, and several of the other children have fallen into the habit of bringing a little more than they will themselves need, with the expectation of giving to these poor when necessary.

"This school is a revelation to the people in many ways. First, the idea that little children are worth taking so much trouble and going to so much expense for is utterly new and strange. But these little tots are working reforms that we have for years labored in vain to introduce among their elders. For instance, in a land where it is a great shame for a man to perform the slightest service for a woman or a child, is it not a great triumph to have a father leave his shop of a stormy morning, take his little four-year-old daughter in his arms, and carry her the half-mile, or nearly so, to school? Mrs. Coffing and I stand by and congratulate ourselves, and are more pleased than I can tell you, when we see one of the men most fixed in the old notions coming rapidly up the road with his baby in his arms. One man who has been for years opposed to Protestantism was so pleased with the kindergarten that he brought his two little girls, begging us to take them, and saying that if necessary he and his family would go hungry for the sake of saving the medjidie apiece we asked for the children. Since that time we have n't had in all Hadjin a better friend to the various branches of our work than he.

"Then these children are teaching their parents other lessons, as, for instance, that of neatness and cleanliness. When one little girl's mother told her one day that she was going to come and visit her school, the child answered, 'Oh, don't! or if you do, be sure you comb your hair before you come. If you come with *such* looking hair, I should be *so ashamed!*'

"All these are, of course, only the secondary results. The waking up of the children, and teaching them to think, the keeping always before their minds those things which are 'true, honest, just, pure, lovely, and of good report,' instead of the impure words and degrading scenes of Hadjin streets are even more important.

"As we turn our attention from these little children to the older ones, there are both encouraging and discouraging features. Among the girls in the house, of whom there are twenty-nine, there is an earnest spirit, and we believe that good work is being done. The last few weeks of the old year seemed to be a time of especial religious interest in the school, and though there has been no general revival, there have been among our girls a number of quiet conversions."

### Eastern Turkey Mission.

#### FURTHER NOTES OF A TOURING MISSIONARY.

In our last number Mr. Browne, of Harpoot, reported a tour through the Geghi district, and we now have his account of visits at Shepik and Arabkir. Writing from Shepik, January 4, Mr. Browne says:—

"Our blessed experiences of last winter seem likely to be repeated here, judging from the meetings of the past four days. You may remember what I wrote before from this place of the proselyting efforts here of the Baptist pastor in Arabkir. He has finally succeeded in immersing four of our converts of last winter, who, with the one or two previously baptized, have been persuaded to withdraw from their former brethren and form a communion of 'True Believers.' The fruit of such



a division of our little community, you can readily see, was most disastrous to the work here. Our feeble church was rent in twain, and in place of brotherly love and harmony there were dissension and bitterness. The aforesaid pastor came to administer communion to his followers and demanded our chapel. This was refused him, and he then sent a teacher from Arabkir to continue his work, who was soon compelled to leave. These events antedated my coming.

"Instead of going as usual to stay among our brethren, I became the guest this time of the most influential of these recent Baptist converts, the one whose conversion last winter from a life of notorious wickedness so confounded unbelievers and rejoiced saints. The evening I reached here our meetings began in the largest room of my host. Beginning there, and in all the three daily meetings subsequent, the power of the Lord was present to heal. The hearts of all seemed to melt together. Seldom have I enjoyed meetings of more gracious spiritual power. Confessions and reconciliations have been most tender and genuine. Such is their preparation for the Week of Prayer. All but one of those immersed express their readiness to commune with us when I shall return from Arabkir. I leave this place with hopes of another winter of spiritual ingathering. All seem to unite in the support of our preacher, and are pledging most generously to build him a parsonage and a girls' school."

#### GREAT JOY AT ARABKIR.

Writing from Arabkir, February 1, Mr. Browne says:—

"Returning here from Shepik I found Misses Seymour and Mellinger had been calling diligently. During the Week of Prayer they had daily meetings with the women in the chapel. Encouraging signs increased during that week, so that we readily yielded to the urgent solicitations of the church to remain. January 10 it was announced that the daily sunrise and sunset meetings would be continued; the former in the chapel, the latter in a

recently purchased building in another quarter, now occupied as parsonage and high-school building. I requested that our first meeting in the new building that evening be one of praise and consecration.

"Though this was the fourth service of the day, fully an hour before the time the largest room, containing 200, began to fill. Half an hour afterward it was full, and the praise service 'began of itself,' as one of the deacons said. At the appointed time, the pastor and I could hardly make our way to our desk, the room being packed and many standing throughout the long services. The pastor first spoke and I followed, especially requesting that all participants in the meeting seek to be brief and pertinent. The first hour seemed but a few moments. The second began and passed without a sign of weariness, after more than thirty prayers. The blessing began then and there. The congregation slowly dispersed with full hearts and shining faces, eagerly anticipating the meetings there on the coming evenings.

"Thus began our second week's meetings, and the spirit of this first characterized them all. Every morning, through the chilling fogs and keen air of sunrise, 100 to 150 brethren gathered in the spirit of prayer and supplication. Nor was this an easy thing. It required consecration and hard self-denial. Many lived more than half an hour's walk away. Some told me they had to rise hours before daylight to work in order to afford the time. With such sacrifice God was well pleased.

"Every evening we had a preaching service in the upper quarter, with an after meeting, which soon became an inquiry meeting, continued sometimes for two full hours. This evening service became so fully attended that I was compelled one evening to ask the youths to go to another room for their meeting and all the women to still another room for theirs. This was to furnish standing-room for the crowds of Gregorians who began to attend, till forbidden by their ecclesiastics. Frequently these remained and seemed deeply affected in the inquiry meetings.

"Since the Week of Prayer three weeks have passed and these two daily meetings continue with unabated interest; but our strength is exhausted. To the fourth delagation of brethren who have just said, 'This is the most glorious time our church has ever seen; you must remain till Easter,' I was compelled to say: 'I simply cannot. If it be of God, ye cannot overthrow it.' I know this is but half the truth, and we fear leaving almost as much as staying. So with deepest reluctance we turn our faces homeward, praying to be led of Him who led us hither."

#### APPARENT FRUITS.

"1. A very widespread interest throughout the Armenian Church, evinced by unusual courtesies and words of cheer from their most prominent men.

"2. Added to this is their very large attendance on the Sabbath, and that of their young men at the various meetings during the week.

"3. Renewal of first love and first works, with fellowship meetings among the church members, expressing itself in house-to-house visitation.

"4. The attendance and coöperation of some of our zealous Baptist brethren, one of whom declares: 'This is nothing else than another Pentecost.'

"5. Of their own accord already over fifty have handed in their names as those who have found the Messiah, or are still seeking him. *Armenian*

"6. A revival. *Armenian* 5. After a sermon yesterday on *Mat. 23: 8-10*, I asked for a 'thank-offering,' for love of Christ, and to my utter amazement they brought to the altar nearly 1,500 piastres, the equivalent here of about 500 days' wages of a common laborer.

"With profound gratitude we leave this work in the hands of God. 'Establish *Thou* the work of our hands upon us.'"

#### Madura Mission.

#### TIRUMANGALAM. — BITTER PERSECUTION.

MR. JONES, aside from his work in the theological department of Pasumalai Institution, has charge of the two stations

of Pasumalai and Tirumangalam. He speaks specially of the size and excellence of the Tirumangalam field, and says: —

"It is indeed a most interesting field and gives unbounded hope to the one in charge. The long service of Brother Herrick here has told mightily upon it, and its growing congregations are drawn more from the higher classes than are those of any other station. For this double reason of the hopefulness and substantial success of our work here, the heathen show more bitterness and resort to persecution more than they do elsewhere. It may also be because that miserable relic of past barbarism, the robber caste, is more prevalent here than elsewhere. Certain it is that the Christians of Tirumangalam suffer more opposition and loss than those of any other station.

"There are now five good congregations whose churches have recently been burned down by our enemies; and this means, in most cases, the burning of the Christians' houses too. The other day I was at Sembatti, where we have a good congregation and also a most determined and desperate enemy. Two months ago he and his party burned down our church and six houses of the Christians, stole one of their bullocks, and destroyed much of their crop. The Christians might easily retaliate by burning down his property, but they show true Christian patience and resignation. I administered the Lord's Supper last Sunday to them, and to church members from five other villages four, five, and seven miles away. They were seated in my tent. Three of the congregations there represented had their church recently destroyed, and so have no place for service or prayer.

"Thus several of the good congregations of the station are planted in the midst of bigoted heathen and because they are prosperous they are thus harassed. What is to be done? It is of no use to erect any more thatched buildings. They will only encourage the enemies in their spite and hatred. The people are very poor. They are suffering terribly from the effect of three successive semi-famine seasons.

Some of them have really not enough food to eat. And yet several of these congregations say to me, 'We *must* have a house of prayer. Some of us have already been homeless religiously for two and three years. It is no use to build again with thatched roof. We are very poor, but we long to do all we can, and even more than we can, to rebuild. Will you not secure from the Board or from friends half the sum required, and we will by work and by borrowed money make the other half?' I never found prayers more worthy of answer than these; I never knew a work which more imperatively demanded our attention and effort than this.

"One hundred and twenty-five dollars would be half enough to erect in each one of these places a good substantial church, that would last for many years and defy the torch and hatred of the enemies, and that would be an honor to our Lord and a glory to our cause in those dark heathen villages."

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### Foochow Mission.

#### THE BOYS' BOARDING SCHOOL.

MR. PEET, writing from Foochow, March 1, says:—

"The Foochow City Boys' Boarding School begins its new year with brighter prospects than ever before. Not only do we rejoice in the fact that the attendance is the largest in the history of the school, but that also the school is receiving the kindly recognition of the people who live close about us—men of influence and literary attainments. The applicants for admission this year numbered some seventy-one. Of these, fifty-nine have been received, and the school accommodations have been stretched to their utmost limit for their reception. We have been able this year, for the first time, to take our choice of those applying for admittance with no fear that our school would not be full. The English department has attracted many here who, there is no doubt, would otherwise have either entered some non-Christian foreign school or else have continued in their own heathen schools.

"Among those who have entered this year is a young man connected with the Imperial Chinese Telegraph, and who comes to us by special permission of the prefect. He is here during the day and does night duty at the telegraph office. Others are sons of literary graduates, who up to within a year or two have treated our work with a haughty indifference. These are significant facts and lead us to feel that if we cannot reach the higher and literary classes through our churches, since on account of the fear of ridicule they would not be seen in our houses of worship, we *can* reach them through our schools. Every parent understands that his son will be held to the faithful performance of every religious duty and to the strict observance of the Sabbath. We thus have one of the grandest opportunities for the spreading of gospel truth. It is our aim to send out from our school young men who can be respected by Christians and heathen alike, not only for their piety but also for their literary attainments. The advanced class numbers six pupils, all of them promising young men. Two of them are given the opportunity to assist in teaching the younger boys, in the hope that they will be able to do better work as teachers in our day-schools when they have completed the prescribed course of study here.

"There is a grand opening for work in this department—such an opening as has never been of <sup>or</sup> rise hour <sup>before</sup>. A city of 600,000 inhabitants lies about us, ours being the only foreign boarding school within the city wall. More means and larger accommodations are badly needed. The prayers of God's people must go up for this, a most important part in the great work of the evangelization of China."

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### North China Mission.

#### WOMAN'S WORK AT TIENTSIN.

MISS MARY STANLEY, under date of February 4, refers to a trip she had recently taken:—

"I visited six villages and saw many,

many women. When I went I took with me the young girl (one of our Peking schoolgirls) who is now my school-teacher. It was an experiment, and I trembled a little, fearing that she would be annoyed about her unbound feet and general unlikeness to most Chinese girls. I came back glad I had taken her. She was an immense help. Everywhere we went a small girls' school was immediately organized. She took the dirty, uncombed ones in hand and cleaned them up, and did a great deal of good. The women treated her most kindly. The little girls all took to her, and the mothers said, 'O Miss Stanley, do have a school in Tientsin, to which we can send our little girls—a school where they can learn to read, to sew, to cook, to be good!' I found a hearty welcome everywhere, and would have been glad to have settled down with them, to teach and lead them.

"I had four bright young women here for the winter's study, and our first station class is a success. They are diligent and in earnest, helpful and kind. I try to instil the idea that they are getting knowledge to give *out* to others, and hope they may prove lights in their villages and homes.

"I have also a day-school of ten girls—two are boarders; and while the cold winter weather continues I give all a meal at noon. The children are doing nicely, and my young teacher is proving a great help."

### Shansi Mission.

#### SEED-SOWING AND FRUITAGE.

MR. CLAPP, of Tai-ku, reports that, during January, several persons, including some of the schoolboys, manifested much interest in the gospel truth and seemed to be deeply convicted of sin. Among the number was a teacher who was under treatment for the opium habit. Mr. Clapp writes:—

"On the twenty-fifth of January, the Sabbath before closing school, all who had been examined as to the grounds of their faith and gave evidence of sincerity of purpose to live right lives were pub-

licly received as catechumens, or probationers, and signed a covenant to henceforth forsake sin and live as becomes disciples of Christ. Seventeen in all took the covenant, but how many will stand the testing which this probation will give the opportunity for, of course only time can tell.

"We are very anxious and are trying to do all we can to save one bright boy of about fifteen years of age who has used opium more or less *ever since he was a baby*, and has smoked it for seven years. His parents are dead, but he has wealthy friends in and about the city who support him here, though they sometimes also tempt him into his old habit. He comes of the literary class and has a very bright and active mind. If he is saved now, we believe he will become a useful man, perhaps a native helper."

Mr. Thompson is now living at Jên Tsin, and finds much to encourage him. He reports that in the place no less than eighty per cent. of the people were, at the time of his writing, February 2, sick with *la grippe*, and many deaths had occurred. Thus far nearly all the missionaries have escaped serious sickness. Mr. Thompson writes:—

"I have had golden opportunities to preach the gospel here this winter. There are three inquirers, but I cannot say whether they are sincere or not. A teacher brought his idols and tablets—eight in all—and gave them to me. It is strange if such a man can be insincere, but a Chinese will do even more than that in order to get 'taken on' by the foreigners. Nearly every Chinaman is a sort of politician running for office."

### Japan Mission.

#### CLOSING OF THE TOKWA SCHOOL AT SENDAI.

IN the *Herald* for March, reference was made to the decision of the Provincial Assembly to establish a new school at Sendai that would come in competition with the Tokwa, and of the consequent determination of our missionaries to withdraw

from the Tokwa. The school, however, was temporarily reopened in order that the students who were anxious to complete their course might do so. The term closed March 24, and twelve strong young men were graduated. Mr. Curtis reports that the school closed not only with the good will of the trustees, but of the students generally, and with many expressions of regret on all sides. Dr. DeForest sends the following account:—

“The school into which we have put so much strength during five years has closed. The final exercises took place yesterday, in the presence of the 150 scholars, the teachers and trustees, the governor and mayor, and several scores of leading officials and citizens. It was indeed a grand wind-up. It was the occasion of frank and regretful expression of opinion on the part of all concerned, with reference to the first prominent effort in Japan of non-Christians to carry on a school with Christian principles. The attempt was an honest one on both sides, and as two governors, with many influential citizens, have been promoters of this unique movement, you can easily see that it has attracted wide attention, and has won large praise as well as called down a continued fire of hostile criticism. It has been indeed a trying position for all concerned. First, for the trustees, because not one of them is a Christian. Second, for the teachers, because they were united in Christian principles.

“Yet it tells well for the trustees, that they were willing to entrust a school to Christian teachers, and to keep it up in face of steady public and private criticism, when the annual deficit of \$2,500 or \$3,000 had to come out of their own pockets. The promoters of the school had confidence in Dr. Neesima, and in those with whom he associated. And they would have been willing to carry on the school, provided others had joined the movement and aided it pecuniarily.

“Well, it has closed. And it was just delightful to hear Mr. Wada, the acting principal, speak for a half-hour before that audience of distinguished visitors and the

students, frankly saying that of course the school had been carried on on Christian principles, and that the fruit of those principles was already seen in the conduct and aim of the graduates and undergraduates; and he hoped no student would ever disgrace the moral teaching he had received, but would rather so act that ere many years had passed it would become a common regret all around that a school that had produced such men had been given up; and out of that wide regret, he hoped, the school would be established anew, no more to be abandoned.

“It was equally pleasing to hear the reply of one of the twelve graduates, as he told how in all their studies he and his fellow-students prized not only the morality but the Christianity they had received in connection with their studies. Then I spoke briefly, and was followed by the mayor and the governor, who expressed deep regret that they were unable to carry on a school that had done so much to inspire the students. It will please you to know that the work of your missionaries was most cordially recognized by these officials. More than that, the trustees sent Mr. Curtis a pair of beautiful bronze vases, and sent me two rare boxes of gold lacquer which I wish could be put on exhibition over your way.

“Of the students, five or six of the graduates will go to the Dōshisha, and some of them will take the theological course. Others go to the various schools of the empire, far or near, bearing the seeds of Christian truth. The school has closed, but the work done has not. It will abide. More and more the authorities are jealous of any foreign hand in their educational institutions, and the places for which foreigners have been eagerly sought will hereafter, more and more, be filled by those bright young Japanese who have studied abroad.”

#### PRESSURE OF THE WORK.

Mr. Albrecht writes from Kyōto:—

“I have never known a time in my ten years of ministerial service when the work has been as inviting and pressing as it is

now. Never have I felt how the utmost possible is called for, and yet how much there remains undone, even after the utmost possible is done. And it is this undone part, this seeing such mighty opportunities unused, fruit rotting in the field, that wears and frets one's spirits. Weariness of the flesh I can sleep away, but the work undone, the work for which there is no worker, looms up every day, renewing its plea. And yet, neither I nor anybody else here can respond.

"When I think over our field here, it overpowers me with its greatness. We have a fair work in Tamba and Tango; we have three churches — all three feeble — along the east shore of Lake Biwa; we have begun some work in the south part of our province, and also toward Ise; but there is the west shore of Lake Biwa, with hundreds of populous villages; there is the whole province of Wakasa, with no other Christian work than one or two Episcopal stations; there is the whole east half of Omi, where we are doing nothing, aside from the three feeble churches along the shore of Lake Biwa. We have scarcely begun to touch the field right around us."

#### TOTTORI.

Mr. Rowland reports that the health of Mrs. Rowland has improved so that it has been decided that they can remain for the present in Tottori. He speaks of some sad experiences in the province of Tajuma in connection with the late elections. In the city of Tottori, he says, there is some spiritual life.

"Mr. Severance is doing some excellent seed-sowing with the Yōnen Kwai, an association of children. He is giving them a talk on some Bible character or kindred subject every Sunday afternoon. The same society is working every Saturday afternoon with a view to getting money for a church building at some future day. This is industrial work, pure and simple. Miss Gill and Mrs. Rowland help them a little. A night-school gathers a dozen illiterate factory girls four nights in the week, for the rudiments of an education. This is the work of the women

of the church. It is held in the house of Miss Gill's teacher, a graduate of the Barrows-Dudley school, in Kōbe. It will soon be a means of direct Christian influence. We are having with the Young Men's Christian Association a weekly exercise in church history, using Dr. Learned's book, and beginning with the thirteenth and fourteenth centuries. We are just getting ready for a study of the Reformation. It is exceedingly interesting, and much easier than a similar class last year in systematic theology. That made me sweat last year, sometimes cold sweat too. It is a delight to be able to help guard these young men in a faith that I pray may remain pure and simple to the end of time. I have, too, a Sunday-school class of some of the same young men. Ten years, even five years, hence, they will be responsible men and they may be the foundation of a strong, active, aggressive church. If they do, we shall have our reward."

#### MIYAZAKI, ON KIUSHIU.

We reported some two months since that Rev. Mr. Clark had taken up his residence in this city, in the province of Hiuga, on the island of Kiushiu. The nearest port to Miyazaki is Hososhima, forty-five miles distant. Of their journey from this port to their new home Mr. Clark writes: —

"In Hososhima is a little company of 'seekers,' though only one baptized Christian, a lady, at whose house we call. Three miles further on, at Shinmachi, is another company who have had Bible instruction, though none have been baptized yet. Seven miles further on is Mimitsu, where there are nine church members, more or less alive; we take dinner at the house of one of them who is fully alive, and always has a warm welcome for the missionary. We are now looking very eagerly for an evangelist for these three places. It is a very promising circuit.

"Eighteen miles from Mimitsu brings us to Takanabe, where we have an evangelist and about forty good Christians. A large

group of them met us outside the town, and our welcome here was very hearty. The evangelist and three or four others have come thus far, eighteen miles, from Miyazaki to meet us. Next day we go on to Miyazaki. Three or four miles out we meet a company of fifteen or twenty of the Christian men awaiting our coming with hearty greeting; and just outside the city the church women were waiting in jinrikishas. We pause just long enough for bows, when all come on to our house, where the bows and exchange of greetings are more elaborate. A half-hour of introductions and sociability, then a hymn, and Evangelist Washiyama reads a chapter from the Bible, and leads us in prayer. Then the company, kindly considerate of our fatigue, leave us to ourselves. Our welcome among the people here could not have been more cordially expressed than it has been in these and other ways."

#### NEW CONVERTS.

Mr. Clark reports the presence of Mr. Ebina, the President of the Japan Home Missionary Society, and his wife, for several days, visiting the schools of Hiuga province. At a theatre meeting in Miyazaki, some 700 or more persons were present. At other meetings, one of them in Mr. Clark's house, 200 were present. Mrs. Ebina met the women on several occasions. Of a communion service, at which Mr. Clark baptized six adults and four children, he writes:—

"Two of these were a judge and his wife who had walked here that morning from a town eight miles away, over a mountain path, carrying their two heavy children, one four and the other two years old. All four were baptized. They returned home after the service, carrying the children, and in a pouring rain. Such people make good Christians. On Friday, seven of us walked over the same mountain road and had communion service at the house of this man, and I baptized his mother, eighty years old, blind, but otherwise strong in body, mind, and faith. This is a happy household; the father, mother, grandmother, and two children, all the

family, newly given to the Lord. They are the *only* Christians in the place. A fellow-judge was present at the service, one of half a dozen whom Evangelist Ueoka meets weekly for Bible study. We all walked on the same afternoon to Hirose, seven miles, spent the evening at the house of a man whom, with his wife, I had baptized the previous day, the firstfruits of evangelistic work in this old Samurai town. At this house gather every week, with Mr. Ueoka, a company of seven or eight men to study the Bible and ask questions about Christian truth. Two of these come in for the evening; both are doctors, and one is a member of the provincial legislature. Wider work is planned for this place, and the prospect of a speedy harvest of souls here is good."

#### Mission to Mexico.

##### ANOTHER CHAPEL.

UNDER date of April 29, Mr. Eaton writes from Chihuahua:—

"In order to attend our late conference in Chihuahua, the delegate from San Buenaventura, Deacon Teófilo Romero, came 160 miles and remained through the entire week. When the report from his little church was called for, he came forward modestly and read it from a small sheet of paper. He is a man of few words and very quiet manner; but he caused quite a sensation, when, after a few sentences about the small congregation that meets in his own house, and without any attempt at emphasis, he continued: 'By an item which appeared in our paper, *The Witness*, all know of my purpose to build a house of prayer, a chapel, such as my means may allow. The work is already begun, the walls having reached the height of nine feet. The building measures 30 feet by 60, and its location could not be better, as it is very central, and near the Roman church and the principal square. The necessary lumber has been cut, and a part of it dressed and brought from the mountain. The front doors and a side door are finished. The site measures 165 feet by 82; and my wish is that the in-

come from the property may be for the support and furtherance of the gospel. I hope to build more rooms, besides the three which were bought with the land; and when these can be put in order for renting they will yield wherewith to satisfy my desire.' In the same low tone of voice the good deacon continued to read of the acceptable work of one of our theological students who spent the last summer vacation with them, and of the organization of a society of Christian Endeavor.

"In his moving address which followed, given through an interpreter, Dr. E. B. Webb, of Boston, did not fail to make use of the interesting incident; and he afterward remarked, in private, that it was a most impressive event — the telling, by a plain man, and in so quiet a way, of a work undertaken by himself, that is to be of great importance to his townsmen, and that should inspire with fresh hope and courage all those who labor and pray for the coming of the Kingdom in this land."

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## Notes from the Wide Field.

### AFRICA.

UGANDA. — The London papers contain a telegram, dated Zanzibar, April 19, reporting that war is raging in Uganda, and that the Catholic party, headed by King Mwanga, has killed the leader of the Protestant party. Captain Lugard, of the British East Africa Company, interposed to restore order, and the Catholics retreated to an island, where a sanguinary conflict took place. Captain Lugard rescued six priests who had been roughly treated: *The Church Missionary Intelligencer* for May prints the following extract from a letter of Rev. Mr. Baskerville, written in Uganda, December 4, which throws much light on the situation: "We are living on a volcano; the whole country is in a ferment. The Roman Catholics started all the trouble by sending men to destroy Melondo's place in Kyagwe: he is one of our biggest and most respected chiefs. Wisely he, before taking any hasty measures, went to consult Captain Williams, who told him to go and defend his property. Accordingly yesterday he went, and the king (that is, the Roman Catholics) has sent four Roman Catholic chiefs after him to *kill him!* Here our friend Mwanga has put his foot in it, and deserves no mercy at the hands of the company. Well, Williams went to the king and told him that unless he sent counter-orders to stop these men, he would fight with him. Our people have acted nobly and kept from violence. We went to see one chief, who was for fighting at once, but he promised to refrain, out of respect to our opinion and advice. If the Protestants throw themselves upon the captain, and do nothing rash, they will win; but if they act independently, they will lose. They are now waiting to hear from the messengers sent after the chiefs who had gone to fight the Melondo: if he has been killed, there will be war, and it will mean the expulsion of the Roman Catholic party, for Williams will aid the Protestants as being the aggrieved party."

THE FRENCH CONGO. — Three missionary families have ere this left Paris for the French Congo region, where they are to found at Talagouga, above Lambaréné, on the upper Ogowe, and at the foot of the great rapids, the first station of the French Société des Missions Évangéliques. Two of the missionaries are MM. Allégret and Teisseres, who explored this region two years ago. They are to labor among the Pahouins, who are numerous there, and will open schools for the children, to which will be added a workshop for sawing and joining timber. These Pahouins, says *L'Afrique*, seem more likely than other native populations to comprehend the benefits now to be offered them, as they have not yet encountered the missionaries of Islam, those redoubtable adversaries of European civilization.



NYASA. — The agent of the African Lakes Company wrote, March 14, that a new disaster had befallen the garrison of Fort Johnston, south of Lake Nyasa, which was constructed by the British commissary charged with the administration of that region. The slave-traders had attacked the company's expedition, wounded the leaders, and killed or wounded many Zanzibari soldiers.

ITEMS. — A decree exempting from duties all merchandise for missionaries in Eastern Africa was made public at Zanzibar, March 14.

The British government has recognized the treaty made between the South African company and Lewanika, chief of the Barotses. A monthly postal service, established by an agreement between the company and the chief Khama, will go as far as Kasungula, one of the stations of the French Protestant mission upon the Zambesi.

The German authorities are endeavoring to civilize the natives of their Cameroon colony. They have five schools, in which the pupils are taught Bible history, reading, writing, arithmetic, the rules of interest, and a little German. They can already sing many of the German national songs.

A letter from M. Coillard, at Sefula, announces the arrival at the Zambesi of the missionary from the West Indies, Dr. Johnston, who is crossing Africa to visit the missions. It will be remembered that he took with him six young colored men of his own church, and that he left some of them in Bihé, to work with our missionaries there. These young men have recently returned to Jamaica.

#### EGYPT.

THE COPTS. — The United Presbyterian mission in Egypt is having remarkable success among the Copts, the influence of the mission extending far beyond its own organized work. A letter from Rev. Mr. Alexander, dated March 8, given in *The United Presbyterian*, reports that at Assiout, where he had long been stationed, the Copts themselves had held nightly meetings for over three years in their cathedral church. They seem to have been, in externals at least, thoroughly reformed, for they have abolished the confessional and have removed the pictures of the Virgin and the saints. All this has been done under the leadership of reformed Coptic priests, but these priests are not competent to lead in the further reformation of the church or in the unfolding of the Scriptures. They are untrained and most of them extremely ignorant. At Assiout the leaders in the Coptic church have asked the United Presbyterian mission for one of its licentiates to become their religious teacher, providing his support and promising him freedom of utterance. In other places in upper Egypt the Copts have held meetings similar to those at Assiout. Three Coptic young men have been placed by their parents in the training college of the United Presbyterian mission, with the avowed purpose of preparing them for service in the old church. This certainly is a remarkable movement and one of great promise for the future. The Presbyterian mission has for years been laying a good foundation by its labors in Egypt, and the blessing of the Lord has rested upon it in a marked degree.

#### CHINA.

A MISSIONARY'S ESCAPE. — The Rev. J. Parker, of the London Missionary Society, whose station was Chao-yang in Mongolia, reports in *The Chinese Recorder* his thrilling experiences at the outbreak of the rebellion last autumn. On November 12 everything in the mission seemed to be going on well, when suddenly the native preacher informed Mr. Parker that 2,000 robbers had attacked villages thirty miles north of them. The people of the city began to flee to the mountains, though the story of the number of rebels was discredited. The next day the robbers, for they were nothing less, arrived and began to burn the Mongol temples and murder the Mongols, while Confucian temples and Chinamen were spared. Mr. Parker and his

man, taking what provisions they could, walked twenty-five miles to a town where they found shelter, and on subsequent days, hearing rumors of robberies in different places, they went from town to town where there was hope of security. One night the old preacher sat down on the kang, and said in the most helpless kind of way, "We have no road now; eastward there are robbers, and westward there are robbers, while in the north and south there is nothing but mountain." "Well," said Mr. Parker, "there is one way open yet, and that is the way above." Not catching the meaning, the preacher said, "Ah, but we have no cart." "Perhaps the Lord will send us his fire-cart," said Mr. Parker. Seeing his meaning, the preacher said, "Yes, that way is always open, and we are ready to go." The rougher element of people had the ascendancy and Mr. Parker and his friends met everywhere with insult; they suffered much from cold and hunger, and refuge was found for ten days on a mountain-side. Hearing then that the rebels had been driven from Chao-yang, Mr. Parker returned to find the city in the saddest condition, with no business, shops closed and barricaded, and piles of headless bodies outside the gates. Taking refuge in an inn which was closed to others, Mr. Parker did not go outside for days. The Christians came secretly and spoke cheerfully, though every one was in terror as to what might happen should the robbers return. Yet the greatest fear rose from the bad element in the city. The converts urged the missionary to escape, as they thought he might do safely. But he had no money, and could obtain none from any source. The converts told him that their hearts had no peace as long as he remained, such was their anxiety for his safety. Their excellent spirit is illustrated by the words of Mr. Parker's Chinese man, whom he was obliged much to his regret to leave without paying him his dues. When anxiety was expressed as to what the young man would live on during the winter, he replied, "Oh, never mind; you go. The Lord will help me. I don't fear. I am trusting in him." Other Christians showed a similar devotion. After three days' dangerous traveling, Mr. Parker reached Chin Chou, suffering more from cold than he had ever done in his life, and he finally reached Tientsin December 29, safe but sadly worn.

A letter from Mr. Meech in *The Chinese Recorder* states that the viceroy at Tientsin, through the foreign office at Peking, called upon the authorities at Chao-yang to find and protect Mr. Parker. This was subsequent to his escape, but the authorities were persistent, and informed the innkeeper that if his assertion that Mr. Parker had escaped to a place of safety should prove untrue, his (the innkeeper's) head would be in danger. This care of the officials for Mr. Parker's safety has produced a good effect in Chao-yang, as the people perceive that the Christians are to be defended. The converts now move about in the city without molestation.

#### POLYNESIA.

MARÉ. — The *Journal des Missions* tells a sad story of the state of things upon Maré, one of the Loyalty Isles, where the London Missionary Society has been obliged, by the French occupation of those islands, to give up its successful work. Mr. Jones, the English missionary, gave over to M. Lengereau, of the French Société des Missions Évangéliques, the care of the churches of Maré. The chiefs, under pressure from the government and its agent, "made life impossible for the followers of Mr. Jones at the seashore," where all the natives have hitherto lived. They were obliged to retreat into "the brush," the interior of the island, where their gardens are, and which they had only visited for a few days at a time. The natives are divided into the *shore party* and the *brush party*, and there is a perpetual conflict. The shore party, being much smaller than the other, has been reduced to admitting into the church and even to naming for evangelists, men under discipline, who have fallen into sin. M. Lengereau writes: "On the day when I affirmed my intention to conduct myself and the church

according to the gospel rule, and not according to the ambitious views of such and such a war was declared. It grows more and more violent. If in spite of all the provocations of which our people are the objects, they remain quiet, it is only in deference to my advice and in order to show once more that they are not guilty but victims."

## INDIA.

PREACHING AT A MELA. — Rev. J. A. Elliot, in *The Harvest Field*, reports a method of preaching at the great annual *mela*, or sacred feast, at the town of Ajudhya (Oude). Two melas are held in this place each year, one to commemorate the birth of Rama, and the other his death. The town itself has a population of not far from 10,000; but the pilgrims, according to the government estimate based upon the number who passed over the Gogra bridge, were not less than 400,000. The Wesleyan and the Church Missionary Societies joined forces, numbering in all sixteen, both male and female. They were divided into four groups of four each: one band always standing near the Hanuman temple, and the other bands at important positions so as to catch the bathers going to and from the river. Each band began with a series of Christian lyrics, followed by preaching till eleven A.M. At three P.M. the bands went out again, returning at nightfall. The common people heard the Word gladly. The Hindus are now seeking to meet this effort of the Christians by attempting to preach themselves, and one tall, handsome Brahman gave a good deal of trouble by his disputatious methods. In the midst of one of these preaching services, a messenger came to Mr. Elliot from the *mahant* (abbot) of a large temple, wishing much to see him. The whole company went to the temple and were soon squatting on the floor. The mahant said, "I am a seeker after truth; I have read the whole of your Bible, some parts many times; I have read many of your controversial books. I hear that you speak the language well, and understand both the Hindu and Christian controversy. So I have troubled you. We will have no disputes, no anger, please. I merely want a number of questions replied to that are troubling my mind, and that I think you can answer." For an hour the discussion of Christian truth went on quietly. The disputatious pandit tried several times to speak, but the abbot would silence him by saying, "You don't understand these things," or "You're in a temple, not in the street." Scenes somewhat similar to this occurred several times during the mela, and great numbers heard the truth and seemed to be impressed by it. But the terrible bonds of caste stand still in the way of an open confession of what they inwardly believe.

A FRUITFUL YEAR. — The report of the North India Conference of the American Methodist Episcopal Church states that during the last year 14,749 persons have been baptized. This is an astonishing growth. One good test of the genuineness of this religious movement is the fact that the contributions of the native Christians have more than doubled within the year.

There has also been a general Christian movement in the Cuddapah and Gooty districts, where the London Missionary Society is at work. A report of a committee appointed to visit these districts is printed in *The Harvest Field*, from which it appears that there is a genuine religious awakening among the Mala people which gives much promise. Doubtless the motives of these people are mixed, but there seems to be a genuine desire for religious instruction. The people are asking for teachers, and in many villages the temples have been destroyed. They are convinced of the falsity of their old faiths and are impressed by the character of the Christian religion. Few of the adults can read, but their earnestness of purpose is shown by their efforts to commit to memory such lessons as are given them by their teachers, and by their efforts to gain a knowledge of the life of Christ. The inadequacy of the agencies employed among these people is painful. In the Cuddapah district there are eighty-

eight villages, having only thirty-nine resident teachers among them, and the visiting deputation declares that 145 additional teachers are needed. Men are even more needed than money. This mass movement toward Christianity will be a serious peril unless a force of Christian laborers is forthcoming.

NATIVE OPINION IN INDIA. — At a Social Conference, held at Nagpore, by representative men of various classes in India, many matters relating to reform were discussed, and a great variety of opinions were expressed. Among the points considered was one respecting the visiting of other countries by Hindus. It is practically impossible for a Hindu to travel abroad and conform to the rules of his caste. Should he visit Great Britain he must come in contact with individuals and eat food in a way which would break caste. There has therefore been very strong opposition toward foreign traveling, and some who have returned from abroad have either lost caste or been obliged to go through the disgusting rites by which it may be regained. This Social Conference passed the following resolution: "That in the opinion of this Conference it is not desirable to excommunicate persons who undertake distant sea-voyages, and that the Social Reform Associations be requested to exert themselves to secure the retention of the social status enjoyed by them in their caste."

The Conference also resolved that the disfigurement of child-widows without their consent should be discouraged, and that the movement in favor of the remarriage of these child-widows should be favored on all suitable occasions. A letter of a prominent Hindu, Dewan Raghunatha Rau, of Madras, on this subject of remarriage is given in *The Harvest Field*, in which he affirms that he had preached throughout India that the Shaster did not disapprove of remarriage, but although no one disputed this, yet he had made few converts. The uneducated masses affirm that while he preached good doctrine, yet there was no use in changing the existing state of things. Pandits, while admitting that he had quoted the Shasters correctly, said, "Why make any change when the existing state of things is highly satisfactory to the people?" This Hindu gentleman affirms that though many on platforms, and in the presence of superiors, had spoken in a commendatory way of the reform, yet, when they went among their relatives, they did not stand by their convictions. He gives two or three illustrations of this fact. We quote one of them: "I began to preach from 1880 that the marriage of widows was sanctioned by the Shaster. I made about a thousand people to say that they agreed with me. They signed certain rules framed by me for the Marriage Association. These were published throughout India and England. Within two years after this, myself, Veerasalingam Pantulu, and Hon. Chenchala Rau arranged for the celebration of the marriage of a child-widow at Madras. A number of educated men were so good as to honor the occasion with their presence. A few days later a dinner was arranged with the newly married couple, and many were invited to it, but not more than half a dozen dined together. This small band of six was excommunicated. Myself, Hon. Chenchala Rau, Narasiah, and Buchaya Pantulu had to face the brunt of the excommunication. Our relatives forsook us; our priests refused to celebrate Shradhas in our houses, and our dead were refused their funerals. Even for the removal of corpses, none would assist. I am thankful to say that we stood firm. As for Veerasalingam Pantulu, he left for his country to suffer similar annoyances. We conducted ourselves in perfect accordance with the Shaster. We helped each other in performing Shradhas, etc. The priests, finding that we could go on without them for three or more years, removed the excommunication." In another case, where a dinner was announced, with strict observance of caste and caste rules, only three quarters of a dozen of the invited guests appeared, since they would not recognize, or do honor to, the editor of the Hindu newspaper, whose daughter had been remarried and who was to be a guest on the occasion. These facts furnish striking illustration of the mighty hold which caste has upon the people of India.

## Miscellany.

### BIBLIOGRAPHICAL.

*Medical Missions: Their Place and Power.* By John Lowe, F.R.C.S.E., Secretary of the Edinburgh Medical Missionary Society. With an Introduction by Sir William Muir. Third edition. New York and Chicago: Fleming H. Revell Company.

We are glad to see that the public has called for a third edition of this standard book on medical missions. Dr. Lowe writes with enthusiasm, yet with calmness, and his arguments in favor of medical missions are conclusive both as a means of alleviating human misery, and as an agency for the propagating of the gospel. The power of this agency is well illustrated by the results of medical work in India, China, and elsewhere, and two chapters are devoted to the history of medical missions. Dr. Lowe is Secretary of the Edinburgh Medical Society, and Superintendent of its Training Institution, and is an authority on the subject about which he writes. We hope that this valuable treatise of his, now that it has been reissued in the United States, will have a wide circulation.

*Indian Gems for the Master's Crown.* By Miss Droeese, of Landour, India. London: Religious Tract

Society. New York and Chicago: Fleming H. Revell Company, Sole Agents. Price, 80c.

This volume comprises two narratives relating to persons brought from Hinduism into the Christian faith. The first of these, *The Indian Devotee*, was prepared by the daughter of a missionary of the Church Missionary Society who has been in India for fifty years, and the story is vouched for by the Religious Tract Society as perfectly true. It has already been translated into several foreign languages and well illustrates the difficulties and trials through which Hindus must pass in coming into the full light of the gospel. The other story is the autobiography of Tulsi Paul, who came out from Hinduism and became pastor of a native colony in Northern India. An excellent book for the Sunday-school library.

### BOOKS RECEIVED.

*Tobacco: its use and abuse.* By Rev. J. B. Wight, Syracuse. New York: A. W. Hall, Publisher.

*Dixon on Ingersoll.* Ten discourses. By Rev. Thomas Dixon, Jr. New York: J. S. Ogilvie, Publisher, 57 Rose Street.

*Glimpses of Heaven.* By Rev. W. H. Munnell, Louisville, Ky. Philadelphia: John Y. Huber Co., Publisher.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

*For Micronesia:* with thanksgiving for the safe return of the *Morning Star* and for the preservation of the lives of all our missionaries in the island world, let there be earnest prayer for the work already begun and for that which is awaiting additional helpers; that the missionaries may be cheered in their loneliness; that the converts may be steadfast; and that obstacles may be removed so that these waiting islands may receive God's law.

### DEPARTURES.

May 4. From New York, Burt N. Bridgman, M.D., and wife, to join the Zulu Mission. Dr. Bridgman is a son of Rev. H. M. Bridgman, of the Zulu Mission.

May 7. From Boston, Rev. Frank W. Read and wife, to join the West Central African Mission.

### ARRIVALS IN THE UNITED STATES.

April 25. At New York, Rev. Mark Williams, of the North China Mission.

April 26. At New York, Rev. William H. Sanders, of the West Central African Mission.

May 3. At San Francisco, Rev. A. C. Walkup, of the Micronesian Mission.

May 7. At New York, Rev. William E. Locke and wife, of the European Turkey Mission.

May 9. At San Francisco, Rev. H. P. Perkins and wife, of North China.

The *Morning Star* arrived at Honolulu from Micronesia, April 10. (See page 224.)

## DEATH.

April 26. At Middlebury, Vt., Mrs. Charlotte H. Ladd, widow of Rev. Daniel Ladd, formerly of the Western Turkey Mission. Mrs. Ladd was a sister of the late President Kitchell of Middlebury College, and was born at Cornwall, Vt., May 8, 1810, embarking for Turkey with her husband, July 16, 1836. They were released from connection with the Board in 1869. She was a woman of rare energy and devotion. A missionary now in this country, reporting her death, says, "We have one less here to pray for us."

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Bitter persecution in India. (Page 245.)
2. A revival in Eastern Turkey. (Page 244.)
3. A kindergarten in Turkey. (Page 242.)
4. A school in Japan closed. (Page 247.)
5. Work on the island of Kiushiu. (Page 249.)
6. Items from West Central Africa. (Page 240.)
7. The gift of a deacon in Mexico. (Page 250.)
8. Items from India. (Page 254.)
9. The centenary of Carey's missionary sermon. (Page 235.)

## Donations Received in April.

## MAINE.

Cumberland county.	
Auburn, Y. P. S. C. E. of High-st.	
Cong. ch., for support of catechist,	
Madura,	41 20
Freeport, 1st Cong. ch.	5 00
Portland, 2d Cong. ch., to const.	
PHILIP H. FARLEY, WILLARD C.	
G. CARNEY, SAMUEL C. GOULD,	
ALBERT D. ROBINSON, H. M.	1,000 00
Yarmouth, 1st Parish ch.	50 00—1,096 20
Hancock county.	
Castine, Rev. A. E. Ives,	5 00
Orland, Miss'y Soc. of 1st Cong. ch.	5 00—10 00
Lincoln and Sagadahoc counties.	
Bath, Winter-st. ch., add'l, 50; "A	
memorial gift from a daughter," 10,	60 00
Washington county.	
Princeton, Cong. ch. and so.	7 00
York county.	
Wells, 1st Cong. ch.	19 00
West Newfield, Cong. ch. and so.	13 00—32 00
	1,205 20
<i>Legacies.</i> — Bangor, Nehemiah Kit-	
tredege, by D. M. Reed and K. K.	
Thompson, Trustees,	2,853 71
	4,058 91

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
Rindge, Cong. ch. and so.	11 40
Roxbury, Brigham Nims,	20 00
Swansey, Cong. ch. and so.	12 00—43 40
Grafton county.	
Lyme, Cong. ch. and so.	46 75
Hillsboro county.	
Amherst, Cong. ch. and so.	22 85
Hillsboro Centre, Cong. ch. and so.	10 00
Goffstown, Miss Mary A. Hadley,	25 00
Milford, 1st Cong. ch.	47 00
Nashua, 1st Cong. ch.	50 00—154 85
Merrimac county.	
Pembroke, 1st Cong. ch.	19 83
Rockingham county.	
Epping, Cong. ch. and so.	40 38
Exeter, Nath'l Gordon, for the Gor-	
don Theol. Sem., Tung-cho,	62 50
Newmarket, T. H. Wiswall,	10 00
Raymond, Mrs. J. T. Dudley,	4 00—116 82

## Strafford county Aux.

Durham, Cong. ch. and so.	15 36
Rochester, Cong. ch. and so.	40 00—55 36
Sullivan county.	
Newport, A friend,	5 00
	442 01
<i>Legacies.</i> — Haverhill, Mrs. Mary	
Ann H. Smith, by Mrs. Lucy	
Ellen Kimball, Ex'x,	200 00
	642 01

## VERMONT.

Caledonia county.	
Danville, Cong. ch. and so.	25 00
Essex county.	
Granby, A friend,	5 00
Lamoille county.	
Stowe, A friend,	50 00
Orange county.	
Brookfield, 1st Cong. ch.	8 65
Corinth, Cong. ch. and so.	10 82—19 47
Orleans county.	
North Craftsbury, Cong. ch. and so.	7 00
Rutland county.	
Fair Haven, 1st Cong. ch.	17 15
Washington county.	
Northfield, Cong. ch. and so.	15 62
Windham county.	
Brattleboro, Centre Cong. ch., m.c.	45 85
Dummerston, Cong. ch. and so.	13 75
Putney, Cong. ch. and so.	25 00—84 60
Windsor county.	
Sharon, Cong. ch. and so.	16 00
Springfield, Cong. ch. and so.	179 32—195 32
	419 16

## MASSACHUSETTS.

Berkshire county.	
Hinsdale, Cong. ch. and so.	18 32
Stockbridge, A lady friend,	10 00—28 32
Bristol county.	
Aittleboro Falls, Central Cong. ch.	9 00
Berkeley, Friends,	30 00
Rehoboth, Cong. ch. and so.	11 20—50 20
Brookfield Association.	
Barre, Evang. Cong. ch.	120 23

Brimfield, 1st Cong. ch.	8 91
Brookfield, Cong. ch. and so.	8 00
Dudley, 1st Cong. ch.	12 00
Globe Village, Evang. Free Soc.	29 13—178 27
<b>Essex county.</b>	
Lawrence, Trinity Cong. ch.	39 21
<b>Essex county, North.</b>	
Amesbury, Main-st. Cong. ch.	25 00
Ipswich, South Cong. ch.	60 00
Newbury, 1st Cong. ch.	23 45
West Newbury, James B. Goodrich,	10 00—118 45
<b>Essex county, South.</b>	
Beverly, Dane-st. Cong. ch., m. c.	5 03
Lynn, Central Cong. ch.	10 00
Rockport, 1st Cong. ch.	23 20
Salem, Tabernacle Cong. ch.	137 00
Topsfield, Cong. ch. and so.	42 39—217 62
<b>Franklin co. Aux. Society. Albert</b>	
M. Gleason, Tr.	
Hawley, 1st Cong. ch.	21 47
Leverett, 1st Cong. ch.	32 75—54 22
<b>Hampden county.</b>	
Springfield, Memorial ch., 102.28;	
North Cong. ch., O. F. Swift, to	
const. himself H. M., 100,	202 28
<b>Hampshire county.</b>	
Amherst, South Cong. ch.	12 00
Chesterfield, Cong. ch. and so.	26 00
Northampton, Rev. Rufus S. Under-	
wood,	15 00
South Hadley, 1st Cong. ch.	15 00—68 00
<b>Middlesex county.</b>	
Auburndale, Cong. ch. and so., of	
which 90.98 m. c.	290 98
Bedford, Cong. ch. and so.	15 00
Cambridge, Young People's Extra-	
cent-a-day Band of Shepard	
Cong. ch., for native preacher,	
Madura,	62 50
Cambridgeport, Pilgrim Cong. ch.,	
m. c.	9 00
Holliston, Mrs. E. S. Burnap, add'l,	15 00
Linden, Mrs. G. B. Goodhue,	2 00
Lowell, High-st. Cong. ch., with	
other dona., to const. Mrs. D.	
FRANCES HUNTINGTON, and Mrs.	
LAURA M. ELY, H. M.	151 35
Medford, Mystic Cong. ch., toward	
support of Rev. E. A. Bell,	25 15
Natick, Miss M. A. Stevens,	10 00
Newton, Eliot church, for Tottori,	25 00
Newton Centre, 1st Cong. ch.	130 98
Newton Highlands, Cong. ch. and	
so.	280 28
Somerville, Franklin-st. Cong. ch.	177 70
Waltham, Trin. Cong. ch.	15 48
Wayland, Cong. ch. and so.	6 70
Winchester, 1st Cong. ch. and so.	240 66—1,557 78
<b>Middlesex Union.</b>	
Lunenburg, Evang. Cong. ch.	8 40
<b>Norfolk county.</b>	
Braintree, 1st Cong. ch.	11 31
Dedham, 1st Cong. ch.	220 22
Franklin, 1st Cong. ch.	28 00
Hyde Park, Clarendon Cong. ch.	11 00
South Wapole, Missionary, 1;	
"W." 1,	2 00—281 53
<b>Plymouth county.</b>	
Campello, South Cong. ch.	100 00
Scituate, Cong. ch. and so.	12 50—112 50
<b>Suffolk county.</b>	
Boston, Park-st. ch., 521; do., T. T.	
H., 500; do., N. K. W., 500;	
Cong. ch., Allston, 108.33; ad ch.	
(Dorchester), 102.30; Mt. Ver-	
non ch., J. S. Ellis, 20; Eliot ch.	
(Roxbury), m. c., 6.08; Hollis	
Moore Memo. Trust, for books for	
missionaries, 148.50	1,916 21
<b>Worcester co. Central Ass'n. E. H.</b>	
Sanford, Tr.	
Auburn, Cong. ch. and so.	54 00
Leicester, 1st Cong. ch.	21 24
Northboro, Cong. ch. and so.	35 00
Shrewsbury Cong. ch. and so.	18 00
Worcester, Central Cong. ch., 60.55;	
R. B. Kidder, 7,	67 55—195 79
—, A friend,	10 00
	5,038 78

<b>Legacies.</b> —Abington, Zibeon Pack-	
ard, by William J. Coughlan,	
Adm'r,	600 00
Amherst, Leavitt Hallock, by Prof.	
E. P. Harris, avails of land sold,	238 90
Auburndale, Mrs. Sarah Lord	
Wright, by C. C. Burr, Ex'r, add'l,	1,450 00
Boston, Robert Williams Wood,	
m. d., by F. V. Balch and others,	
Ex'rs,	2,500 00
Boston, Elizabeth Carter, by Bailly	
L. Page, Adm'r,	1,960 97
Boston, Mrs. Jane Caldwell, Rox-	
bury, for evangelistic work, by	
Mrs. Anna C. Sargent,	1,000 00
Boston, William D. Adams, by Mrs.	
Lucy E. Kimball, Ex'r,	200 00
Boston, Clementina B. Minot, by	
Robert S. Minot, Adm'r, bal.	28 35
Cambridge, Mrs. Emily A. Burleigh,	
by Samuel M. Colcord and Am-	
brose Eastman, Ex'rs,	1,000 00
Oakham, Sarah B. Spooner, by Jesse	
Allen, Ex'r,	232 81
Plymouth, C. C. Howard, by S. W.	
Creech, Trus., int.	38 00
Weymouth, James Torrey, by Mrs.	
C. Torrey and H. N. Glover, Ex'rs,	1,000 00
Winchester, Mrs. Nancy S. Howe,	
by Edwin B. Lane, Ex'r, in part,	3,000 00—12,240 03
	17,287 81

## RHODE ISLAND.

Providence, Pilgrim Cong. ch.	180 00
Warren, A friend,	5 00
Westerly, Pawcatuck Cong. ch.	20 00—205 00

## CONNECTICUT.

<b>Fairfield county.</b>	
Bridgeport, Park-st. Cong. ch. 80;	
South Cong. ch., for support of	
Rev. W. P. Elwood, Madura, 41,	121 00
Georgetown, Swedish Cong. ch.,	
toward support of Rev. W. P.	
Elwood,	3 75
Green's Farms, Cong. ch., toward	
support of Rev. W. P. Elwood,	43 00
North Greenwich, Cong. ch., toward	
support of Rev. W. P. Elwood,	11 67
Norwalk, Cong. ch., Mr. and Mrs.	
Wm. Marvin, for native preacher,	
Madura,	40 00
Reading, A friend,	25 00—244 42
<b>Hartford county.</b> W. W. Jacobs, Tr.	
Bristol, Cong. ch. and so.	100 00
East Hartford, Cong. ch.	5 86
Granby, South Cong. ch.	5 60
Hartford, Wethersfield-ave. Cong. ch.	17 25
Newington, Cong. ch. and so.	55 49
South Glastonbury, H. D. Hale,	25 00
Southington, Cong. ch. and so.	54 41—263 61
<b>Litchfield county.</b> G. M. Woodruff, Tr.	
Nepaug, Cong. ch. and so.	16 30
Salisbury, Cong. ch., to const.	
GEORGE B. BURRALL, H. M.	100 00
Sharon, 1st Cong. ch.	15 40
Thomaston, Cong. ch. and so.	9 15—140 85
<b>Middlesex co.</b> E. C. Hungerford, Tr.	
Centrebrook, Cong. ch. and so., m. c.	2 79
Chester, Cong. ch. and so.	9 40
Clinton, Cong. ch. and so., 53.25;	
W. H. Stafford, 35,	88 25
East Haddam, A friend,	8 50
Middletown, Westfield, Cong. ch.	11 86
Millington, Cong. ch. and so.	1 50
Old Saybrook, Cong. ch. and so.	25 16—147 46
<b>New Haven county.</b>	
Birmingham, Cong. ch. and so.	70 00
Milford, 1st Cong. ch.	5 08
New Haven, Humphrey-st. Cong.	
ch., 194; Westville Cong. ch.,	
13; Davenport Cong. ch., of which	
42.11, m. c., 120.79,	337 79
Northford, Cong. ch. and so.	20 00
Wallingford, Cong. ch. and so.	11 00—443 79

New London co. L. A. Hyde and H. C. Learned, Tr's.	
New London, 1st Ch. of Christ, of which 14.57, m. c., to const.	
Miss FANNY BRISTOL, H. M.	124 56
Norwich, Park Cong. ch., 50; Broad- way Cong. ch., 200,	250 00—374 56
Tolland co. E. C. Chapman, Tr.	
Mansfield, 2d Cong. ch. and Sab. sch.	13 80
Union, Cong. ch. and so.	5 00—18 80
Windham county.	
Chaplin, Cong. ch. and so.	112 40
North Woodstock, Cong. ch. and so.	36 37
Woodstock, 1st Cong. ch., with other dona., to const. CLARENCE H. CHILD, H. M.	43 00—191 77
	1,825 26

## NEW YORK.

Brooklyn, Church of the Pilgrims, add'l, W. T. Hatch, 100; Park Cong. ch., 9.04; Central Cong. Sab. sch., for two Bible readers, Madura, 36,	145 04
Cambridge, Cong. ch.	90 00
Candor, E. A. Booth,	25 00
Churchill, Cong. ch.	21 01
Clinton, Mrs. George K. Eells,	10 00
East Albany, Cong. ch.	13 09
Fairport, Cong. ch.	45 35
Flushing, Cong. ch., 55.53; Cong. Sab. sch., for pupil in Broosa school, 40,	95 53
Gaines, Cong. ch.	18 15
Mannville, 2d Cong. ch.	26 25
Moravia, "A Congregationalist," to const. Rev. Wm. F. BERGER, H. M.	50 00
New York, Charles J. Starr, 400; Young Ladies' Foreign Miss'y Soc. of Broadway Tab., for scholarship at Aintab College, 70; A friend, 3; "Promised at Minneapolis," 1.20,	474 10
Olean, 1st Cong. ch.	5 23
Perry Centre, Cong. ch.	20 60
Phelps, Mrs. Wm. H. Jackson,	2 00
Sayville, Suffolk Assoc. Collection,	8 00
Schenectady, Evan Cong. ch.	50 00
Syracuse, Good Will Cong. ch.	26 50
West Bloomfield, "Confidence,"	100 00
West Groton, Cong. ch.	11 00
—, A sincere friend,	1 00—1,170 75

Legacies.—Owego, George Sidney Camp, by Bangs and Stetson, Atty's, N.Y., less expenses, 155.17,	1,217 32
	2,388 07

## NEW JERSEY.

Jersey City, 1st Cong. ch.	44 87
Roselle, A friend, "to help toward the million,"	100 00—144 87

## PENNSYLVANIA.

Braddock, Cong. ch.	11 69
Ridgway, 1st Cong. ch.	50 00—61 69

## VIRGINIA.

Herdon, Cong. ch.	5 80
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## NORTH CAROLINA.

Tryon, United Church of Christ,	4 35
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## GEORGIA.

Savannah, Miller's Station Cong. ch.	98
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## FLORIDA.

Daytona, 1st Cong. ch.	10 00
Philips, Cong. ch.	10 50
South Jacksonville, "Phillips Soc."	5 00—25 50

## TENNESSEE.

Deer Lodge, Cong. ch.	5 00
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## TEXAS.

Austin, Tillotson Church of Christ,	7 75
Dallas, 1st Cong. ch.	23 75—31 50

## INDIANA.

Orland, Cong. Sab. sch., for young missionaries,	2 50
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## MISSOURI.

Joplin, Y. P. S. C. E., for young mis- sionaries,	12 50
Kansas City, 1st Cong. ch., 81.95; Rev. S. Penfield, 8,	89 95
Meadville, C. L. Goodale,	5 00
Nixa, Friends,	1 00
Parkville, Arthur S. Cooley,	5 00
Republic, Cong. ch.	5 35
Sedalia, 1st Cong. ch.	57 32
St. Joseph, Tabernacle Cong. ch.	31 23
Twin Springs, Cong. ch.	1 00—208 35

## OHIO.

Austinburgh, Y. P. S. C. E., for native preacher in the Marshall Islands,	10 00
Batesville, Mrs. A. H. Cowgill,	30 00
Bellevue, 1st Cong. ch.	25 08
Clarksfield, Cong. ch.	9 00
Freedom, Cong. ch.	3 60
Hudson, W. C. Webster,	10 00
Huntsburgh, Cong. ch.	17 15
Kinsman, 1st Cong. and Presb. ch.	20 00
Marietta, Harmar Cong. ch. toward sup. of Rev. E. B. Haskell,	40 00
Marysville, 1st Cong. ch.	31 92
North Bloomfield, Cong. ch.	5 22
North Madison, Cong. ch.	2 00
Oberlin, 1st Cong. ch., 77.35; A. W. Price, 2.50; William W. Mead, for Rio Grande Training Sch., Mexico, 20; Rev. George Thompson, 5; Students of Oberlin Coll., for sup. of Rev. Cyrus A. Clark, 250,	354 85
Painesville, A memorial of Mrs. Mar- tha S. Lawrence, by Rev. H. Law- rence,	50 00
Saybrook, Cong. ch.	13 25
Sheffield, Cong. ch.	10 50
Unionville, Cong. ch.	6 04
Wayne, 1st Cong. ch.	43 00
West Williamsfield, Cong. ch.	14 00
Williamsfield Centre, Cong. ch.	5 35
Windham, Cong. ch.	26 63—727 59

## ILLINOIS.

Alton, Church of the Redeemer,	70 00
Batavia, Cong. ch.	18 00
Bureau, Cong. ch.	2 50
Chenoa, Cong. ch.	8 70
Chicago, U. P. Cong. ch., m. c., 8.44; Y. P. S. C. E. of do., for young missionaries, 25; students in Theol. Sem., for sup. of Rev. C. N. Ran- som, 430.85; A friend of Rev. H. A. Cotton, 40; Carrie J. Parrey, 1,	505 29
Crystal Lake, Cong. ch.	14 00
De Pue, Cong. ch.	2 25
Earlville, Cong. ch., 25.85; "J. A. D.," 25,	50 85
Elgin, Prospect-st. Cong. ch.	23 00
Galesburg, Y. P. S. C. E. of 1st Cong. ch., for young missionaries,	15 00
Garden Prairie, Cong. ch.	2 72
Huntley, Cong. ch., add'l,	1 50
Ivanhoe, Cong. ch.	8 66
Jefferson, Cong. ch.	15 00
Jerseyville, Mary S. Wurtz,	5 00
Neponset, Y. P. S. C. E., for young missionaries,	6 25
Pittsfield, Cong. ch.	24 75
Polo, Ind. Presb. ch.	10 50
Princeton, Cong. ch.	41 47
Ridgeland, Y. P. S. C. E., for young missionaries,	15 00
Rockford, 1st Cong. ch.	275 00
Rogers Park, Y. P. S. C. E. and Cong. Sab. sch., for young missionaries,	25 00



Rollo, Cong. Sab. sch., for young missionaries,	3 55
Rosemond, Cong. ch.	7 50
Sandwich, Cong. ch.	37 05
St. Charles, Cong. ch.	26 00
Sterling, 1st Cong. ch.	83 00
Thomasboro, A friend,	3 00
Udina, J. C. Hall,	5 00
Wheaton, Y. P. S. C. E. of College Church, for young missionaries,	10 00
White Willow, Lewis Sherrie,	10 00
Winnetka, Cong. ch.	65 68
Wauponsie Grove, Cong. ch.	20 04-1,411 26

<i>Legacies.</i> —Avon, Mrs. Elizabeth Churchill, by S. S. Clayberg and Rev. J. D. Wyckoff, Ex's,	30 67
Galva, J. F. Hyde, by M. M. Ford, Trustee,	1,242 16
Waukegan, Mrs. Sarah E. Barker, by Harriet W. Hinckley,	1,000 00-2,272 83
	3,684 09

## MICHIGAN.

Covert, Cong. ch.	20 50
Detroit, A friend,	50 00
Grand Rapids, 1st Cong. ch., add'l,	56 00
Greenville, Cong. ch.	40 00
Kalamazoo, 1st Cong. Sab. sch., for young missionaries,	15 00
Kendall, Cong. ch.	4 95
Muskegon, 1st Cong. ch.	32 05
Owasco, Mrs. Julia F. Sharts,	1 00
Richmond, 1st Cong. ch.	8 00
Stanton, Y. P. S. C. E., for young missionaries,	6 25-233 75

## WISCONSIN.

Beloit, Rev. Jeremiah Porter, D.D., an Easter gift,	50 00
Brant, Mrs. E. W. Scott,	3 60
Clinton, Cong. ch.	81 10
Columbus, Olivet Cong. ch.	34 00
Eagle River, Cong. ch.	7 00
Eau Claire, ad Cong. ch.	8 28
Evansville, Cong. ch.	22 50
Genesee, Cong. ch., add'l,	50
Lancaster, Cong. ch.	42 30
Lake Geneva, Mrs. Geo. Allen,	5 00
Oconomowoc, Cong. ch.	10 00
Osseo, Cong. ch.	1 95
Platteville, Cong. ch.	42 50
Royalton, Cong. ch. and Sab. sch.	4 00
Sturgeon Bay, Hope Cong. ch.	8 53
Sun Prairie, Cong. ch.	10 90
Union Grove, Cong. ch.	23 38
West Salem, Cong. ch.	30 00
Whitewater, 1st Cong. ch.	21 00-406 54

## IOWA.

Algona, A. Zahlen,	20 00
Blairsburg, Cong. ch.	11 62
Cass, Cong. ch.	18 19
Cedar Falls, A friend, toward sup. of Rev. Edward B. Haskell,	5 00
Chester Centre, Cong. ch.	11 42
Corning, Cong. ch.	12 00
Cresco, Cong. ch.	7 00
Dubuque, Y. P. S. C. E. of Immanuel Cong. ch., for young missionaries,	6 25
Fairfield, J. W. Burnett,	20 00
Franklin, Cong. ch.	5 93
Gem Point, Cong. ch.	4 52
Grinnell, Cong. ch., 150.79; A friend,	155 79
Harlogg, Cong. ch.	11 70
Lyons, 1st Cong. ch.	13 97
Mason City, Y. P. S. C. E., for young missionaries,	10 60
Nevinville, Cong. ch.	4 13
Newell, Cong. ch.	17 49
Quasqueton, Cong. ch., of which 25 from Mrs. E. M. Knox,	30 85
Staceyville, Cong. ch.	10 37
Waverly, Cong. ch.	24 00-400 83

*Legacies.*—Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, Ag't, rent and int.

57 00

457 83

## MINNESOTA.

Ada, Cong. ch.	11 65
Anoka, Cong. ch.	12 00
Crookston, Cong. ch.	5 30
Custer, Mrs. Eliza J. Thomas,	5 00
Elgin, Cong. ch.	8 75
Glyndon, Cong. ch. and Sab. sch.	3 03
Hawley, Union ch.	7 18
Morris, Cong. ch., 21.43; Y. P. S. C. E., for young missionaries, 12.50,	33 93
Rochester, A friend,	10 00
Sleepy Eye, Cong. ch.	5 60
Spring Valley, Cong. ch.	20 20
St. Cloud, 1st Cong. ch.	7 67
St. Paul, Pacific Cong. ch.	18 22
Wabasha, Y. P. S. C. E., for young missionaries,	17 50-166 03

## KANSAS.

Anthony, Cong. ch.	11 00
Burlington, Y. P. S. C. E., for young missionaries,	6 25
Diamond Springs, Cong. ch.	5 35
Ellis, 1st Cong. ch.	17 00
Garnett, Cong. ch.	10 00
Leavenworth, Y. P. S. C. E., for young missionaries,	6 25
Manhattan, 1st Cong. ch., to const Rev. G. H. PERRY, H. M.	54 36
Partridge, Cong. ch.	16 35
Russell, Cong. ch., 13.50; Woman's Miss'y Soc. of do., 10,	23 50
Sterling, Cong. ch.	6 74
Wellington, W. K. Dalks,	45 00-201 80

## NEBRASKA.

Butte City, Cong. ch.	2 70
Clay Centre, Cong. ch.	11 74
Fairmont, Y. P. S. C. E., for young missionaries,	10 00
Freewater, Cong. ch.	2 00
Friend, German Cong. ch.	3 80
Grafton, Cong. ch.	7 00
Silver Creek, Cong. ch.	3 00
Spencer, Cong. ch.	3 60
Springview, Cong. ch.	11 05
Sutton, H. B. Battishill,	10 72
Wallace, Cong. ch.	13 36
Waverly, Cong. ch.	11 45
—, A friend,	35 00-134 42

## CALIFORNIA.

Alameda, Cong. ch.	24 40
Green Valley, Cong. ch.	16 00
Oakland, ad Cong. ch., 16.65; Mrs. Cornelia Richards, deceased, by her husband, 5,000; Class of 1893, in Pacific Theol. Sem., for support of a theol. student at Tung-cho, 12.60, 5,029 25	31 50
Petaluma, Cong. ch.	209 20
Sacramento, 1st Cong. ch.	344 00
San Francisco, 1st Cong. ch., 333; 4th Cong. ch., 11,	3 75-5,658 10
San Miguel, Cong. ch.	

## COLORADO.

Denver, South Broadway Cong. ch.	19 50
Pueblo, 1st Cong. ch.	29 75-49 25

## WASHINGTON.

Edmonds, 1st Cong. ch.	2 00
Ritzville, German Cong. ch.	5 00-7 00

## NORTH DAKOTA.

Fargo, 1st Cong. ch.	15 69
Michigan City, Cong. ch.	4 00-19 69

## SOUTH DAKOTA.

Aberdeen, Plymouth Cong. ch.	7 50
Custer City, Cong. ch.	9 75
Egan, Rev. and Mrs. C. W. Matthews,	4 00
Fort Pierre, Cong. ch.	3 39
Freedom, Cong. ch.	3 38
Garretson, Cong. ch.	2 55
Hot Springs, Cong. ch.	2 50
Winfred, Cong. ch.	8 50—41 51

## IDAHO.

Pocatello, 1st Cong. ch.	9 00
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## WYOMING.

Cheyenne, 1st Cong. ch.	33 80
Rock Springs, 1st Cong. ch.	23 00—56 80

## DOMINION OF CANADA.

From THE CANADA CONGREGATIONAL FOREIGN  
MISSIONARY SOCIETY.T. B. Macaulay, Montreal, *Treasurer*.

For the Canadian station, West Central African Mission,	300 00
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FOREIGN LANDS AND MISSIONARY  
STATIONS.

Nova Scotia, Auburn, Rev. B. Musgrave,	5 00
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## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part,	9,582 24
For traveling expenses of Miss Anna F. Webb,	14 87—9,597 11

From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

*Treasurer*, 1,800 00

For Miss Day,	225 00—2,025 00
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From WOMAN'S BOARD OF MISSIONS FOR THE  
PACIFIC.

Mrs. R. E. Cole, Oakland, California,

*Treasurer*, 50 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Central Cong. Sab. sch., of which 20 from Miss E. F. Rich, deceased, 24.27; Cape Elizabeth, Y. P. S. C. E. of South Cong. ch., 2; Cumberland Centre, Cong. Sab. sch., 30; do., Y. P. S. C. E., for pupil in Central Turkey College, 21.80; Standish, Y. P. S. C. E., 5; Waterville, Cong. Y. P. S. C. E., 34.35,	117 42
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NEW HAMPSHIRE.—Wakefield, Cong. Sab. sch.

VERMONT.—Montpelier, Bethany Cong. Y. P. S. C. E., toward support of two young men at Pasmalati Sem.	3 00
MASSACHUSETTS.—Barre, Evang. Cong. Sab. sch., 8.31; Boston, Y. P. S. C. E. of Trinity ch., Neponset, 12.89; Cong. Sab. sch., Allston, 7.41; Clarendon Hills, Cong. Sab. sch., 8.70; Globe Village, Evang. Free Ch. Sab. sch., 10; Newburyport, Y. P. S. C. E. of North Cong. ch., 12.40; Scituate, Y. P. S. C. E., 3.94; South Easton, Y. P. S. C. E., 6.25,	36 00

RHODE ISLAND.—Central Falls, Y. P. S. C. E., for pupil in China, 13.60; Providence, Union Cong. Sab. sch., 46.78,

CONNECTICUT.—Chestnut Hill, Y. P. S. C. E., 1.30; Cromwell, Cong. Sab. sch., of which 80 for two students at Marash, 17.01; Danbury, Y. P. S. C. E. of 2d Cong. ch., for pupil in Errroom High Sch., 10; Trumbull, Y. P. S. C. E., 5.43,

NEW YORK.—Brooklyn, Willoughby-ave. Chapel Sab. sch., 100; Syracuse, Geddes Cong. Sab. sch., 11.42,

NEW JERSEY.—Passaic, 1st Cong. Sab. sch. PENNSYLVANIA.—Allegheny, 1st Cong. Sab. sch., 25; Braddock, 1st Cong. ch., Y. P. S. C. E., for student at Madura, 10; do., Cong. Sab. sch., 10; Kane, A soldier of the Cross, for pupil in Bardezag High Sch., 30,

MISSOURI.—Republic, Cong. Sab. sch. OHIO.—Freedom, Cong. Sab. sch., 2.50; Huntsburgh, Cong. Sab. sch., 5; Tallmadge, Cong. Sab. sch., 3.90; do., Y. P. S. C. E., 1.43,

ILLINOIS.—Glencoe, Y. P. S. C. E., 9.98; Marseilles, Y. P. S. C. E., 1.37,

MICHIGAN.—Detroit, Y. P. S. C. E. of Canfield-ave. Cong. ch.

WISCONSIN.—Sparta, Cong. Sab. sch., 5.78; Sturgeon Bay, Y. P. S. C. E. of Hope Cong. ch., 1.20,

IOWA.—Corning, Cong. Sab. sch., 3.50; do., Y. P. S. C. E., 4; Kellogg, Y. P. S. C. E., 2; Lyons, Y. P. S. C. E. of 1st Cong. ch., 3.80,

MINNESOTA.—Ada, Cong. Sab. sch., 1.98; Alexandria, Cong. Sab. sch., 3.78; Cannon Falls, Cong. Sab. sch., 3.98; Dora, Cong. Sab. sch., 1; Freeborn, Cong. Sab. sch., 2.23; Grey Eagle, Cong. Sab. sch., 1.17; Hancock, Cong. Sab. sch., 2.86; Hansen, Cong. Sab. sch., 1.66; Hawley, Y. P. S. C. E., 2; Spring Valley, Cong. Sab. sch., 5.95; St. Paul, Y. P. S. C. E. of Pacific Cong. ch., 2.60,

CALIFORNIA.—Oakland, Y. P. S. C. E. of Market-st. Cong. ch.

COLORADO.—Pueblo, 1st Cong. Sab. sch.

SOUTH DAKOTA.—Redfield, Cong. Sab. sch.

## CHILDREN'S "MORNING STAR" MISSION.

VERMONT.—Northfield, Cong. Sab. sch.	6 00
MASSACHUSETTS.—Lawrence, Nellie M. Choate's Sab. sch. class, 3.09; Monson, Sunshine Band, 1; Northampton, 1st Cong. Sab. sch., Primary dep't, 5; Worcester, Primary dep't Central Cong. Sab. sch., 5,	14 09

NEW YORK.—Clinton, Freddie N. Eells, deceased, 3; Cortland, Primary dep't 1st Cong. Sab. sch., 5,

ILLINOIS.—Greenville, Carrie S. Peach,

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Cong. ch's as follows: Fryeburg, 10; Harrison, 2.30; Lovell, 5; North Bridgton, 6.20; South Bridgton, 7.48; Watford, 2; all for Rev. Mr. Ishii's Orphan Asylum, Japan,	32 98
NEW HAMPSHIRE.—Cong. ch's as follows: Bartlett, 7.28; North Conway, 13; Tamworth, 8; all for Rev. Mr. Ishii's Orphan Asylum, Japan,	28 28
MASSACHUSETTS.—Boston, Mrs. S. O. Brown and Miss Douglas, 10 each, for Tillingally	

Tr. school; Extra-Cent-a-Day Band of Cong. House, for Wagolic school, 12; Y. P. S. C. E., Brighton, for work of Miss E. C. Wheeler, 10.07; Bridgewater, Friends, for use of Rev. Schuyler S. White, Japan, 30; Fall River, Central ch. mission, for work care of Rev. H. B. Newell, 5; Lowell, High-st. Cong. ch., W. H. White, for use of Rev. James L. Fowle, 50; Milford, Cong. Sab. sch., for use of Mrs. L. S. Crawford, 25; Millbury, 1st Cong. ch., for "First Cong.

ch., Millbury Cottage, Pasumalai, 150;	
Royalton, "Christian Learners and Help-	
ers' Union," toward sup. of pupil in Mrs.	
W. O. Ballantine's school, Kahuri, 12;	
Springfield, A friend, for church at Yam-	
boul, care Rev. G. D. Marsh, 33.33; do.,	
for Church of the Christian Pilgrims, care	
Rev. J. D. Eaton, Mexico, 33.33; do., for	
schools in Khanoos district, care Rev. D. A.	
Richardson, 33.34; do., for relief in Ogaki,	
care Rev. J. D. Davis, 50; do., for work in	
Ogaki and vicinity, care Miss Eliza Tal-	
cott, 50; West Medford, Cong. Sab. sch.,	
for work of Rev. C. M. Severance, Japan,	
to const. Rev. HERBERT W. STEBBINS,	
H. M., 50; Worcester, H. B. Lincoln, for	
Lincoln Cottage at Pasumalai Sem., 150;	
do., Primary dep't Central Cong. Sab. sch.,	
for use of Miss Emily C. Wheeler, Har-	
pool, 10,	724 07
CONNECTICUT.—Cromwell, Cong. Sab. sch.,	
for Mrs. Hume's school, Bombay, 5; Dan-	
bury, 1st Cong. Sab. sch., for work of Rev.	
J. H. Pettee, Japan, 27.58; East Hampton,	
Y. P. S. C. E., for work of Rev. C. N.	
Ransom, Zulu, 13; East Hartford, Cong.	
ch., for Jaffna College, Ceylon, 4.05;	
Goshen, Cong. ch., for Rev. Mr. Gregorian,	
Yosgat, 26.10; Higganum, Cong. Sab. sch.,	
supt., for preacher, Madura, in part, 20,	95 73
NEW YORK.—Brooklyn, Clinton-ave. Cong.	
ch., for use of Rev. Sidney L. Gulick,	
Japan, 14.51; Clinton, Mrs. George K.	
Eells, for "the Church of the Christian	
Pilgrims," care of Rev. J. D. Eaton, Chi-	
huahua, 5; Little Valley, Cong. Sab. sch.,	
for work of Rev. R. Chambers, Bardazag,	
3.10; Naples, Millard Miss'y Soc. of Presb.	
ch., for use of Miss Anna L. Millard,	
Bombay, 10; New York, collected by Peter	
Carter for Dispensary, care of Rev. W. S.	
Dodd, Cesarea, 3,638.90; do., Young ladies'	
foreign Miss'y Soc. of Broadway Tab., for	
the Doshisha, 50; do., for medical supplies	
care of Dr. Root, 50; do., for hospital	
work care of Dr. Woodhull, Foochow, 50;	
West Groton, King's Sons and Daughters,	
for support of Kao Hshin, care of Mr.	
Sprague, Kalgan, 23; do., Y. P. S. C. E.,	
for do., 2,	3,846 51
NEW JERSEY.—Bernardsville, Penny-aid	
Soc., for work of Mrs. Otis Cary, Osaka,	
30; Montclair, 1st Cong. ch., for new	
church building, Chihuahua, 1,081,	1,111 00
PENNSYLVANIA.—Spring Creek and West	
Spring Creek, Cong. ch's and Sab. sch's,	
for work of Rev. Robert Chambers, Bar-	
dazag,	
TENNESSEE.—Nashville, Y. L. S. C. E. in	
Fisk University, for use of Miss Nancy	
Jones,	6 50
ALABAMA.—Marion, Y. P. S. C. E., for use	
of Miss Nancy Jones,	25 00
MISSOURI.—Parkville, Arthur S. Cooley, for	
church of the Christian Pilgrims, Mexico,	2 25
OHIO.—Cleveland, Y. P. S. C. E. of Euclid-	
ave. Cong. ch., for Niigata schools, care of	
Rev. H. B. Newell, 20; do., H. C. White,	
for do., 25; do., Lewis Ford, for do., 10;	
do., Thomas Piwenka, Jr., for do., 5; do., Y.	
P. S. C. E. of Plymouth Cong. ch., for	
Bible-woman in China, 50; Oberlin, Aux.	
of Ohio Branch, for use of Mrs. C. A.	
Clark, Japan, 25; Toledo, Sab. sch. of	
Washington-st. Cong. ch., for support of	
"Sundra," at Girls' sch., Ahmednagar, 25,	160 00
ILLINOIS.—Chicago, Ezekiel Timonasian,	
9 liras for support of a school at Antioch,	
Syria, 3 months, care of Dr. Fuller, 40;	
do., A friend of Mr. Cotton, for work at	
Bailundu, care of Mr. Woodside, 10; do.,	
Cordelia M. Hills, for use of Miss Johanna	
Zimmer, Cesarea, 5; do., Willie and Harry	
Cotton, for work care of Rev. T. W.	
Woodside, 1; Naperville, students, for do.,	
6; Ridgeland, Edward P. Martin, for ch.	
site, Chihuahua, 25,	
MICHIGAN.—Ann Arbor, Mary F. Leach, for	
library for Kobe Girls' Sch., 75; Muskegon,	
1st Cong. ch., for Pasumalai College, 18.16,	87 00
WISCONSIN.—Lancaster, Cong. ch., for work	
of Rev. J. D. Eaton, Chihuahua, 1; Ripon,	
Mrs. E. F. Chandler, for Okayama Orphan	
Asylum, 10,	11 00
IOWA.—Cedar Falls, A friend, for support of	
pupil at Marsovan, care of Rev. George E.	
White, 10; Grinnell, Rev. and Mrs. G. H.	
White, for evangelistic work, Marsovan, 25;	
Red Oak, Y. P. S. C. E., to aid in building	
a boys' school, Tung-cho, 30; Waverly,	
Cong. ch., for scholarship of boy, care of	
Rev. George E. White, Marsovan, 9,	74 00
MINNESOTA.—Glyndon, Cong. Sab. sch. and	
friends, for work of Miss Anna L. Millard,	
28; Minneapolis, Lowry Hill Cong. Sab.	
sch., for the Central College building, Tung-	
cho, 8.25; Northfield, A friend, a thank-	
offering for Tung-cho College, China, 20;	
St. Paul, Young ladies' M. S. of Park Cong.	
ch., for chapel care of Rev. John Howland,	
75,	131 25
ARIZONA.—Prescott, Children's Miss'y Soc.	
of Cong. ch., for use of Rev. Otis C. Olds,	
Mexico,	12 75
ITALY.—Florence, Bertha Shrader, for work	
of Rev. E. P. Holton, Madura,	10 00
WESTERN TURKEY.—Talas, "One cent-a-	
week Bible Society," for Bibles for Zulus,	
care of, Rev. G. A. Wilder,	8 80
<b>MISSION WORK FOR WOMEN.</b>	
From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
For use of Miss E. C. Wheeler,	4 00
For do.	20 00
For partial support of children, care	
of do.	5 00
For pupil, care of do.	3 75
For scholarship at San Sebastian Girls'	
sch.	125 00
For do., care of Miss Anna F. Webb,	125 00
For use of Miss Agnes M. Bigelow,	30 00
For use of Mrs. Logan,	4 00
For housekeeping outfit for Miss	
F. E. Griswold,	75 00
For extra evangelistic work, care of	
Mrs. D. C. Greene,	200 00
For use of Miss C. H. Barbour,	15 00
For use of Rev. J. K. Browne,	25 00
To refund Miss E. M. Pierce, for	
money spent in sending girl to	
American College, Constantinople,	66 00
For Hindu Girls' Sch., care of Miss	
Dency T. M. Root,	600 00
For iron piping in Girls' sch., Smyrna,	24 50
For cistern for do.	132 00—1,454 25
From WOMAN'S BOARD OF MISSIONS OF THE	
INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer</i> .	
For land for Kobe Girls' sch.	1,363 06
For College buildings, Marsh,	1,000 00
For Miss Parmelee's housekeeping	
expenses,	75 00
For accommodations for Woman's	
work, Tung-cho, China, add'l,	200 00
For Miss Russell's housekeeping	
expenses,	75 00
For Hanum Dyer, care of Miss Hattie	
Seymour,	14 00
For use of Rev. A. Fuller, Aintab,	10 00
For Bible-readers in Echigo,	50 00
For school in Niigata,	10 00—2,797 96
	10,713 49
Donations received in April,	43,743 38
Legacies " " "	18,849 89
	68,593 27
<b>Total from September 1, 1891, to April</b>	
<b>30, 1892: Donations, \$314,528.40;</b>	
<b>Legacies, \$143,459.07 = \$457,987.47.</b>	

# FOR YOUNG PEOPLE.

## THE CONVERTED SILVERSMITH.

BY REV. C. R. HAGER, OF HONG KONG.

ABOUT eighty-five miles from Hong Kong, and ten miles from the island of St. John, is situated Kwong-hoi, a walled city containing from 10,000 to 20,000 inhabitants. Every night the four gates of the city are shut, a custom which is observed in all Chinese cities, though there may be as many people living outside of the walls as within them. On the north side of the city, and just outside the city walls, are a number of Chinese shops where trade is carried on. Here is situated one of the chapels of the American Board, where for a number of years the gospel has been preached every evening. The chapel is really nothing more than a Chinese shop fitted up with tables and benches, where persons may gather to receive instruction. Some of the older residents say that the place is haunted, and even now few heathen Chinese will venture to spend the night there alone.

It was in the latter part of the year 1889 that a number of Christians were gathered here to preach the gospel to the heathen. It often occurs that not only one or two speak, but as many as may be present. Whatever may be the



A CHINESE MERCHANT.

custom of conducting preaching services in Christian countries, in China any Christian with some knowledge and experience is expected to bear testimony to the truth, no matter whether he holds the office of preacher or not. It was during one of these series of discourses that a young man entered the chapel and listened to the truth, almost for the first time, and, singularly enough, realized that it contained the word of eternal life. As soon as the service ended the usual invitation was given for any interested person to remain a little while

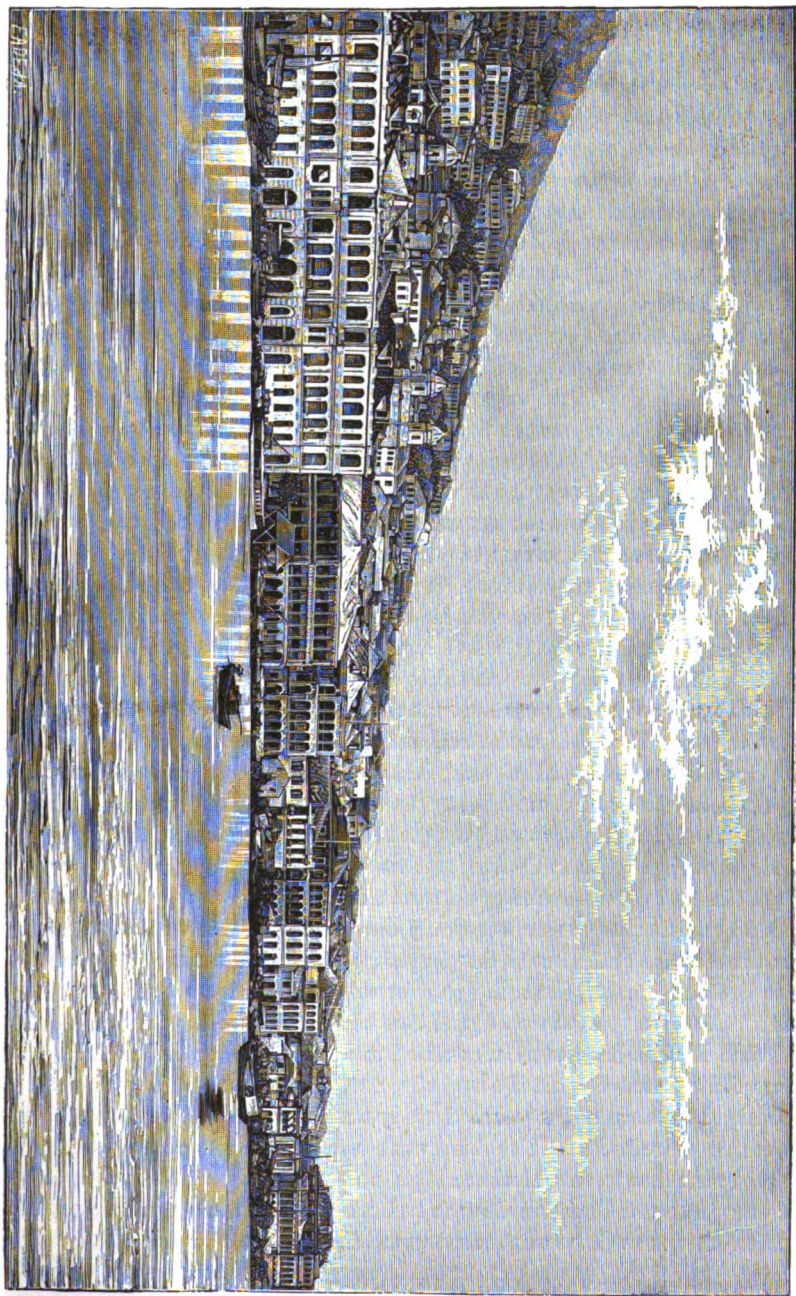
for personal conversion, and this young man among others remained behind and gladly accepted the invitation to drink tea and read the Christian books. I remember how I gave to three or four Chinese a simple Christian classic, dealing with the foolishness of idolatry; then we read it all in concert, stopping occasionally to explain certain characters. Then followed our evening devotional service, which is always an interesting occasion to those who have never seen the Christian worshiping his God. Such a practical object-lesson is always helpful to the heathen mind, and is often more convincing than long and labored arguments. Whatever may be thought of the inquiry meeting in Christian lands, we cannot do without it in China, where conversation, prayer, and praise are employed to show the heathen the way of worshiping the true God.

Chin Po, as we shall now call this young man, was interested in all the exercises, and every night after this one might have seen him wending his way to the chapel to learn more of the "Jesus doctrine." At first he listened more to the preacher, but after a time he became interested in the Book, and commenced to read the Word of Life for himself. It is always a hopeful sign when a man begins to read books, and so it was with this silversmith. The more he read, the more he was convinced of the truth of the gospel. It was soon observed by the heathen that he was a regular attendant at the chapel, and this offered them an opportunity for persecuting him in little ways, and for slandering the Christians as much as possible. At first they ridiculed him, and asked him whether he had drunk any of the foreigners' tea; for it is a common saying among them that foreigners drug the Chinese in order to make them become Christians. Strangers often have refused the usual cup of tea in a chapel lest it contain a decoction which will make them become Christians. To all these sneers and defamatory speeches Chin Po paid little attention, except to bring the cavils of the heathen to the Chinese preacher, who answered them each in its turn. During the day he made silver bracelets, bodkins, and earrings for the Chinese women, but at night he came to the chapel, generally bringing a number of questions with him which troubled his own mind, or which had been proposed by his heathen persecutors.

It was only a few days after he had heard the gospel that I asked him what he thought of the Christian religion, when he told me that he believed it. His answer surprised me greatly, for persons who have been abroad are always harder to bring to a knowledge of the truth than those who have never been away from home. He had been in the Straits Settlements for several years, but his heart was still young and tender, and when the Spirit called him, he heard his voice and began a new life in Christ Jesus. It is always difficult for Chinese converts to pray, and I have seen even literary scholars break down entirely when they first commenced to pray; but to Chin Po this seemed an easy task, and his first prayer was couched in smooth and good Chinese terms. He continued to study and read the Bible and other books, but at the same time the persecutions also increased. His father and mother were informed of his new faith and his employer constantly ridiculed him; but he never wavered, and soon he wanted to be baptized. He knew what the requirements of the Christian Church were as to the Sabbath. On the one hand stood the Word of God, which demanded that he should keep the day holy; on the other stood his employer, who demanded

that he should labor on the Sabbath, and also the parents for whose support he was obliged to labor. What should he do? Would it be right for him to work

A SECTION OF HONG KONG.



on the Sabbath? He did not fear the insults of his fellow-workmen, but what would his parents do if he were thrown out of employment because he refused to

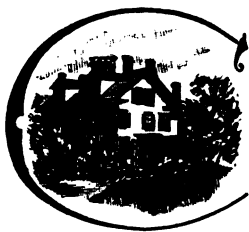


work on the Sabbath? Ah! it was a hard question for him to answer; and so he came to me and asked me whether it would not be possible for him to be a Christian and still work on the Sabbath. I was sorry for him, for I knew the hard struggle through which he was passing. I did not answer his question directly, but asked him what the Bible said about it. To which he replied, "It forbids all work on the Sabbath day." "And what is our guide in such matters?" I asked further. "The Bible," was his quick response.

I said no more, and he immediately went away to consult with his employer, and in a little while he returned, saying that he had decided to keep the Sabbath and receive baptism, though he did not know that his employer would employ him any longer. "It is always safe to obey God and leave the consequences with him," replied I. And so he was baptized and received into the church, after a searching examination. During the day we prayed earnestly that he might be enabled to retain his situation, for we all expected that his employer would give him work no longer. But when the next morning came, his employer told him he might go to work again. The Christians were all rejoiced, and I think Chin Po's heart beat easier; but now he was persecuted more and more by his comrades. Vile stories were carried to his parents about his having become a traitor, and day by day he was made the butt of slanderous and vile epithets.

So many reports were current about his apostasy from the Chinese faith and his unfilial conduct that even his parents became alarmed. And so his mother came to the chapel to complain of the wrongs that we had inflicted upon her son. I shall never forget her lamentation as she accused the Chinese preacher of having robbed her of her son. Her eyes were wet with tears, and all the efforts of the preacher were unavailing in comforting the poor woman's heart, as she continued to sob and exclaim, "I have lost my son! I have lost my son!" When the preacher said that he had not caused him to believe in the gospel, but that God himself had called him to abandon idolatry and serve him, she only wept the more. "Is it not better," said he, "that your son should accept of Christ, than be a gambler or an opium smoker?" To which the wounded heart of the mother replied, "O that you had taught him to gamble and to smoke opium, instead of this hateful Jesus doctrine!"

As I heard her use these words my own heart was pierced, and I turned my eyes heavenward and uttered this prayer: "O Lord how hard it is to lead one of these heathen souls to the true light, for they call darkness light and light darkness!" After her paroxysm of grief had been spent she returned home and since that time she has been more reconciled to her son's being a Christian. All these things did not move Chin Po's purpose to serve God. He was faithful in his Sabbath observance and continued to grow in grace. At the close of the year his employer refused to give him work any longer, and being very anxious to study, I sent him to school where he is now preparing himself for the ministry. His entry into the Christian Church has been difficult, but another brighter and happier entrance will be ministered unto him into the kingdom above.



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# THE MISSIONARY HERALD



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July, 1892

Number 7

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# THE MISSIONARY HERALD.

VOL. LXXXVIII. — JULY, 1892. — No. VII.

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FOR the month of May, as compared with the corresponding month in 1891, there was an advance in the receipts from donations of over \$5,000, from legacies of over \$8,700; a total advance of \$13,889.76. This gives us for the first nine months of the fiscal year an advance from donations of over \$7,000 and a decline from legacies of over \$24,700, leaving the receipts for nine months from these sources less than those of the corresponding months last year to the amount of \$17,704.22. During the next three months we have reason to expect a decided advance in receipts from bequests. May we not also expect a continued advance from donations?

JAPAN claims an unusual amount of space in this number of our magazine. No one who reads Mr. Albrecht's résumé of the evangelistic work connected with the Kyōto station should fail to read also a report of a recent remarkable tour made by Dr. Davis in one section of the Kyōto field. Many of our readers will doubtless feel, as we do, that some of our missionaries in Japan and elsewhere need to remember that they have bodies to be cared for, and that, however pressing the work may be, it is not well to kill the worker.

WE are glad to see a report that the Rev. J. G. Paton, whose autobiography has stimulated and delighted so many of our readers, is proposing to come to Canada and the United States during the coming season. Mr. Paton has been specially distressed of late over the evils resulting from the "labor traffic" throughout Polynesia. Owing to the paucity of laborers in a great number of islands, including the Sandwich Islands, Fiji, and Queensland, "labor ships," so called, have gone among various groups of the island world, seeking to engage men under contract for three or five years' service. The natives were beguiled away from their homes, and to scenes that were strange and repulsive to them. Many of them died before their term of service had expired, and those who survived were unable to enforce the terms of the contract. Not only missionaries, but English officials, including the Vice-Admiral of the British navy, who has been in command of the Australian squadron for three years, testify that, even under the most stringent regulations, the wrongs and abuses of this labor traffic should lead to its entire suppression. Should Mr. Paton come to this country, he will be cordially welcomed for his own sake as well as in view of his desire to ameliorate the condition of the islanders of the Pacific, to whose service he has given his life.

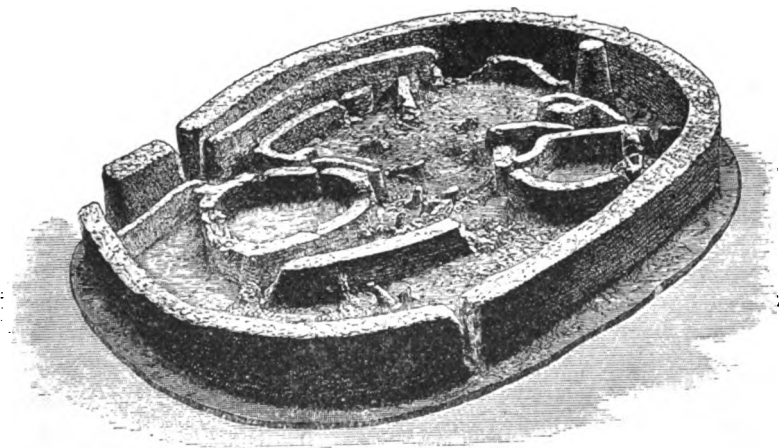
A DISPATCH from London, June 4, states that the British East Africa Company has decided to withdraw its expedition at Uganda at the end of the year, and that it has notified the Church Missionary Society that after that date it can no longer undertake the protection of the society's missionaries in that region. This, if true, is a sad blow, and the condition of affairs at Uganda will be much more serious than it would have been had the East Africa Company never entered the field. It is not strange that the company, which has already expended over \$400,000 in explorations between Mombasa and Lake Victoria, and has gained practically nothing in return, should not desire to maintain its hold at the Lake so long as the British government shows no inclination to aid in the building of the proposed railway. At the meeting of the company, held in London May 18, the president reported that the survey for the railway had been carried inland 400 miles, leaving but from 100 to 150 miles for further exploration, and he declared that no obstacle had appeared to prevent the cheap and easy construction of the projected railway; but he complained that the government had not fostered the undertaking, as it should have done, in the interests of British commerce and for the suppression of the slave-trade. According to Sir William McKinnon, the fear that had been entertained that the warlike Masai would seriously interfere with the surveys and the building of the railroad has proved groundless, these natives not only having made no assaults, but so conducting themselves that it was confidently believed they would make excellent police. The reports given at this annual meeting of the British East Africa Company are of such a character as to lead us to hope that the more recent telegram in reference to their withdrawal from Uganda will prove incorrect.

THE native church at Brousa, Turkey, gave a pleasant surprise to Mr. and Mrs. Baldwin, the faithful missionaries resident in their city, when on the eighth of May they borrowed rugs, tapestries, etc., from the bazaars, and fitted up a large room of the Boys' School building in oriental luxury, and then with music and singing and speechmaking presented their congratulations to these missionaries on the occasion of their silver wedding. The incident revealed the high regard in which Mr. and Mrs. Baldwin are held, and illustrates the cordial relations existing between the native Christians and those who are helping them in the gospel.

THE many friends in this country who are aiding students in our various mission theological schools should understand that they are not only preparing laborers for future service, but are aiding men who are already doing good work for the Master. We have reported at several times the successful labors of the theological students in the Doshisha of Japan. Mr. Barton, of Harpoot, writes us of the return of the theological students connected with Euphrates College, who have been spending their vacation in labors among the villages around that city. He says it was "inspiring to see the glow of enthusiasm with which these students told of the joys and successes which had accompanied their labors." Apart from the valuable missionary work most of them have done, the reaction upon themselves both intellectually and spiritually has been most favorable.

A MISSIONARY in Turkey desires attention called to the fact that the limit of weight of a letter which is sent by international post, at a single rate (five cents), is *one-half ounce*, and not one ounce, as in the United States. Many correspondents in this country seem unaware of this fact, and mail letters with insufficient postage, compelling the missionaries often to pay double rates on the receipt of their letters. This, of course, is wholly through inadvertence, but it is an inadvertence which costs our missionaries many dollars.

WE have alluded several times recently to the explorations of Mr. J. Theodore Bent in Mashonaland, and especially to his reports concerning the great ruins at Zimbabwe. The May number of the *Proceedings of the Royal Geographical Society* has a most interesting article by Mr. Bent, with some illustrations showing the marvelous structures in this interior portion of southeastern Africa. Zimbabwe is about 140 miles southwest of Massi Kessi, and is less than that distance from the region in Gazaland which our missionaries propose to occupy. We have copied the model of the circular ruin presented in the paper of Mr. Bent, as nothing we can say will so well indicate the extraordinary nature of the



MODEL OF CIRCULAR RUIN.

structure. This circular ruin measures about 300 feet in length and 250 feet in width. The encircling wall is 30 feet high, and between 16 and 17 feet thick. The stone is granite, broken with a hammer into uniform size, but having no chisel marks. The courses of stone are carried up with surprising evenness. Evidently the structure was made by a race other than that which now inhabits the region. Mr. Bent is convinced by the style of the structure that the builders were Arabians, who came to this region for the sake of the gold which abounds. Gold-smelting furnaces are found, and though the reefs which furnish the ore are distant, yet the precipitous mound on which this structure is built would furnish the best of defences from attacks of surrounding tribes. It is obvious, Mr. Bent says, that the ruins formed a garrison of a gold-working race in a remote antiquity. The proximity of these most remarkable remains of a former race to the general district in Africa which our Board hopes to occupy makes this report of Mr. Bent a matter of interest to our readers.

IN reference to Mrs. C. H. Ladd, whose death at Middlebury, Vt., on April 27, we chronicled in our last number, Rev. Dr. Cyrus Hamlin, who was associated for many years with Mr. and Mrs. Ladd, sends us the following appreciative words: "Mrs. Ladd had some of the best traits of missionary character. One of them was an easy and natural sympathy with the natives, however different in manners, customs, dress, and modes of life. The native women and girls were attached to her, and she visited them in poverty, sickness, and trouble as a true and unselfish friend. No learning, no combination of elements can compensate for the lack of ability to do this on the part of the missionaries. Although a lady of apparently frail and delicate constitution, she had great powers of endurance and great firmness of purpose. Once, in a protracted illness, when her physician felt it his duty to tell her he could do nothing more for her, she said, 'I am not going to die now, doctor; I have some things to live for yet, and I shall recover.' She lived many years after this a happy, useful life. In the missionary circle of forty years ago she was greatly beloved and esteemed."

THE difficulties under which some of our missionaries are now laboring will be understood by a remark of Mr. Hazen, of Mana-Madura, India, in comparing the statistics of the three stations of which he has had charge for three years, 1888 to 1891. He finds that they have in the stations one more Bible-woman, seven more catechists, twenty more teachers, two more schools, and twenty-three more congregations than they had at the first date, and "yet," he says, "we have the same appropriations now as then." Is it reasonable to suppose that a work advancing at this rate can be carried on without increased means?

AN incident narrated by a letter just received from Mr. Lee, of Chisamba, West Central Africa, illustrates one of the noble qualities which Livingstone often dwelt upon as found in the African. Chisamba is thirty-six miles from Kamondongo where Dr. Clowe lives, and it was necessary to summon him at once, Two boys, or young men as we should call them, Ngulu and Muenekanye, volunteered to start immediately. With their guns and bag of meal, they started late in the afternoon, walking all night through dense woods and bogs and plains, to find on reaching Kamondongo that Dr. Clowe had started on the previous day for Bailundu. Without delaying they hastened to overtake him, reaching his camp that evening. After a few hours of rest they started out with the doctor for Chisamba, arriving there late the same day. Ngulu gave out two hours before reaching Chisamba, but Muenekanye came in with the doctor, a poor, tired, footsore boy. Those noble boys had walked over 100 miles in a fraction over two days, with scarcely any rest, having with them only enough provisions for one meal. A generous present was made them, which pleased them much, but they simply said, "We did not go for pay, *but because we loved the ondon, and she was ill.*" The boys and girls in America who are keeping a record of specially noble deeds will do well to make a note of how Ngulu and Muenekanye went for the doctor.

THE late census of India reveals the sad fact that only one woman out of 250 within the empire is able to read.

SAMOKOV, in Bulgaria, was made a missionary station of the American Board in 1869, when Messrs. Locke and Page and their families made that their home. Into these and other missionary families residing there eleven children have been born, and at one time there were twenty-three missionary children in the place. It is a striking fact, therefore, that during these twenty-three years since the occupation of Samokov no death has occurred in any of the missionary families.

REV. MR. ABBOTT, of Bombay, gives an interesting account in *The Dnyanodaya* of a walk he had taken through the mountains of the Bhore State, visiting a people under native rule, who had never before seen a Christian missionary. The region lies on the Western Ghats, southeast of Bombay, between that city and Mahabaleshwar. After passing by steamer to the mainland, Mr. Abbott walked inland, crossing several ranges of mountains running parallel to each other east and west, finding magnificent scenery and two magnificent forts, Torna and Rajgad. The people were poor, and complained of the severity of their taxes, these taxes being farmed out to the highest bidder. They were therefore timid till their confidence was gained; they feared that the foreigner was some government official who would take away their milk and eggs and chickens by force and without pay. But later they opened their hearts and seemed to welcome the truth. Far removed from Brahman influences as well as from Christian truth, they were unusually ready to receive the message of the gospel. On one occasion, as Mr. Abbott was speaking to a company of these people about Christ and the necessity of being born again, a man in the audience said he had a book that told him some of these things. When asked the name of the book, he replied he could not remember it. He then repeated in Marathi a passage which showed that he had understood the discourse as to the new birth: "The wind bloweth where it listeth, and thou hearest the sound thereof and canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Mr. Abbott had the pleasure of telling the man that the book he had learned this from was the Bible, and that he would do well to study it constantly. So the Spirit of God had wafted this seed of truth into a region which seemed altogether barren and dry. How many such barren districts there are in India, with its population nearly five times as great as that of the United States! And how few the laborers!

THE latest report from Emin Pasha is that he is not dead, but that he is totally blind. Whether alive or dead, he is certainly a mystery, for the present report states that, notwithstanding his total blindness, he was pursuing his way to Wadelai, determined to reconquer the place. The German papers now credit the story of his blindness. P. S. A still later telegram reaffirms the death of the Pasha.

PREPARATIONS are now in progress for holding the Fifth Decennial Missionary Conference for India. The sessions will begin in Bombay on December 28, and will occupy a full week. These decennial conferences have brought together missionaries for the discussion of the great problems relating to their work, and have been of great interest and value. The coming session, it is expected, will prove better than any that have preceded it.



AN article by Rev. H. O. Dwight, of Constantinople, in a recent number shows how the Old Armenians of Turkey are calling for preaching from their priests. This is the case not only at the capital, but in the cities and villages of the interior. Dr. Barnum, of Harpoot, reports that, on a recent tour, he spoke to large and attentive audiences in two Armenian churches, in one of them giving two sermons. As a rule the priests do not favor this, but the people demand it and the priests are constrained to yield to this demand.

THE belief in the efficacy of Christian prayer among some people in India, and their expectation that the gospel is yet to triumph over Hinduism, have a singular illustration in an incident recorded in *Light for India*. A woman came to a missionary at Bangalore asking him to interfere and prevent a certain catechist from praying for her any more. When asked how she knew that the catechist was praying for her, she replied, "I know it very well. I used to perform my worship to the idols quite comfortably, but for some time back I have not been able to do so. Besides, he told me at one time that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying, I shall be obliged to become a Christian too—I know I shall, and I don't want to. Please make him stop praying."

IN the charming memorial volume of Robert Carter, a notice of which we gave in a recent number, there is recorded an incident which gives the true view as to where retrenchment, in case it must be made, should begin. We quote from the volume: "Mr. Carter loved to tell a story of one of the elders of the Scotch Church, who came to New York a poor boy, and when he had earned ten dollars by wheeling goods in a barrow, attended one evening a meeting of the church, called to pay off a debt. When subscriptions were asked for, the lad gave five dollars, which in after life he declared to be the largest gift he had ever made, being one half of his earthly possessions. This good man afterward amassed quite a fortune, but a large portion of it was swept away in a fire. Shortly after Dr. McElroy was going about, as was his yearly custom, collecting money for the various church charities, but he passed Mr. R——'s door, thinking that he would spare him the pain of refusing his usual gifts. Mr. R—— met him on the street, and said, 'You have not called on me yet for my subscriptions.' 'No,' said the doctor, 'I had not the heart to ask you, knowing how heavy your losses have been.' But said Mr. R., 'Retrenchment with me must not begin at the house of God. I shall double my subscriptions this year.'"

THE power of Christian song was singularly illustrated in India, not long since, on an occasion when a wealthy Hindu gentleman gave a great feast in honor of their god Krishna. As usual on such occasions dancing girls were employed to give *éclat* to the entertainment. The presence and songs of these dancers are such as would not be tolerated in a Christian assembly. Yet to the astonishment of the gentlemen present when these girls were asked to sing they sang "What a Friend we have in Jesus!" and "Come to Jesus." These hymns had been taught them by a missionary lady, and as a result of this strange occurrence the giver of the feast subsequently sent his two daughters to be taught hymns like these. In this way entrance was gained into the house of a wealthy family.

## PROTESTANT MISSIONARY WORK IN JAPAN FOR THE YEAR 1891.

CONDENSED FROM STATISTICS PREPARED BY REV. F. STANILAND, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	MISSIONARIES			Stations.	Out-stations.	Churches.	Baptized Adult Converts, 1891.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of Natives for all purposes, in yen. 1 yen equals 83 cents (gold).
		Male.	Unmarried Women.	Total, Including Wives.									
Presbyterian Church of the U. S. . . . .	1859	25	26	73	11								
Reformed Church in America. . . . .	1859	10	8	28	4					14			
United Presbyterian Church of Scotland	1874	2		4	1								
<b>The Church of Christ in Japan . . . . .</b>						4	73	844	10,961	59	58	87	16,628
Reformed Church in the U. S. . . . .	1879	3	3	9	1			1,729		9			
Presbyterian Ch. in the U. S. (South).	1885	10	5	23	5								
Women's Union Miss. Soc. of America.	1871		3	3	1								
Cumberland Presbyterian Church . . . .	1877	4	7	15	4	5				4			
American Protestant Episcopal Church	1859	12	12	24	5	28	27	250	1,240	20	6	29	2,263
Church Missionary Society. . . . .	1869	23	17	40	11	24	55	247	1,903	18	5	46	3,051
<b>Nippon Sei Kokwai . . . . .</b>						72							
Society for the Prop. of the Gospel . . .	1873	1	2	4	1			151		8	5	9	
Wyckliffe College Mission (Canada) . .	1888	2		3	1	2	1	3	27	1		2	29
American Baptist Missionary Union. . .	1860	16	14	44	7	49	15	243	1,204	10	5	41	651
Disciples of Christ. . . . .	1883	3	3	9	2	1	4	59	231			4	92
Christian Church of America . . . . .	1887	2		3	1	4	3	25	150	3	1	3	58
Baptist Southern Convention . . . . .	1889	2		4	1	2		7	15			3	
A. B. C. F. M. Kumi-ai Churches (a) . .	1869	32	33	92	13	79	71	1,040	10,037	92	21	67	27,252
Berkeley Temple Mission, Boston (b) .	1839	1		2									
American Methodist Episcopal Church	1873	20	31	51	9	54	54	462	3,839	43	28	50	15,141
Canada Methodist Church (c) . . . . .	1873	9	12	29	5	12	15	130	693	12	8	45	7,346
Evang. Association of North America .	1876	5		10	1	6	7	77	445	10	13	16	661
Methodist Protestant Church . . . . .	1880	5	2	12	2	1	2	15	217	2		5	150
Am. Methodist Episcopal Ch. (South).	1886	14	5	30	7	22	10	94	399	17	5	24	373
General Evang. Prot. (German-Swiss).	1885	2	1	3	1	5	3	31	228	11	1	4	300
Society of Friends, America . . . . .	1885	1	1	3	1	3	1	3	35			4	
International Missionary Alliance. . .	1891	1	2	4									
Unitarian . . . . .	1889	2	0	2	1	5	1			9	1	6	
Universalist . . . . .	1890	2	1	3	1	3	2	37	37	7		4	70
<b>Total of Protestant Missions 1891 . . .</b>		<b>209</b>	<b>178</b>	<b>527</b>	<b>97</b>	<b>381</b>	<b>344</b>	<b>3,718</b>	<b>13,390</b>	<b>349</b>	<b>157</b>	<b>429</b>	<b>74,070</b>

(a) These statistics cease the year ending March 31, 1891. Through a misapprehension, Mr. Staniland, while giving the number of church members correctly, reduces the number of Kumi-ai Churches from seventy-one to fifty. The mission rightly reported seventy-one church organizations, each with its creed, covenant, officers, etc., and numbering twenty or more members, though about twenty of them, not being pecuniarily independent, are for that reason alone not admitted to the full fellowship of the Kumi-ai Churches.

(b) All other items are included in the American Board Report. (c) Statistics to June, 1891.

## KYOTO STATION AND ITS EVANGELISTIC FIELD.

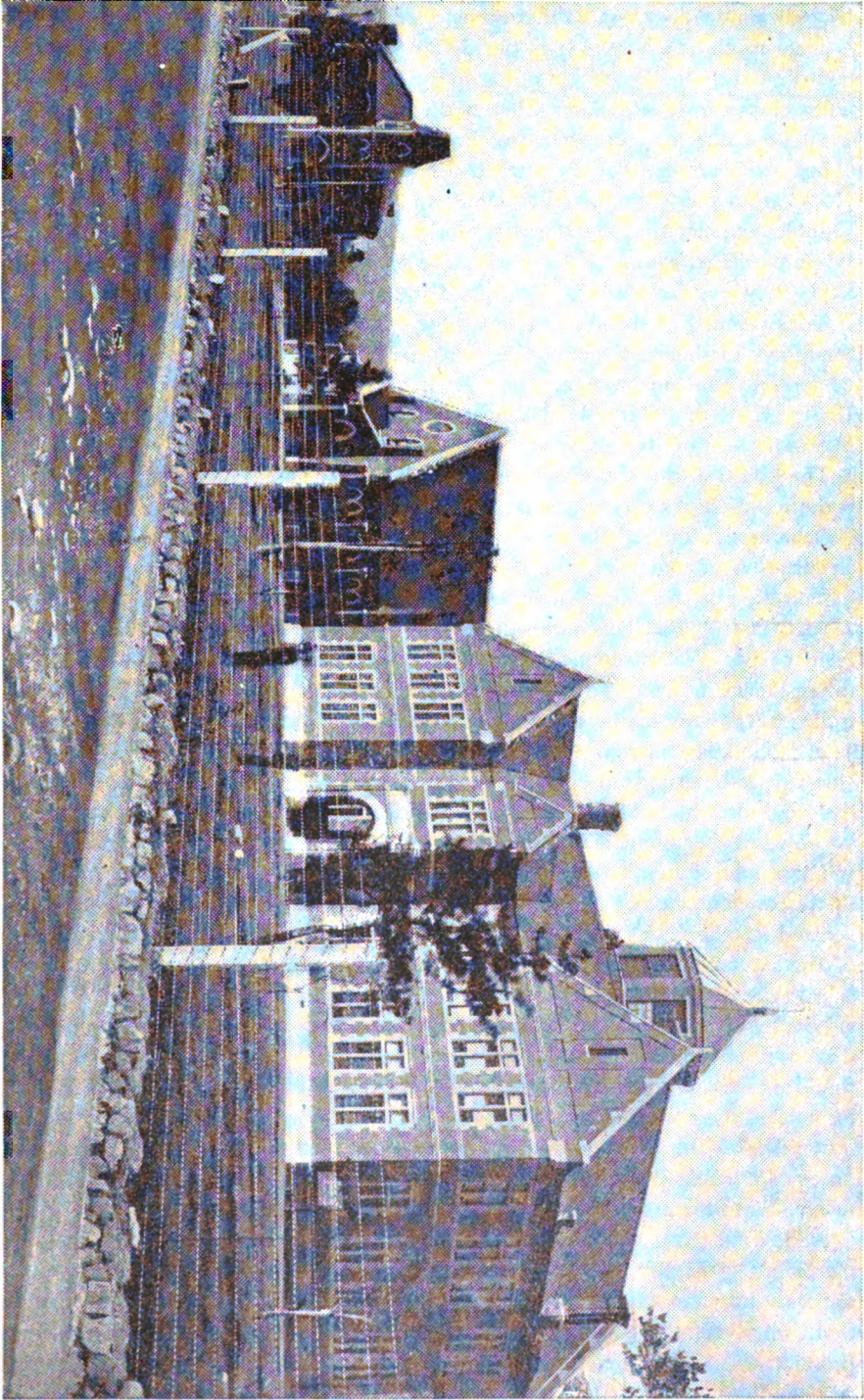
BY REV. GEORGE E. ALBRECHT, OF KYOTO.

THE city of Kyōto itself, with 279,792 inhabitants, offers a large and inviting field for evangelistic work. With the removal of the Imperial Court in 1868 from Kyōto to Tōkyō its glory departed, and while Tōkyō has become an enterprising, growing, go-ahead city, readily assimilating Western civilization, Kyōto has remained a stolid, conservative place, where ancient ways and customs keep a firm hold upon the people. It is the Rome of Buddhism. The Buddhist priest, with shaven head and gorgeous robes, still feels here perfectly at home and secure. About 3,000 temples and shrines of the various sects, scattered all through the city, hold the people to the old ways. A new temple of great magnificence and splendor is in process of erection, and the tourist who goes to see its beautiful carvings is astonished at the immense coils of human hair lying on the porch of the temple, strong ropes and hawsers, the offering of the women of Japan for the erection of the temple.

In the city of Kyōto itself we have four churches. In the northern part of the city is the Doshisha College Church, composed entirely of students, teachers, and some of the officials of the school. The preaching which wins and holds the Japanese student differs so much from that adapted to the townspeople, both in the range of subjects and the language used, that this church does not exert much influence upon the people of the vicinity. The chapel of the Doshisha, seating from 500 to 700 is well filled every Sabbath with the students of the college and of the Girls' and Nurses' schools. President Kozaki preaches most of the time. Class prayer-meetings, a Sabbath-school, a Sunday evening service, and a weekly prayer-meeting help to nourish the spiritual life of the school.

About half an hour to the southwest, in the very heart of the city, stands the Heian (Peace) Church. In its present form it is the result of the union, in 1887, of the former First and Third churches, and under the lead of Pastor — now Professor — Matsuyama, well known for his eminent labors in connection with the translation of the Bible, and an authority on Shintōism as well as Japanese literature, this church has developed into a real power in the city. The Sabbath morning audiences crowd the church building to its full capacity, and there is pressing need of a new and larger building. Scarcely a communion passes without additions to the church. The Sunday-school has to be held in two sessions, the adults meeting immediately after the morning service, the children in the afternoon. The church sustains also a weekly prayer-meeting, a woman's meeting, and a children's missionary society. The Japanese Home Missionary Society looks to this church as one of its chief sources of aid. Since the election of Mr. Matsuyama to the professorship of Japanese literature and history in the Doshisha College and Seminary, the church has engaged an assistant pastor, employing, besides him, still another evangelist, especially for house-to-house visitation. The church now numbers 334 members, 155 of whom are women.

NEGOTIATION HALL.  
CHAPL.  
THE THREE PRINCIPAL BUILDINGS OF THE DOSHISHA, KYOTO.  
SCIENCE HALL.



About thirty minutes' walk to the southeast of this church stands the Shijō Church, on a side street, so that no one, except one determined to find it, will ever go to church here. It is the policy of the mission not to use the funds contributed by the Board for aiding in the erection of church buildings. Only a few blocks from our Shijō Church the Roman Catholic Cathedral towers up in an imposing manner, while the Episcopalians, when opening work in Kyōto about two years ago, bought outright a house on Fourth Street, only about two blocks from our church, and fitted it up as a preaching-place; but our Shijō Church courageously continues its work, although under no small difficulties. While burdened with a debt on their unpretentious property, the church, nobly led by its young pastor, Mr. Murata, is doing a most efficient and aggressive work. Besides meeting all its home expenses the church supports, in part, three preaching-places in different sections of the city. Its membership numbers 190, of whom only 68 are women. The Hon. Y. Nakamura, a member of the late Lower House of the Imperial Diet, belongs to this church, and is the efficient superintendent of its Sunday-school.

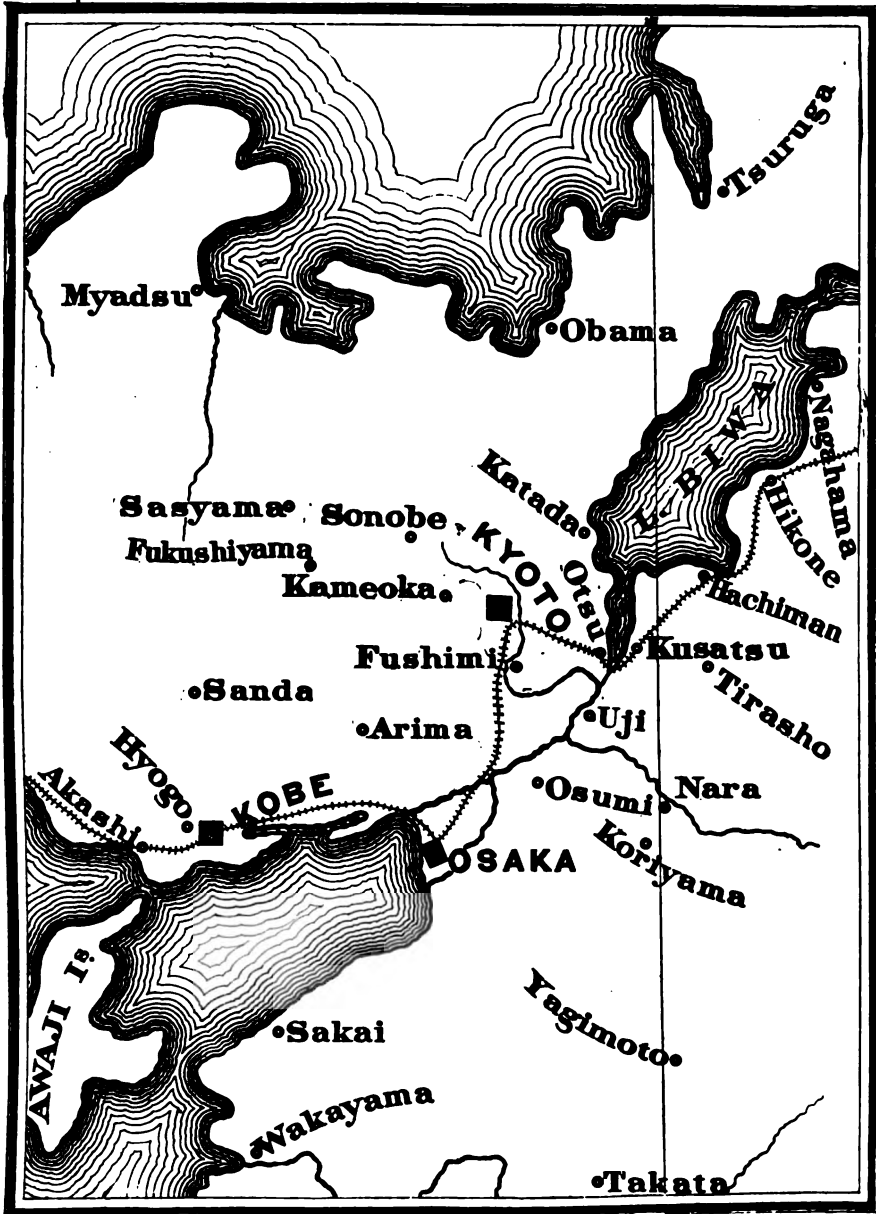
The fourth of our churches is the young Rakuyō Church, organized in 1890. It is the result chiefly of the earnest work of Professor Tamura, of the Government College in this city, a former student at Oberlin, and of Dr. Theodore Gulick, an earnest Christian teacher in this same institution. An account of the origin and organization of this church may be seen in the *Missionary Herald* for August, 1890. The church, determined from the start to ask no outside aid, has no regular pastor, but is supplied by one of the theological students, and meets at the residence of one of its members, an assistant librarian of the Government College. The few Christian students of the Government College attend here. The Sabbath-school makes the little house a veritable beehive. The church, although numbering but forty members, is courageously planning for a church building, for which Mrs. Neesima generously gives the lease of a part of the lot on which her home is standing.

These four churches are the tangible result of sixteen years of Christian work in this ancient, sacred city, a result perhaps small when compared with that secured in other cities, but a decided and encouraging result when the character of the city and the paucity of laborers, as well as the high standard of admission to the membership of these churches, are taken into consideration. There are plenty of people in the city who have broken with the native religions, who think well of Christianity, and who would be ready to unite in a church which would ask for nothing but a vague, intellectual assent to some statement of belief, formulated after a semi-rationalistic fashion, and which would be ready to endorse a division of the Sabbath between worship and the winecup. For such the doors of our four churches are too narrow, but our pastors and Christians fully believe that they are wide enough for every truly newborn soul.

Aside from these churches and in vital connection with them are five preaching-places in the city, places where on Sunday evening the gospel-net is thrown out wide into the stream of the passing multitude, and experience has shown that, when rightly conducted, the work in these preaching-places is most productive. Some of the theological students, together with members of the city churches, carry on this work, always two at least preaching on one evening.



Other theological students are engaged in house-to-house visitation in the vicinity of each preaching-place, distributing tracts, lending Christian books, aiming with all this at making an opportunity for conversation about Christianity.



THE REGION ABOUT KYOTO.

To these evangelizing forces on the part of our Kumi-ai churches and of our mission, we must add two preaching-places of the Presbyterians and three of the Episcopalians, both of which denominations began work in Kyōto in 1889.

Turning now from the city itself, let us glance at the evangelistic work in the region of which Kyōto is the centre. In spite of the restrictive passport regulations which impede touring, Kyōto offers a wide and open field of labor for the missionaries living in the city. The governmental precinct extends far beyond the city limits, including the provinces of Yamashiro, Tango, and a large part of Tamba, having an area of not far from 1,800 miles, with a population approaching, if not exceeding, 1,000,000. A Kyōto missionary, with a residence passport, can move with a good deal of freedom within these three provinces. Moreover this city is the only basis for operations covering a much larger district than the Kyōto-Fu, a designation given to the governmental district belonging to an imperial city. The sketch-map on the preceding page shows that it is the centre of a territory including the beautiful and thickly populated Lake Biwa valley, with a thousand villages and with cities like Otsu, the capital of the provinces of Shiga, Hikone, and Nagahama. Within four hours by rail from Kyōto is Tsuruga, a city of 15,000 people, on the northwest coast, having one of the best harbors in all Japan. On the northeast is Fukui; on the west along the seacoast lies the province of Wakasa, with 100,000 inhabitants, where we have not a single church or a single evangelist. Southeast of Lake Biwa a new railroad has brought all that region into close connection with Kyōto, while directly west of the lake is the province of Mino, with Gifu, a city of about 25,000 inhabitants; here also are Ogaki and Nagoya, the cities which suffered most terrible devastation by the recent earthquake, followed by vigorous relief and evangelistic labors by Christians of Kyōto. This work in the earthquake district calls especially for extra contributions from our friends in America.

Outside of Kyōto there are organized Kumi-ai churches at Otsu with fifty-seven members, Hachimam with sixteen members, Hikone with eighty-three members, Nagahama with sixty-two members, and Fukui with twenty-two members. The Tamba Church, scattered throughout this whole mountainous region, has 213 members, gathering for worship in five or six different places, and served by three evangelists. Between Kyōto and Nara, where there is a church of forty members, there is a fertile valley with a large number of prosperous towns, in some of which evangelistic work was begun last year by students from the vernacular department of the Doshisha. At Fushimi, a famous town where 350 years ago stood the strong castle of Hideyoshi, the Napoleon of Japan and the persecutor of the Christians, there is now an open door where an energetic and devout evangelist might reap a large harvest. The only thing needed for this work is an extra \$200. Uji and Osumi are towns of remarkable interest, where Christian work already begun gives promise of excellent results. From all points in Tamba and Tanga come cheering reports of the blessings which the Lord has vouchsafed.

So the field is wide and ready everywhere for the reapers. A great and effectual door is opened before the missionaries in Kyōto, but we cannot enter it as we would, for the Doshisha College and Seminary, the centre of all our work here in Japan, demand our undivided strength. "The harvest truly is plenteous, but the labourers are few. *Pray ye* therefore the Lord of the harvest, that he send forth labourers into his harvest."

## FORWARD!

THE London Missionary Society has this year placed by the side of its old standard a new banner inscribed "A Forward Movement." Nearly a year ago the Directors of the Society resolved, "That it is desirable that the Society, notwithstanding the adverse balance with which the past year closed, at once proceed to provide for the present needs which have already been recognized by the Board . . . and that an attempt be made to add 100 additional missionaries to the Society's staff before the Society's centenary is celebrated, in 1895." This proposal was regarded as very bold, inasmuch as it would require an additional outlay of \$125,000 per annum. But the London Society was doubtless stimulated to this special effort by the proposals of the Baptist Missionary Society, which planned to celebrate its centenary the present year by raising a special memorial fund of \$500,000, and also by increasing the annual income by \$500,000. Both of these societies made earnest calls for men and women and for immediate contributions of money. Several schemes were devised for awakening special interest in this forward movement. Among other plans the London Society, at the suggestion of certain clergymen, issued a call for a week of self-denial which should be also a week of special prayer. Friends of the Society were asked during that week to exercise self-denial in all practicable ways and to contribute the amount thus saved for the purposes of the mission. At the Annual Meeting of the Society, held on May 12, the reported result of these various efforts, so far as contributions are concerned, is most cheering. The ordinary contributions have increased \$50,000; special gifts for the "Forward Movement" amount in round numbers to \$45,000, and, most surprising of all, the avails of the week of self-denial, which was observed last February, amounted to \$48,000! The results in the securing of missionaries have not been so striking. The number of missionaries in the field has been increased by nearly ten, and a large number of offers of service have been received from well-educated Christian women; but the Directors are calling anxiously for more men. While recognizing gratefully the new enthusiasm for missions, the secretaries say that "in most cases it has not passed the stage of willingness to pay for a substitute, or to help some one else into the field." But unquestionably the tide is rising, and a better report in this direction may be expected as the result of the new spirit of prayer and devotion on the part of many Christians.

Why should there not be a forward movement in the missionary enterprise in all lands? In reading the reports of the recent annual meetings of the various British societies, all of which seem to have received a new baptism of zeal, we have been struck with the reiterated confessions of sinful apathy in the past. The fact is recognized and deplored that Christ's people are not half-awake on this subject. The sacredness of the trust Christ has left with his Church, the immensity and grandeur of the work to be done, the full and blessed sweep of the divine promise to those who seek to disciple all nations are only dimly apprehended by the mass of Christ's professed followers. The first step toward a forward movement must be confession and humiliation in view of the slowness of our past and present movements. We need to know what we might accomplish if we are to be aroused as we should be. Our English brethren have had a



valuable lesson in this direction connected with their "Week of Self-denial." While by no means all the churches working through the London Society entered into this scheme for observing a week of self-denial, it was found, to the intense surprise of those who did enter into it, that the mere cutting off, *for a single week*, of luxuries in their households, and especially at their tables, netted for the Society a sum nearly equal to one tenth of its whole income for the previous year. How easily might the Lord's treasuries be filled if the people had a mind to give! Such a week of self-denial, if observed by all Christians, would have results far higher in value than the amount of money thus saved. It would show what could be done in the Master's service, and would call attention to the spirit in which it should be done. It would be a summons to prayer and consecration. This seems to have been manifestly the case with our friends in England who, in close connection with the observance of the self-denial week, appointed a day of special prayer, during which meetings were continued for seven hours, and were marked by a series of importunate supplications at the throne of grace that Christ would lead forward his waiting people to the redemption of the world. And since that day of special intercession there have been so many expressions of desire for fellowship in prayer that the Directors of the London Society are now organizing "A Watchers' Band," members of which agree as "watchmen who shall never hold their peace, day nor night," to have some stated season each week to intercede with God on behalf of the work of the Society. The Directors say of this Watchers' Band: "It is not formed to galvanize our churches into prayerfulness, but to find utterance for the prayerful spirit which already exists and craves expression."

May God grant us in this land a forward movement such as he has vouchsafed to our brethren in England! Let us confess our sinful apathy in the past. Let us recognize the fact that we have a living Saviour, head over all things, who seeks to lead us forward by his divine hand to the speedy conquest of the world. How imperative is his command! How blessed are his promises! how sure the victory! Prayer for him: gifts to him: service with him — these are our highest duties and our most blessed privileges. In these directions he is leading us. "Speak unto the children of Israel that they GO FORWARD."

## HOW CHINESE CHRISTIANS GIVE.

BY REV. C. R. HAGER, OF HONG KONG.

THE Chinese living in America have so often been accused of carrying home to China all the money earned by them in this country that perhaps a statement of the liberality with which those who have become Christians give to Home and Foreign Missions will not be amiss. We find that, with a membership of 161 in the various churches of California the Chinese have raised \$6,290.40 for all benevolences, or \$39.07 for each member. For the expenses of their own Association they have given \$2,029.90, or \$12.60 a member.

For Home Missions the amount raised and expended has been \$1,913.45, or \$11.88 per member, while for Foreign Missions they have given \$2,181.20, or \$13.54 per member, an amount which if equaled by all the members of our

churches would not only put \$1,000,000 into the treasury of the American Board but \$6,862,505.28 annually more than all the missionary societies of the United States contribute to foreign missions.

The Chinese have made an extraordinary effort this year to raise money in order to build a chapel in Canton, and have secured \$1,913.45 for this purpose. But suppose we deduct this sum, we find that they still give to foreign missions \$638.70, or \$3.96 per member, which-if made the basis of contributions for the American Board by all Congregationalists would give us \$2,007,054.72 for the work of evangelizing the heathen. Do not these Christians, who have recently come out of heathenism, shame us in our giving to the Lord's work? It is not long since the Chinese were arraigned most maliciously before the public of New York City. Would it not be wise to give them occasionally their due share of praise? Our American Chinese Sunday-schools are doing more for foreign missions than many of our large churches. A Sunday-school in Brooklyn, of about thirty members, has given \$150 in less than twelve months. Another in New York has recently given \$100 to support a helper under the American Board in the South China Mission. In one of the Boston schools the Chinese alone have given \$114.50, which with \$106 given by the teachers and scholars makes \$220.50 contributed during the past year. Now it is true that figures do not tell everything, but they do tell this: that the Chinese Christians in America give more than American Christians. Yet almost every one of these men labors hard with his own hands to earn what he gives. We often spend more in luxuries than the Chinese earn, but they put us to shame when they begin to give to the cause of missions. Do we not need more self-denial in our giving? I know of a friend of missions who by a little economy saves fifty cents a week with which she supports a Chinese student at school. Fifty cents a week may seem a small matter, but it counts up at the end of a year, and it is these small gifts which the Lord of the harvest loves more than the legacies of the rich. When the books are balanced in the kingdom above, it will be found that the Chinese have not altogether sought their own good in coming to America, but that with the money earned here they have helped to send the gospel to many a heathen land.

## Letters from the Missions.

### *Japan Mission.*

#### AN ELEVEN DAYS' OUTING IN THE PROVINCE OF TANGO.

SINCE the article by Mr. Albrecht on another page was in type, a letter has been received from Dr. Davis referring to an evangelistic tour in a portion of the field described in Mr. Albrecht's article. The map which is there given will serve, in part, to indicate the route taken by Dr. Davis on this trip. He writes under date of May 4:—

"I left Kyōto Friday noon, April 22, and traveled thirty miles that night. The next morning, starting at half-past five, I traveled sixty miles by jinrikisha over the fine road which winds among the mountains and valleys, the last seven miles being along the fine seashore near Miyadzu. I reached Miyadzu at five P.M., and Miss Talcott and Mrs. Foulk, who had already spent a week in Tamba, came into the city an hour later. That evening we had a prayer-meeting, and the next day, the Sabbath, I preached in the morn-

ing, and five were baptized, and the Lord's Supper celebrated. One of the five was the eighth to receive baptism from the family of the woman whom Dr. Gordon baptized a year ago, who was the keeper of a house of prostitution, but who set free all the girls whom she had bought and has lived a most happy life since. Dr. Gordon baptized twenty-five here a year ago and Mr. Albrecht fifteen last fall, so that there are now forty-five members. In the afternoon they had their annual meeting, electing three deacons and two deaconesses, followed by a sociable and a love-feast, consisting of ten small unbaked bean-curd turnovers for each person, with tea. Sabbath evening we had a preaching service, with two sermons, and Monday evening a great theatre meeting, where the people sat and stood, 600 or more, until eleven o'clock, while three of us preached."

#### AMINO AND ITS "ELECT LADY."

"Tuesday morning Miss Talcott and Mrs. Foulk started for Tajima and Tottori; while the pastor of the Miyadzu church, a Bible-seller, and myself started by row-boat and mountain climb for Mineyama, fifteen miles distant, where we had a preaching service that evening. The next day we went on to Amino, five miles farther, where Pastor Uchida is located, and where lives the old lady, now seventy-three years old, who, fourteen years ago, started for the Shrines of Ise, and being detained in Osaka, heard of Christ at the house of a relative, and becoming interested remained a month, believing the gospel, with the result that she gave up her visit to Ise and went back home. She could not read a word, but she set about learning, and soon became able to read the Testament. She met great opposition from her relatives and the village people, who tried to intimidate her, but she held firm, received baptism, and about eight years ago built a little chapel, and she has largely supported the evangelists who have labored there. She has just paid again over \$300 of the \$2,000 in her possession toward a new church building,

and this was dedicated the evening we reached Amino. The rain poured; but the new church was packed full, and a great crowd stood out in the street, holding umbrellas over their heads, till eleven o'clock, when the benediction was pronounced. After that we had a love-feast again, of rice salad, cold fish, and bean-curd turnovers, with tea, until midnight. The next morning two were baptized, one a woman who came in five miles in the rain, and in the face of so great opposition from her family and friends that many were affected to tears at the sight of her baptism. In the evening another preaching service. Here is now a company of fifteen Christians, all women but one.

"Friday morning we went on fifteen miles to Kaya, where we had a most interesting preaching service in the evening. This is an out-station of Pastor Takinouchi's, from Miyadzu. Saturday morning I started on to Maidzuru, twenty-five miles, where we had a preaching service in the evening, and on Sabbath, May 1, we had communion, with the baptism of two persons. We have had an evangelist here ten months, and now there are nine Christians. In the evening a pouring rain gave us a small, but very attentive audience, in a small theatre, who listened until eleven o'clock again.

"The next morning I started at half-past five, rode twenty miles over mountain roads in a fierce storm of wind and rain, to find that the bridge across the great roaring Wachi River had given away twenty minutes before I reached the spot. Not a bridge or a ferry for thirty-five miles, they said. Nothing to do but to wait a few days till the river subsided so that a boat could cross. I started down the river; four miles below was a ferry, but nothing would induce the men to attempt to cross. I went on five miles farther down, where I found that the river made a sharp curve around a mountain, which checked its fury somewhat and broadened it out, so that it was shallow enough to allow long bamboo poles to reach the bottom. I finally induced some men to pole me over; I then had to walk

over the mountains twelve and a half miles to a jinrikisha road, so that I reached Shuchi, thirty miles from home, at eight o'clock at night, the same time I should have been at home if the bridge had not given away.

"Preaching nine nights in succession; not being able to retire until after eleven any night, often after twelve; preaching three communion sermons in the daytime; holding three communion and baptismal services, with all the talking between times, and the travel crowded into a rainy season in which I did not see the sun for over a week; living on Japanese food; and then the hard trip home, to find a pile of letters and work awaiting me, — have not left me very much rested. But I wish some of those people who think that missionaries are out here to have a good time, living in luxury, could have followed me around, eating, walking, and sleeping as I did, — nay, I rather wish that they had some of the love of Christ in their hearts so that they could appreciate something of the joy there is in this work."

#### A THEATRE MEETING.

Miss Brown reports that, since September last, fifteen girls in the Kōbe Home have received baptism, one of them having taken the step in direct opposition to the express command of her parents. Mr. Rowland, of Tottori, immediately after the meeting of the Kumi-ai churches of Osaka, visited certain towns in the Kōbe district. In one of them (Himeji) there was a noisy theatre meeting, quite in contrast to many of the evangelistic services which we have reported as having been held in Japanese theatres. Mr. Rowland says:—

"In Himeji an energetic and promising young pastor was ordained. Theatre meetings were held on two successive evenings. The former was noisy. The speakers found difficulty in keeping the audience. The second night brought persistent opposition to the front. Led by *soshi* there was a perfect mob. One speaker was heard somewhat. The second, Mr. Tsunajima, of Reinouzaka church, Tōkyō, had to give it up. Then Mr.

Miyagawa, of Osaka, who can handle almost any audience, tried, but with no better success. He had to give it up. Some of the leaders of the opposition came up on the platform and yelled their opposition. It seems there were extra efforts to strengthen Buddhism about those days. The police were appealed to, but sent, and could be prevailed upon to send, only one man, who was of course quite powerless. I should have spoken, but the meeting was closed at once without an attempt on my part. Thence I went with an evangelist to Izushi, Toyooka, Iza, and Yōka, in each of which places we held small, quiet, but good services. In the last, work was really begun. They are promised a preaching service twice each month henceforth by the evangelist at Izushi, who will go at his own expense, for a time at least. This was all in the Kōbe field."

#### A FARMING COMMUNITY.

Mr. Cary, of Osaka, reports a visit among several of our out-stations of their city. The church at Sanda, about twenty miles north of Kōbe, was the third organized in connection with the mission, but like some country churches in America it has suffered much from the tendency of people to move away to the large cities. Of one of his experiences Mr. Cary writes:—

"Kaibara, also in Tamba, has about fifteen Christians. Our first meeting was held in one of the outlying villages. Since residing in Osaka I have not had much to do with work in farming communities, and the scene recalled some of my former experiences in the Okayama field. A large farmhouse had been lent for the service, and the sliding partitions removed, so as to throw all the rooms into one. A spinning-wheel, baskets, and various farming utensils hung on the walls. Behind the speaker were a number of Shinto symbols and pictures. One candle and a kerosene lamp gave a faint illumination; while fire-bowls, filled with charcoal, warmed those who sat near them. Our jinrikisha men, whose clothes were damp from the rain through which we had come, made a fire

of brushwood on the mud floor of the kitchen, and the flames helped to light up the countenances of those who gathered round, while the chickens, roosting on the edge of a box fastened to the wall, began to move about uneasily as though they thought morning must be near. The audience seemed to be made up of intelligent people; though the prevalence of flattened low-bridged noses showed that we were among the lower classes. In Japan high noses are considered a sign of high birth. Hence a proud person is said to have his nose high; reminding us that Westerners consider that the elevation of the nasal appendage at the other end implies haughtiness or contempt. Even aristocratic Japanese have noses lower than ours. Western spectacles have an inverted U to rest upon the bridge of the nose; here there is a straight bar: and I have several times seen a foreign pair of spectacles turned upside down so that the U-shaped piece might bring the glasses to the level of the eyes.

"In one other respect the rural character of the audience was shown. With a new audience in the city, though the people might smoke before the meeting commenced or even during the singing of the hymns, it is very rarely that any one would use his pipe during the addresses. Not so with this company of farmers, who added the smoke of tobacco to that of the fire and to the fumes of the charcoal. Preachers in America sometimes complain of the poor ventilation of churches. They should see some of the rooms that touring missionaries are familiar with.

"Though the surroundings were rough and uninviting, the audience was attentive and appreciative. After all it is pleasant to get in among the Japanese peasants, who, though lacking the polish of the dwellers in cities, are intelligent and kindly. The next day in Kaibara three persons were baptized. There had been four other applicants, who for various reasons will wait for some future occasion to be received into the church. These small towns among the hills may not be able to show records of large additions to

the churches: but it is from such places that some of our best Christians are coming."

### Micronesian Mission.

#### REPORT FROM THE GILBERT ISLANDS.

MR. WALKUP went down in a trading vessel last year, and after a long voyage of sixty-one days was landed among the Gilbert Islands. On account of the short time which could be given to the group by the *Morning Star*, he was unable to tour among the islands as he much wished to do. Of Apaiang Mr. Walkup says that the harvest, which looked so promising last year, has not been gathered, though he hopes it is only delayed. There had been serious defections among the Christians, and many of the people gave themselves up to feasting, during which some of the old heathen customs were revived. After Mr. Walkup had been there for some time, the king promised that these practices should cease and that the laws should be enforced. On this island there is a Woman's Board of Missions which has increased in its membership, and has now over one hundred dollars in its treasury, and is asking the women on the other islands to unite with it in calling for a lady missionary to live among them. Of the other islands we give Mr. Walkup's account:—

*Tarawa.* "When we drifted past Apaiang we heard of a war on Tarawa, and on landing we found that both parties said they were ready for peace, and were awaiting my arrival to deliver up their guns. We threw ninety-four rifles delivered us into the deep, and brought the parties together. About a third of the island had been devastated, and church and schools suffered much. On a second visit church and school work had revived somewhat; but some of the rebels were still banded together, claiming that their rights had not been recognized.

"The traders have been very crafty, enticing many into debt and getting the king to sign numerous papers. In this way the debts of the island had been increased from \$3,000 to \$10,000. Owing

to this and the war, only a few books have been sold, contributions small, and only a small part of support pledged to pastor paid."

*Marakei*. "The awakening of last year is reported to have increased and Mr. Kanoho has received 234; 70 baptized and 164 restored into church. Yet only one of the six schools started last year was supported over a month. This is a ripe field now, and unless they have schools, and an Apollos to water, I fear the tares will prevail."

*Tapiteua*. "The people, partly aroused last year, and expecting an extended visit from me, had been greatly unsettled by the visit of the Catholic priests, who bought up converts with tobacco and then divided the government of the island."

*Nonouti*. "Here the people were disappointed that I had not come for a prolonged visit. The schools have been good, but the teachers say that the people would be much more active if I could make two or three visits a year. Our inner circle of church members who have given up tobacco numbers more than sixty, with a greater number of children in the schools."

*Apemama*. "The old King Binoka had died before our arrival, but the brother now reigning is as stubborn a heathen as Binoka was. Moses and the small band of Christians have not been molested or gained the disfavor of the king, and I fear by their timidity they have not gained his respect."

*Maiana*. "The schools are reported to have held their own, the Christian party gaining strength. Rev. Mr. Lowe has received 119 to church fellowship. A king has been elected, making the sixth in the group."

*Butaritari*. "Here all are reported as missionaries, and Rev. Mr. Maka has received 112 by baptism, while 200 have been restored to the church. On my visit by the *Almy* in October, there were many that asked for books, but the books were carried on to Kusaie instead of being landed. A Catholic priest was on the island seeking by bribes or threats to

lead the people to become Catholics. After a time they got very few to listen to them. Samuel Kanikua, one of our most devoted and beloved teachers, whom we left very feeble last year, had entered into the rest above in March last. On our visit by the *Star*, I landed another teacher and 1,800 books. They had a collection of \$250 ready for our vessel, *The Watchman*. The king asked about the petition he sent the United States government last year and complained about the Germans' fining him \$1,000 for goods reported as stolen from a German trader."

*Banaba*. "We found the island green and the people well fed, but some of the church members had lapsed into sin. Another good contribution of twine, and the work was on the whole encouraging. Yet a two weeks' mission held with them and the addition of a second teacher would, I dare say, bring a wonderful result."

#### KUSAIE. — GILBERT ISLANDS TRAINING SCHOOL.

Mr. Channon, who has charge of the training school on Kusaie for the Gilbert Island pupils, has had twenty-five scholars, and hopes to have a larger number during the year to come. On the whole, the year has been a prosperous one. Mr. Channon speaks of trials growing out of the conduct of four or five of these young men, but of the rest he says:—

"There has been a marked improvement spiritually and mentally, more so of course in some than in others. Two of the boys, Timoara and Tebara, have united with the church, leaving only four among the larger boys not yet members. The Sunday evening prayer-meetings are led by the older boys in turn, and have been uniformly well sustained. This is the meeting from which we hope to receive the most fruit, and in the last year we have had great reason to rejoice. The time is always all taken by the boys. I rarely take any part but to lead the singing. By this method the boys are made to feel the entire responsibility of the meeting and given confidence in speaking.

The subjects are generally suggested by the sermon or the Sunday-school lesson of the morning. On Thursday evening I occupy most of the time with a talk on some practical, everyday topic. Sunday mornings we hold regular meetings, with preaching and Sunday-school. These are attended quite regularly by a good number of Kusaiens and Gilbert Island people who live near the station. For the past six months I have been preaching in the Gilbert language without the use of an interpreter.

"Aside from the schoolroom work the year has been a specially trying one. The storm left us with all the buildings down and very little native food. We have had to eat a great deal of rice and wild roots. One kind of root, called *badai* in Gilbert, was the principal article of food for the boys for several months. For the last two months the breadfruit trees (which were left after the storm) have been bearing heavily. Bananas planted after the storm are bearing now, and we will soon have *taro*, so that the worst is over. As we did not have the native food to help out the supply, our own food got so low that Mrs. Channon became much run down. But she is, I trust, now fairly on the mend.

"About half the buildings have been rebuilt since the storm. The rest will keep us busy for another six months. Then we shall be fairly restored."

#### NGATIC AND PONAPE.

We have before reported that Mr. and Mrs. Rand, Miss Foss, and Miss Fletcher went on from Kusaie in the *Star*, hoping that they might be allowed to resume work on Ponape. The Spanish governor on that island gave them permission to remain within the precincts of the colony, but not to go among the natives till he heard from the Spanish governor at Manila. Mr. Rand says:—

"The governor promised to forward our request by the next steamer, and he thought he could get word in return by August. He assured me that there was no reason why the Protestants and Catho-

lics should not both work on Ponape, and he encouraged us to believe that the answer from his government would be favorable."

Of the outlook for the mission and of what he saw on the island of Ngatic, which is fifty or sixty miles west of Ponape, Mr. Rand writes:—

"I am hopeful that we will be permitted to return to Ponape in the near future. Still, if these hopes are not realized, and we cannot reside on Ponape for years, I feel that the islands adjacent to Ponape (Pingelap, Mokil, Ngatic, Nuguoror, and Kapinmailan) are of sufficient importance to warrant your keeping the present force of the Ponape Mission in the field. At Pingelap there are nearly 1,000 people, at Mokil about 200, and the same number here at Ngatic; at Nuguoror 200 or more, and about 150 at Kapinmailan. At each of these islands there has been a rapid increase in population the last twenty years.

"Here at Ngatic forty years ago there were but twenty-five people, men, women, and children; now nearly 200. A wonderful work has been accomplished on this island. Before John Francis, the teacher, was landed here in January, 1889, the people knew nothing of Christ; now all the adults but six are Christians. There are a great many promising young men and women here; several couples wish to go to Mokil to be in the training school. I think it will be best to take but one couple this time, and three or four couples and some single men next time, if, after a six or seven months' residence at Mokil, we find it is a healthy place for missionaries. As far as I am able to judge, after a week's stay here at Ngatic, I think this is a much better island for foreigners than Ebon; and from what I hear I think Mokil is a much better island than this.

"We came here just in time. Some of the Christians were becoming cold, neglecting meetings and school. A few were trying to revive their heathen dances. We have two or more meetings daily, and I am encouraged to think that many will

return to their first love and be stronger than ever in faith and works. My week's stay here has confirmed me in the belief that it is absolutely essential to the spiritual life of the native teachers and their churches that the missionary in charge visit each of the churches in his field at least once a year, and these visits ought to be for two weeks or more. Ponape teachers make excellent pioneer teachers, as is shown by the work of Moses, Obadinia, Solomon, Jemej, John Francis, and others on Ponape and at the Mortlocks, Ruk, and other islands. But the second stage of the work is the most difficult. The churches on these islands that have been brought out of the darkness of heathenism into the light of the gospel of Christ must be held for Christ. Few, if any, of the native Micronesian teachers can carry on this second stage of the work without advice and help from their missionary. With what help they can get from us they can hold these churches for Christ better than we can. This is our only hope for Micronesia—an adequate force of missionaries to prepare native workers for their respective fields, and look after the native teachers and churches.

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### *Mexican Mission.*

#### IN THE PARRAL FIELD.

MRS. CASE, of Allende, sends an invitation to join her and her husband on a short review trip through their station field.

"On a Saturday in early February we arrive at San Isidro de Las Cuevas, commonly called 'Las Cuevas' (The Caves). Here is the 'Church of the Christian Pilgrims,' of the dedication of which an account was given in the April number of the *Missionary Herald*. We know that some of our friends read between the lines something of the sacrifices which this building had cost; how the missionary family left their home in Parral, came here and lived for six months in a little house with earthen floor, in order to start the enterprise and encourage the brethren to persistent effort; how the missionary went

into the fields and helped to husk their corn that they might the sooner go with him to the mountains for the timber.

"But to return to that day in February. Some ten months have passed since the foundation-stones were laid, and the missionaries now reside in Allende, another out-station twenty miles from Parral. For long weeks before the Church of the Christian Pilgrims was dedicated the husband and father was obliged to leave his family alone in this hostile village in order to direct in the finishing and furnishing of the new chapel. The dedicatory services took place the Sunday previous to this Saturday of our visit, and the eight days' meetings are drawing to a close. Mr. Eaton, our nearest missionary brother, who lives 200 miles away, and who came to assist in these services, has returned home, but the meetings continue with interest unabated. Mr. Case has come home to Allende, on a flying trip, for his wife, who has not yet seen the completed church, and after hasty preparations we are off. It is now Sabbath morning, and the bell is calling the worshipers to the first service. As we sit facing the large congregation and see the pleasure and pride of all in their beautiful new house, as we read the eager interest in every face while the service advances, then as we recall how only three and one-half years ago all these faces were turned from us and our religion in fear and hatred, tears of gratitude to God fill our eyes. The church membership here is now seventy-one.

"Returning from Las Cuevas we must stop for an appointment at the Sombretillo ranch. Here a congregation of fifty or seventy greets the pastor on his visits once in two weeks. Of these, twenty have already joined the Parral and Cuevas churches.

"We are now at our Allende home. This is a village of 4,000 people. On Friday evenings a small congregation gathers to hear the Word. As yet but little light illumines the darkness. On three consecutive days of Holy Week there was a cry of murder on our streets.



What wonder that our little boy asked in horror, 'Mamma, when can we leave this place?'

"We will choose Easter Sunday for a visit to Parral, our central station. At break of day some fifty believers are gathered for a service of praise. A mass of blossoms of the pure white, waxy palma almost hides the pulpit. Old and young bring flower offerings, and the house is soon filled with the fragrant breath of holy joy.

"At ten A.M. comes Sunday-school, with an attendance of sixty, and later an object sermon for the children. For a year this little church has gone on bravely alone, keeping up all meetings with only occasional visits from the missionary. Since its organization, five years ago, eighty-nine members have been received on confession of faith. Less than half of these, however, have at present their residence in the city. The missionary family anticipate with much pleasure their return here in the near future, and also to the home-coming of Miss Prescott from Chihuahua: No small part of the pleasure comes from the thought of a permanent home in mission property recently purchased.

"Our Zaragoza out-station is fifty miles north of Parral, and can only be visited once in three months. Going over, we stop for the night at the Holy Cross ranch. In years past this was an unfriendly place, but now some fifty or sixty come out to the services. Arriving at Zaragoza, word flies to all the brethren that 'Señor Alden has come,' and before he has had time to wash off the dust of his tour, he is surrounded by a throng eager to salute their pastor. Two or three days of visitation and meetings follow. The crying need here is a settled pastor. This need we hope our Juarez Training School will soon supply. The church-roll counts thirty-five members.

"We have seen now the central station, three out-stations, and two ranches which are regularly visited. There remain four other large ranches in which we have believers, and where meetings are regularly

sustained by the people themselves on each Lord's day and also on one week-day evening. Besides places already mentioned, there are several large villages of from 800 to 1,500 inhabitants, belonging to the Parral field, but in which no evangelical work is being done, excepting when visited by Mr. Case on rare occasions. Do you wonder that he often wishes he were 'multiplied by ten'?"

### Mission to Spain.

#### GREAT JOY AT SANTANDER.

SANTANDER is about ninety-five miles east of San Sebastian, and Mr. Gulick says he always visits the place with a feeling of peculiar interest, since, for the first ten years of their life in Spain, it was their home and field of labor. He now writes of a visit there:—

"The church in Santander is a heroic band of Christians—small in numbers but strong in faith, patient and firm under persecution, 'hoping in the Lord,' and, according to their means, liberal givers. I was not planning to visit them at just that date, but an especially urgent call came for me to go at once, to discuss with them what appeared to be a very favorable offer of a house for mission premises.

"For nine or ten years the church in Santander has been collecting a fund for the purchase of a house. With sublime faith the little flock has clung to the idea and has persisted in its monthly offerings for this purpose, besides keeping up its contributions to the other causes of the church. Young and old have united in the effort, and several of the latter have been called to worship in the temple 'made without hands,' before they had the pleasure of knowing what earthly tabernacle in their city the money they had contributed might help to buy. For some ten years they have raised for this fund an annual average of about fifty dollars.

"Besides the \$500 thus raised, the pastor, Don Enrique de Tienda, a Spaniard, educated in Switzerland, has

collected, chiefly from among his Swiss and French friends, some \$2,000. It had become a matter of no little solicitude to both the pastor and myself what would be done with these \$2,500, which would not enable us to even initiate the purchase of a \$12,000 building; and during all these years no house fit for mission premises, and suitably situated, had been offered at a lower price. The news now was that a house, well-located, near our present rented premises, was offered for sale for \$4,000. I hastened to the scene and, with the money already in hand, secured the property to ourselves, and the pastor proposes to raise the funds that are still needed during the coming winter among his friends.

"The church is jubilant over the event, as may it be, and every generous Christian soul will rejoice with it. This is the day when these brethren, tried and tested through many years, see the fruit of their patient waiting and of their tireless giving. As soon as the necessary repairs are made the church will hold its meetings in the new place, while the schools will remain on the premises now occupied by us, which are held on a four years' lease. And the need for a change is great indeed. Our good friends at home can hardly imagine the distress and the drawbacks suffered by this faithful flock, lo, these many years! They have been enough to break up many a church and congregation in our own favored land. During the eighteen years, up to two years ago, this church had occupied, as chapels, eight different rooms, and for a period of two years had had no chapel at all, no landlord being found who would rent a room to us for that purpose.

"At one time, for two years, the chapel was a room that had been used for storing dried codfish, and, in spite of all scrubblings, whitewashings, paintings, and deodorizings, the smell was so strong that strangers, on entering the door for the first time, taken aback by the unexpected odor, often involuntarily clapped their hands to their nostrils. The comical side of the scene is offset by the

thought of the harm done to the gospel by the presentation of it to strangers with such repelling accompaniments. That, however, was the only room that at the time could be secured for the work.

"And the church is not much better off in its present home (from which we hope soon to escape by the good providence of God) that I have mentioned. The schools and the room used for chapel are up one flight of stairs. The ground-floor below — a large hall — is a dancing saloon! In it dancing, accompanied by a brass band, is in progress almost every evening of the week, and the afternoon of every *fiesta* day, including Sundays. The disturbance occasioned by it does not essentially harm the day-schools, but on the meetings for prayer and for worship — all of which have to be held on evenings and on Sunday afternoons — words fail to tell the effect. The strains of the secular music can be heard during meeting-time with perfect distinctness through the undeadened floor, and the pulsations of the dance can be felt in the vibrations of the framework of the house. That under such circumstances there should be *any* congregation, or any schools as the outgrowth of such a congregation, must, to the mind of any one who can appreciate the circumstances, be a strong proof that there is a true and deeply rooted Christian life there drawing its strength from hidden springs of God's grace, which those faithful souls make out to reach through and beyond repellent odors and the close-pressing attractions of the amusement of all others most alluring to the Spanish heart.

"During the year 1891 the church and congregation raised in money for the Building Fund, \$46; for the maintenance of worship, \$94; for the needy sick, \$19; and the day-schools produced in fees, from an average monthly attendance of 130 pupils, \$303. In view of the small number and the scant resources of the church we may well wonder at these figures. If we were to begin to draw comparisons between this church, with its dearth of privileges and of resources, its

labors in the gospel and its sacrifices for the work, and the highly favored churches of our own land, surely we would not wish to complete the problem!

"A notable feature at Santander is its day-schools for boys and girls. From ten or fifteen children a few years ago, their numbers are now limited only by the space in which to receive them. The rooms are so crowded that there is scarcely space in which to form the classes to recite their lessons, and I cannot understand how they are taught to so much profit. The Roman Catholic bishop, a man of much energy, has done his best to break up these schools, by establishing rival free schools in the neighborhood, and by promises and gifts to the parents and the children, accompanied often by threats, but as yet with slight result.

"The Sunday morning service is a veritable Congregational Sunday-school, in which are found a large part of the day-scholars and the adults of the congregation. As regards the study of the Scriptures, the day-schools are genuine missionary schools, finding their natural close, after the week's work, in the Sunday-school, in which, also, the children receive new awaking and impulse for the week that is before them. It is a cheering sight to see so many young people receiving, day by day, systematic and careful instruction in the Holy Scriptures. If there is any comfort or assurance to be taken from the promise: 'My word . . . shall not return unto me void,' the pastor and the teachers at Santander have good cause for encouragement in their arduous work in the Lord."

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### *West Central African Mission.*

#### THE OMBALA AT BAILUNDU. — CRUELITIES.

UNDER date of March 22, Mr. Woodside writes from Bailundu:—

"For a year or more I have been going to the ombala here, and have been holding services. There are some excellent features about that work, one of which is

that there we find men from all parts of the country and visitors from other neighboring countries. In my going about this whole region I find almost everywhere some one who had seen and heard me at the ombala. So by preaching there we were preaching to the country at large. On the other hand, there are decided drawbacks, particularly the changeful character of the audience. To-day they are there and to-morrow they are gone, and you have an entirely different crowd next time. We are liable to so many interruptions. I may go there and find them having some dance or a beer drink, or some caravan may have returned from the coast and they have sent the king some whiskey, and he calls all to come and drink with him. Of course that is more interesting to the great majority than any of our words, and so off they go.

"Again, the king, who is sometimes very friendly, is not so at other times. I heard that he said of late that I was not to come there any more. He did not say that to me. The prime minister has been very friendly to me, as also other headmen have been. But their friendliness has caused the king to become jealous of them. He has threatened to depose the prime minister if he allowed me to come to his place to hold services. I went to the king and told him I had heard that he had said I was not to go to Muenkalia's (the prime minister's). I said that if this was so I would come to his place, as I thought it well that he should hear our words and know for himself whether they were good or not. He then said I should go on as before. I do not wish to cause any rupture between the king and his headmen. I think they are afraid of the king, as they are in his power. So now when I go there on Sundays I do not enter Muenkalia's place as heretofore, but we take a central position within the ombala, and yet not within the enclosure of any one. This we find is as a good a position as any.

"I think we are in blissful ignorance of many of the dark deeds that take place at the ombala. The king has just built a

new house. He called for the men from various villages to bring each a stick, and afterward a bundle of grass. He would kill an ox and give a small piece of meat to each. When he began building, the king poisoned a man that he might have his skull for a fetich charm to put into the new house. The person killed was not one of his slaves, but a child of a village some distance away. Another man is to be killed when the house is completed. The headmen are all privy to this thing, and know beforehand who the victim is to be. It afterward becomes an open secret. The poison is prepared by some medicine-man and the king puts it into whiskey and gives it to the man to drink."

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### *Western Turkey Mission.*

#### A CONFERENCE OF CHURCHES.

DR. GREENE, of Constantinople, attended the annual conference of pastors and delegates of the churches of the Nicomedia district, held in Hunjilar, a town 100 miles east of Constantinople. Of the place and of the conference Dr. Greene writes:—

"The town is beautifully situated on the mountain-side, and contains 2,000 inhabitants, all Armenians. Near by, on the same mountain-side, is another Armenian town, called Koordbeleng, of 4,000 inhabitants. In passing by Hunjilar, thirty-one years ago, there was not a friend to greet me. Now there are about 100 Protestants, large and small, with seventeen church members, a chapel and pastor, and a school of twenty-five pupils. Some twenty brethren met the delegates with horses at the railway station near the foot of the mountain, took us to their charmingly situated village, and entertained us most hospitably for nearly four days. The conference consisted of fourteen native and two missionary delegates, representing eight out-stations."

Dr. Greene reports the topics that were considered at the conference, chief among which was the one of self-support, the native brethren taking up the matter very earnestly. Of the services which

were held on the Sabbath, Dr. Greene says:—

"They were attended as never before in Hunjilar. As the chapel could not hold the crowd which was expected, a Gregorian Armenian—the richest man in town—freely gave for our use a large, new building, erected for the rearing of silkworms. Here in the morning I preached in Armenian, to an audience of 400, on 'The Prodigal Son,' and this service was followed by the communion. In the afternoon Rev. Hajop Tashjian preached on 'Zeal in Religion' to an audience of 200, and in the evening there was a praise-meeting with an address on 'Christian Joy.' Two experience meetings were also held during the day: one with the church members, in which each brother made statements respecting his habits of private and family prayer, method of keeping the Sabbath, the government of the temper, and honesty in business; and another with the pastors and helpers, in which each brother spoke of the joys and sorrows of his work, methods of labor, etc. These meetings were highly relished. The presence of so large a body of Protestant workers, the conduct of the conference, and the character of the religious services, not only greatly cheered the brethren, but also made, we trust, a deep and salutary impression on the people of the town."

At a later date, May 16, Dr. Greene reports that on the previous Sunday the services at Constantinople were of special interest. "The Pera chapel was crowded to the very door; at Koom Kapoo I had the largest audience of the season. More and more people love to come to our preaching services, though few care to join themselves to the Protestant civil community."

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### *Eastern Turkey Mission.*

#### PROGRESS AT VAN.

MR. F. D. GREENE, writing from Van, May 4, says:—

"This week our Van church has had great cause for rejoicing in the reception

of five new members, one being a teacher in the boys' school, two members of the girls' school, and the other two married women. To fully appreciate the significance of this event it must be remembered, first, that the gain is from among the *women*, who hitherto have been much less responsive than the men; second, that the standard, set by the members themselves, is higher than in America, and the examination more searching; third, that the Van church has, in the past, been almost unreasonably conservative in receiving new members, refusing admission to many of both sexes whom the missionaries approved of, and who would be received at other mission stations. This event encourages us to hope that several others who have applied for membership may be received in due time. While we regret that some are rejected or put off longer than seems necessary, still this is better than the other extreme of indifference and laxity, that would reduce our body to the level of the Old Church.

"Our Van schools are prospering through evil report and through good report. The Old Church is coming to realize that the only way to save itself is by satisfying the demand for better teaching and preaching—a demand which is evidently an indirect result of missionary labor. In obedience to this demand, a man, who has been for several years in our employ as teacher or preacher, has lately been made superintendent of the largest Gregorian school in the city, with 600 scholars. He is a member of our church, and will prove loyal, we trust, to Protestant principles, though his position is a delicate one."

#### A FAITHFUL WIFE.

Miss M. A. C. Ely, in reporting a tour taken some time since among the outstations of Moosh, writes of the village of Kooltig:—

"I was much interested in the narrative of a woman at this village, who had recently begun to attend Protestant services. She gave me a most touching account of her experience in seeking the

truth. I asked her if she was at liberty to take lessons of the Bible reader and attend meetings held at the chapel. She answered that usually her husband and his family did not oppose her, adding that even if she were severely beaten, as had sometimes been the case, it would not prevent her from following the convictions of her conscience. In answer to my question, 'Does your husband care for any of these things?' she replied with intense earnestness, 'No; he is perfectly careless. I have talked with him a great deal, but seeing that *my* words did no good, I cut off some of my ornaments and with them bought a Bible, which I have placed before him. I expect that *God's* words will some time arouse him.'

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#### Marathi Mission.

##### THE WORK OF ONE MISSIONARY.

THE question is often asked as to the way in which missionaries spend their time. An unusually full answer is found in a section of the annual report of the Marathi Mission, prepared by Rev. Robert A. Hume, of Bombay. He says:—

"No short report can give any adequate idea of the daily life of any one. But as some readers would like at least a general idea, I will try in a few paragraphs to describe my work. From June to October, for five days in the week, I spent four and a half hours in teaching fourteen students in our Theological Seminary, and from one to four hours a day in preparation for this work. Besides that I superintended about thirty agents in eighteen villages, hearing their reports, writing to them sometimes, visiting them occasionally on Saturdays and Sundays, making suggestions, and paying them.

"I also superintended a book depot, took reports, ordered new books, audited accounts, attended three church services a week, sometimes conducting them, and preached to non-Christians on an average once a week. I held numerous meetings with the pastor and deacons of the Ahmednagar church, and occasionally meetings with the pastors of other

churches. Much pains were taken to stimulate the Young People's Christian Endeavor Society, in its four sections, and to help the fifteen Sunday-schools for non-Christians by obtaining and supplying pictures and cards, and by visiting, on the average, one school a Sunday. I did some visiting of the sick, gave some medicine, and did a good deal to help Christians get work, besides writing some matter for our monthly Marathi magazine for the young. There has been no end of correspondence, Indian and American. Considerable time was spent in planning and making arrangements for the great annual meeting of the Christians, and during part of the year one evening a week was given in turn to a special gathering and Bible reading at the houses of different missionaries. Besides auditing semi-annual mission accounts, I did many other things too numerous to mention. Ordinarily I rose at six and retired at half-past ten.

"The months of April and May were spent at a health station, resting, exercising, reading, visiting a good deal, attending mission meetings, and either conducting or arranging for one English and one Marathi religious service a week. During the other five months work was more miscellaneous, but not less taxing; spent a good many days in the district visiting the villages and stimulating the district work; made three business trips to Bombay about printing, collecting money, etc. Spent a considerable time in preparing matter for our magazine for the young. Conducted several parties of visitors about the station, showing them something of our mission work. For two months I was pastor of a church, with 512 names of old and young on its rolls, and helped in organizing a new church. Acted as counselor, by interview and by letter, for scores of persons on all manner of questions, religious, social, pecuniary, mental, etc.

"Here are some of the questions by letter: from a missionary in the Punjab, detailed information about ecclesiastical arrangements in our mission and support

of pastors; from a missionary in Bengal, about our Christian Endeavor Society; from a missionary in Madras, letters about help in Christian literature; from three missions, about our Theological Seminary; from one missionary, an inquiry why we do not emphasize fasting as a means of spiritual development; from several persons, about temperance and opium; from one, about Christian organic union; from several, about Sunday-schools; from two, about schools for missionary children; from many, about agents, etc. From America came many requests for information about this, that, and the other boy, or girl, or school, etc. During the year I baptized forty-four persons, received five to church membership, conducted ten funerals, and solemnized ten marriages. These notes give some idea of the kind of work which one Indian missionary has to do. He would not exchange it for any work in the world. Unto me who am less than the least of all saints is this grace given that I should preach, in many ways, to the people of India the unsearchable riches of Christ."

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#### *Hong Kong Mission.*

MR. TAYLOR reports a recent visit at San Ning, Kwong-hoi, and Hoi In, where he found many things to encourage him. Of Hoi In he writes:—

"On Sunday morning we visited one of the villages just outside the city where live two of our sisters who were baptized last year. There seems to have been quite a change of attitude at this place toward our work. The last time Mr. Hager visited the village was in company with the preacher at Hoi In, and they were rather roughly treated. Our good brother, Chau Sui Cheung, has read his Bible and some history, and from personal experience knows that opposition to the truth is better than absolute indifference, and consequently did not cease his visits because of this rough treatment. The results, as is always the case, promise to fully reward his faith. Not only have two been baptized since that time, but

three more will be baptized the next visit I make. I could hardly put them off. They urged most earnestly.

"I also learned on this visit that Mr. Tam, the high school teacher, of whom Mr. Hager wrote in the *Missionary Herald* for May, 1891, and whom I baptized at the beginning of this year, is up again for examination for degree, and that

he is causing his light to shine. I am truly glad of this. These examinations, as you doubtless know, are held every year in different parts of the province, where hundreds of the most promising Chinese meet together, and with whom no one can do so much good or wield such an influence as one of their own number."

## Notes from the Wide Field.

### BRITISH AND FOREIGN BIBLE SOCIETY.

At the Eighty-eighth Annual Meeting, held in Exeter Hall, May 4, the Earl of Harrowby presiding, the statement was made that 13,000 copies of the Bible, in whole or in part, were issued every working day of the year by that society alone. Versions of some part of the Bible in nine new languages appeared this year for the first time on the lists of the Society. There lacked only 11,000 of 4,000,000 copies of Bibles, Testaments, or portions, distributed during the year, which is an advance of 62,000 copies over the previous year. Since 1874 the society had issued a little short of 132,000,000 copies. Since 1884 the circulation of the penny Testaments has exceeded 5,000,000 copies. We regret to add that the gross expenditure of the year, which was \$1,174,000, exceeded the receipts by about \$116,000. One of the striking facts brought to view in the annual report is that the Bible is circulated as never before in Mohammedan lands; the agency at Aden, with its branches, sells 20,000 copies; Algiers takes 8,800; in Morocco there is a circulation of 6,000; and there is a call for the sacred Book in almost all Mohammedan lands.

### TURKEY.

RELIGIOUS INTOLERANCE. — We have referred several times to the recent action taken by the Turkish government in reference to missions, but we wish to give here an extract from the correspondent of *The London Times* at Vienna who, through sources open to him there, has obtained a clear view of the attitude of the Turkish government. This correspondent wrote from Vienna, March 9: —

"I hear from Constantinople that the Turkish government has entered upon an unfortunate campaign against foreign missionary work in the Ottoman empire. The Bible missionary societies have done too much good in Turkey for this to be a matter of indifference, particularly as the anti-missionary crusade of the Porte seems to be directed against the Christian schools. The principal measures hitherto enforced are (1) that no school shall be held without a special permit from the Ottoman authorities; (2) that all schools shall be under Turkish inspection; (3) that no mission school shall admit Mohammedan pupils. A bill now under consideration tends to give legal sanction to the restrictions from which the missionary societies are suffering, and will prevent them and the Bible societies from selling even authorized books in all parts of Turkey. A vexatious decree was issued last year forbidding missionaries to use their houses as churches or schools without a special imperial firman.

"The right of the missionaries to carry on their work in Turkey is established by different international conventions, and amongst others by the French Capitulations of 1740, the British Capitulation of 1809, the Treaty of Berlin, and by private agreements with the United States. Moreover, until lately the attitude of the Porte toward

foreign missions had given no ground for complaint. Evidently the present intolerance is prompted from abroad. There is ample room for a little plain speaking on the part of the English foreign office. As a rule the government shows a disinclination to espouse the cause of the foreign missions, and possibly it may have its reasons for it; but in this instance it is plainly the duty of the authorities at home to remind the Turks of their obligations, and to appeal to the Sultan's sense of right and justice on behalf of the missionary work."

#### AFRICA.

THE CONGO. — That singular disease, the sleeping sickness, according to the report of Dr. Small at Banza Manteke, written in January, is greatly in abeyance, but on the other hand the missionary at Palabala still speaks of the disease as prevalent in their school. It is said to be much more common in the cold season and is greatly aggravated by an exclusively vegetable diet. The missionaries desire a hospital in which cases can be treated and a more scientific study of the disease can be carried on. The people trust in their fetiches till life is almost extinct, and then often send for the missionary to pray for them.

KING GUNGUNYANA. — *L'Afrique* reports a recent visit of the Swiss Protestant missionary, M. Berthoud, to King Gungunyana of Gazaland, at his present residence, Mandlakazi. M. Berthoud was delegated by his colleagues at Delagoa Bay to obtain leave to found a mission and establish himself there, with Christian Gwambas from Spelonken, in the Southern Transvaal. Gungunyana referred M. Berthoud to the Portuguese Resident, through whom all appeals from foreigners must be made. M. Berthoud explained to the Resident that the Portuguese government had already authorized a Swiss Protestant mission in the colony of Lorenzo Marquez, and recalled the fact that the Brussels Conference had proclaimed religious freedom in all colonies of the States there represented — a freedom confirmed by the Anglo-Portuguese treaty. The Resident acceded to M. Berthoud's request, but some days passed before Gungunyana was visible. It was a festival time and the king feared to appear before the missionary in the state of intoxication in which he was every day plunged. He said, "With the other whites that goes for nothing, for we drink and grow gray together, but for the first time, the missionary must not see me drunk." In three or four days M. Berthoud obtained his audience. The great native potentate was seated in a wooden chair, sleeping off his beer and fanning his bare skin with an immense felt hat. His ungracious face cleared up when the missionary displayed a present of hatchets and sickles. He answered favorably the request made of him. "Let your evangelists," said he, "come without fear; they are my children, and no one has a right to prevent their settling with me." On the following Sunday and Monday he wished, with his court, to hear some Christian hymns sung, and the opportunity was improved to offer a prayer, the first, no doubt, ever heard in the residence of the negro king. This trip, of about 750 kilometers, from Delagoa Bay to Mandlakazi, occupied a little over a month.

THE SLAVE-TRADE IN GARENGANZE. — Mr. Swan, of the Arnot Mission in Garenganze, Central Africa, has recently given to the *Mouvement Géographique* of Brussels some statements in regard to the present condition of the slave-trade in that region. Garenganze is a part of the Congo Free State, and the Katanga Company has a concession there. The king, Msidi, who was so friendly to Mr. Arnot, is the chief organizer of the slave hunts. He secures slaves by raids into the neighboring countries, east and west, as well as north and south. These countries are now overrun with armed bands, which devastate and depopulate them. The villages are burned, all the men beheaded, and the women and children carried captive. At Katanga, a boy of eight or ten years brings about forty cents in our money, a young girl from \$3 to



\$4, a woman from \$1 to \$1.20. Most of them are sold to Bihé traders or to Arabs from the east. They die in great numbers before reaching their destination, but those who remain with Msidi are not less wretched, for he is a bloody despot. His residence is surrounded with an enclosure each stake of which is surmounted by a skull. Mr. Swan has often seen a heap of the heads of men and women freshly killed. The wives of Msidi, who are counted by hundreds, are at any moment decimated on the merest pretext; oftenest a question of fetich.

THE RAILROAD ACROSS THE SAHARA. — One is surprised at learning that the French are pushing their way rapidly toward Lake Tchad, in Central Africa. Already the trains run inland 250 miles, to the oasis of Biscara. If now the British would build their road to Lake Victoria, Central Africa would soon be a well-known region.

#### EAST INDIES.

SUMATRA. — Many of our readers will doubtless be surprised to know that the island of Sumatra, under the government of the Netherlands, has an area a little larger than that of New England, New York, New Jersey, and Pennsylvania combined.

The population is about two and a half millions. We find in *The Chronicle* of the London Missionary Society a summary of recent work on the island, showing the real progress of the gospel. When the Dutch commenced their rule, the Mohammedan religion was professed by many, but the Mohammedan priests do nothing to instruct their people in their religion, and the Koran has not been translated into the language of the Battas. Among these once savage and even cannibal Battas there are now about 1,800 Christians, and there are eleven native pastors and eighty-eight other preachers and teachers. It will be remembered that it was by the Battas of Sumatra that Lyman and Munson were so brutally killed. The Dutch government is now counseling the people to send their children to the Protestant mission schools, and hundreds of Mohammedans have embraced the gospel. In 1890, 250 were baptized, while 500 were under instruction preparatory to baptism. In the valley of Scillingding, in the northern part of the island, there are 11,000 Batta Christians. Several chiefs, who have heretofore bitterly opposed the truth, have become humble Christians. One of the chief factors in securing this result has been the labors of an English lady, Miss Needham, who offered her services to the Rhenish Missionary Society. She has, at her own cost, put up a meeting-house, and a hundred converts are grouped at the various stations. This work in Sumatra is the jewel in the crown of the Rhenish Missionary Society.

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### Miscellany.

#### BIBLIOGRAPHICAL.

*Growth in Grace* and other Sermons. By the late W. C. Magee, Archbishop of York. New York: Thomas Whittaker & Sons. Pp. 297. Price, \$1.75.

Archbishop Magee was one of the ablest and most spiritual preachers of the Church of England. A sermon preached by him before the Church Missionary Society many years ago is among the most memorable of missionary discourses. This volume is worthy of the great preacher who has recently passed from earth.

*Tanganyika: Eleven Years in Central Africa.* By Edward Coode Hore, Master Mariner. London: Edward Stanford. 1892.

This account of the first labors of the London Missionary Society, at Lake Tanganyika, begins with the year 1877. Eleven missionaries have fallen in the service, and eleven more have been obliged to withdraw, but the work goes on and is now shedding an ever-brightening light over the inner darkness of Africa. Captain Hore himself, the hardy, courageous,

and successful explorer and navigator of the lake, left the mission in 1888. He continues to do it good service by the publication of this most readable record of its successful establishment and present outlook. Evidently he has a clear head and a devoted heart. He sets vividly before us the great sea, 600 miles inland from the Indian Ocean; the physical centre, the heart of Africa. Tanganyika spreads itself out before our eyes, a long, oval, crater-like cavity, sunk deep in a surrounding rim of mountains, and filled by the rain-fed streams, which flow down the mountain-sides and give it the name Tanganyika—*Mixture*. It is 600 miles long and 300 miles broad. From the outside slopes of the encircling mountains the rainfall flows off on every side to form the sources of the continental rivers, the Nile, the Congo, and the Zambesi. The slopes are clad with a virgin forest of gigantic trees, reveling in perpetual moisture and filled with all manner of animal and vegetable life. Twelve tribes of natives inhabit the shores, the coast-line being 1,000 miles long. Large numbers of Arabs are domesticated among them.

As a result of the mission work it is stated that the difficulties of climate and transit are, to a large extent, overcome, the former by the choice of healthy sites. Difficulties with the natives and the Arabs have been entirely avoided by a prudent and conciliatory policy. Three centres of work are now firmly established. Two Gospels have been translated; the people have learned to assemble for worship, and, at the close of 1891, *the first*

*convert was baptized.* Others have since followed.

*The Voice from Sinai: The Eternal Bases of the Moral Law.* By F. W. Farrar, D.D., F.R.S. New York: Thomas Whittaker, 2 and 3 Bible House. Price, \$1.50.

This is a refreshing volume, especially in these times. It is in Canon Farrar's best style, and is an emphatic upholding of the divine authority of the Decalogue. "It remains for the Gentile, no less than for the Jew, for the nineteenth century after Christ, no less than for the fifteenth before Him—the immutable expression of God's law."

*Our Life Among the Iroquois Indians.* By Mrs. Harriet S. Caswell. Boston and Chicago: Congregational Sunday-School and Publishing Society.

Mrs. Caswell, who is well known in many departments of Christian labor, and who is now the admirable editor of our *Home Missionary Magazine*, was for seventeen years a missionary of the American Board, which then had charge of the mission to the Iroquois at their New York Reservations. This Indian story, at once entertaining and affecting, does not however begin with Mrs. Caswell's labors, but in 1833, when Mrs. Asher Wright, of Barnet, Vermont, joined the Iroquois Mission. The book is in fact a biography of Mr. and Mrs. Wright, and a record of their noble work and its results, as well as a narrative of remarkable personal experiences. It ranks among the best of missionary books. In reading it one often knows not whether to laugh or weep, and so does both! Let every Sunday-school library have a copy of *Our Life Among the Iroquois*.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For all missionary societies and for their executive officers and directors: that they may be guided by divine wisdom; that they may enter deeply into the mind of Christ in reference to the redemption of the world; and that they may be under the sway of the Holy Spirit in the administration of their sacred trusts.

### ARRIVALS IN THE UNITED STATES.

April 12. At San Francisco, Miss Kate C. Woodhull, M.D., of the Foochow Mission.  
May 29. At New York, Miss Henrietta West, of the Central Turkey Mission.

## DEPARTURES.

May 28. From San Francisco, Miss A. A. Palmer, returning, and Miss A. E. Abell to join the Micronesian Mission. Miss Abell goes to Ruk, to be associated with Mrs. Logan and Miss Kinney.

June 11. From New York, Rev. W. N. Chambers and wife, returning to the Eastern Turkey Mission.

## DEATH.

May 7. At Henrietta, Texas, Mrs. N. A. Pierson, wife of Rev. George Pierson, M.D. Mr. and Mrs. Pierson sailed for Micronesia in 1854, but on account of her feeble health they were obliged to retire from the mission in 1860. She has been in feeble health ever since that time until her death. Her end was peace. "She was full of joy, waiting with smiles for her Lord to take her home."

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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Report from the Gilbert Islands. (Page 284.)
2. Kusaie and other islands. (Page 285.)
3. A trip in Mexico. (Page 287.)
4. A new church in Spain. (Page 288.)
5. A missionary's work in Western India. (Page 292.)
6. A missionary tour in Japan. (Page 281.)
7. Kyoto as a centre of missionary work. (Page 274.)
8. How the Chinese in America give. (Page 280.)

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## Donations Received in May.

## MAINE.

Franklin county.	
New Sharon, Cong. ch. and so.	3 25
Hancock county.	
Bucksport, Elm-st. Cong. ch.	58 10
Kennebec county.	
Hallowell, South Cong. ch.	15 00
Lincoln and Sagadahoc counties.	
Bath, Winter-st. Cong. ch., of which	
17-55 m. c.	650 10
Penobscot county.	
Brewer, 1st Cong. ch.	10 50
Hampden, Cong. ch. and so.	8 61—19 11
Piscataquis county.	
Foxcroft and Dover, Cong. ch. and so.	23 00
York county.	
Limerick, Cong. ch. and so.	9 00
	777 56

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
Gilsum, Cong. ch. and so.	12 00
Keene, 1st Cong. ch.	92 38—104 38
Grafton county.	
West Lebanon, Cong. ch. and so.	12 00
Hillsboro county.	
Manchester, 1st Cong. ch., 78.59;	
Franklin-st. Cong. ch., 33.86,	112 45
Mason, Cong. ch. and so., 6.50;	
P. S. Wilson, 2,	8 50
New Boston, Levi Hooper, for	
Japan, 50; do., for North China,	
35.	85 00—205 95
Merrimac county.	
Concord, South Cong. ch., 132.39;	
North Cong. ch., A. S. Smith, 5;	
A friend, 20,	157 39
Henniker, Cong. ch. and so.	65 75—223 14

Rockingham county.	
Hampton, Cong. ch. and so.	8 14
	553 61
Legacies.—Greenville, Miss Lucy	
M. Merriam, by Rev. Geo. F.	
Merriam, Ex'r,	200 00
	753 61

## VERMONT.

Caledonia county.	
East Hardwick, Cong. ch. and so.	32 50
Chittenden county.	
Jericho, 1st Cong. ch.	15 81
Franklin county.	
Enosburg, Miss'y Assoc. of Cong. ch.	32 00
Orleans county.	
Newport, 1st Cong. ch.	13 42
Washington county.	
Waitsfield, Cong. ch. and so.	5 58
Windham county.	
Brattleboro, "H."	20 00
West Brattleboro, Mrs. E. C. Her-	
rick,	1 00—21 00
	180 31

Legacies.—Essex, Nathan Lathrop,	
by A. A. Slater, Adm'r,	5 00
	185 31

## MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch., to const.	
Rev. CHAS. H. WASHBURN, H. M.	95 00
North Truro, Cong. ch. and so.	6 00—101 00
Berkshire county.	
North Adams, Cong. ch. and so., to	
const. Mrs. RHODA A. JEWETT,	
H. M.	100 00
Pittsfield, 1st Cong. ch.	150 00
Sheffield, Cong. ch. and so.	9 69—259 69

Bristol county.	
Dighton, Nathan Walker,	6 00
Easton, Cong. ch. and so.	7 00 <sup>9</sup>
Norton, Trin. Cong. ch., 9; Mrs.	
E. B. Wheaton, 100,	109 00—122 00
Essex county.	
Andover, West Cong. ch.	40 00
Essex county, North.	
Ipswich, 1st Cong. ch.	20 00
Newburyport, Ann P. Bassett,	10 00—30 00
Essex county, South.	
Danvers, Maple-st. Cong. ch., to	
const. PERCY DAMON and Mrs.	
MARTHA P. FERRY, H. M., 240.77;	
"T.", to const. Rev. Wm. E.	
BARTON, H. M., 50,	290 77
Topsfield, Cong. ch. and so., add'l,	2 00—292 77
Franklin co. Aux. Society. Albert	
M. Gleason, Tr.	
Ashfield, Cong. ch. and so.	2 60
Bernardston, Miss M. L. Newcomb,	
for support of a miss'y in China,	
in part,	500 00
Greenfield, 1st Cong. ch.	19 00
Northfield, Trin. Cong. ch.	25 00
Shelburne Falls, Cong. ch. and so.	15 00—561 60
Hampden county.	
Chicopee, ad Cong. ch.	58 00
East Longmeadow, Cong. ch. and so.	25 00
Holyoke, ad Cong. ch., to const.	
ARTHUR J. NEWELL and EDWARD	
N. WHITE, H. M., 200; Ladies	
of do., toward salary of Mrs. Bell,	
Ceylon, 150,	350 00
Longmeadow, Gentlemen's Benev.	
Assoc.	2 61
Ludlow Centre, Cong. ch. and so.	14 78
Palmer, ad Cong. ch.	20 00
South Hadley Falls, Cong. ch. and	
so., 23 33; A friend, 10,	33 33
Springfield, 1st Cong. ch., 100;	
South Cong. ch., 100; Olivet	
Cong. ch., with other dona., to	
const. Mrs. ANNIE R. KILSON, H.	
M., 75.04; Hope Cong. ch., 63.86;	
A friend, 10; do., 5,	353 90
Westfield, 1st Cong. ch.	157 41
West Springfield, Park-st. Cong. ch.	45 52—1,060 53
Hampshire county.	
Chesterfield, Cong. ch. and so.	13 00
Florence, Mrs. H. S. Bridgman,	4 00—27 00
Middlesex county.	
Bedford, Trin. Cong. ch.	67 52
Lexington, Lex.	20 00
Maynard, Cong. ch. and so.	65 00
Melrose, Cong. ch. and so., of which	
15.19 m. c.	148 95
Reading, Cong. ch. and so., of wh.	
1, special gift,	11 00
South Sudbury, A friend,	10 00
Wilmington, A friend,	10 00—332 47
Middlesex Union.	
Groton, Union Cong. ch.	10 50
Harvard, Cong. ch. and so.	7 00
Lancaster, Edward Phelps,	60 50
Leominster, Cong. ch. and so.	27 00—105 00
Norfolk county.	
Brookline, Harvard Cong. ch., thank-	
offering,	25 00
Holbrook, Winthrop Cong. ch.	71 02
Hyde Park, 1st Cong. ch.	65 04
Sharon, Cong. ch. and so.	61 00
South Walpole, Missionary,	3 00
South Weymouth, Old South ch.	85 00
Walpole, Rev. Geo. Langdon,	1 00—251 06
Plymouth county.	
Brockton, Chinese Sab. sch. of Por-	
ter Cong. ch., for work in Hong	
Kong,	5 00
Kingston, Y. P. S. C. E. of May-	
flower Cong. ch., to support native	
preacher in Madura Mission,	10 00
Whitman, Cong. ch. and so.	37 30—52 30
Suffolk county.	
Boston, Park-st. ch., 136; Village	
ch., Dorchester, 113.31; G. A. W.,	
300; J. H. Farrar, 20; Y. W. C.	
A. of Warrenton-st., toward sup-	
port of Mrs. E. A. Bell, 10,	579 31

Worcester county, North.	
Ashburnham, 1st Cong. ch.	32 33
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
West Boylston, 1st Cong. ch.	4 25
Worcester, Plymouth Cong. ch., to	
const. HENRY F. LELAND, H. M.,	
93.16; Mrs. A. H. Wilder, 10,	103 16—107 41
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Saundersville, Cong. ch. and so.	5 80
Sutton, E. L. Snow,	50 00—55 80

4,000 29

Legacies.—Chicopee, Silas Mosman,	
by M. H. Mosman, Ex'r,	600 00
Fiskdale, Simeon A. Drake, avails	
of land,	35 00
Harwich, Miss Tamesin Brooks, by	
F. S. Davis, Ex'r,	100 00
Ipswich, Mrs. Miriam G. Burrows,	
by Frank W. Coburn, Ex'r, add'l,	50 00
Littleton, Otis Manning, by W. E.	
Conant, Ex'r, of wh. 100 to const.	
WALDO E. CONANT, H. M.	1,000 00—1,785 00

5,785 29

## RHODE ISLAND.

Kingston, Cong. ch. and so.	26 00
Woonsocket, Globe Cong. ch.	91 73—117 73

## CONNECTICUT.

Fairfield county.	
North Greenwich, Cong. ch. and so.	10 53
Redding, Cong. ch. and so.	24 33
Stamford, 1st Cong. ch.	31 00—65 86
Hartford county. W. W. Jacobs, Tr.	
Buckingham, Cong. ch. and so.	15 00
East Berlin, Mrs. B. G. Savage,	10 00
Granby, 1st Cong. ch.	4 17
Hartford, Student's Assoc. of Theol.	
Sem.	19 10
New Britain, South Cong. ch.	136 48—184 75
Litchfield co. G. M. Woodruff, Tr.	
Goshen, Mrs. Moses Lyman,	10 00
Kent, 1st Cong. ch.	34 55
North Woodbury, North Cong. ch.	29 90
Salisbury, A thank-offering,	10 00
Thomaston, Cong. ch. and so.	9 85
Winchester, Cong. ch. and so.	4 00
Woodbury, 1st Cong. ch.	9 85—108 15
Middlesex co. E. C. Hungerford, Tr.	
Haddam, Cong. ch. and so.	16 30
New Haven county.	
Waterbury, 1st Cong. ch.	33 65
New London co. L. A. Hyde and	
H. C. Learned, Tr's.	
New London, 1st ch. of Christ, m. c.	14 89
Norwich, John Rossiter,	25 00—39 89
Tolland co. E. C. Chapman, Tr.	
Mansfield, ad Cong. ch., 42; do. and	
Sab. sch., add'l, 1,	43 00
Somersville, Cong. ch. and so.	15 31
Talcottville, Cong. ch. and so.	332 00—390 31
Windham county.	
Danielsonville, S. B. Winter,	5 00

843 91

Legacies.—Putnam, Hannah G. Shaw,	
by John A. Carpenter, Ex'r,	410 00

1,253 91

## NEW YORK.

Albany, Miss G. H. Learned,	25 00
Baiting Hollow, Cong. ch.	4 27
Brooklyn, South Cong. ch., 100; Union	
Cong. ch., 10; A friend, 100,	210 00
Hamilton, Mrs. John Diell,	2 00
Henrietta, Cong. ch.	12 35
Honeoye, Cong. ch.	35 20
Ithaca, Mrs. E. M. Orton,	1 00
Keene Valley, Cong. ch.	10 00
Ludlowville, Mr. Lamberson,	5 00
Morristown, 1st Cong. ch.	6 50
New Haven, Cong. ch.	21 90
New York, Broadway Tab., A mem-	
ber, 500; Charles J. Starr, 10,000;	
Charles Dana, 200; Rev. P. D.	

Cowan, for school at Foochow, 25;  
Charles E. Pierson, 25; John S.  
Pierson, 10; Mrs. Caroline L. Smith,  
15; Wm. F. Barnard, 4; A tithe, 2, 10, 78 1 00  
Otto, Cong. ch. 10 00  
Riverside, Chapel Branch, 1 48-11, 127 70

*Legacies.*—Le Roy, Mrs. Elizabeth  
C. Smith, by Rev. Lyman D.  
Calkins, Ex'r. 5,456 57  
16,584 27

## NEW JERSEY.

Beverly, Rev. R. Taylor, 25 00  
Glen Ridge, Cong. ch., of which 50 for  
support of 2 catechists at Dindigul,  
India, 112 15  
Newark, A tithe, 2 00  
Orange, Valley Cong. ch., m. c. 36 92  
Summit, Central Presb. Sab. sch.,  
towards support of native preacher,  
Tung-cho, care of Rev. D. Z. Shel-  
field, 100 00—276 06

## PENNSYLVANIA.

Blossburg, Jacob Jones, 5 00  
Charleston, Welsh & English Cong. ch. 10 00  
Guy's Mills, Woman's Miss'y Soc. 5 00  
Pittsburgh, Mrs. Adaline Boyden, 20 00—40 00

## ALABAMA.

Talladega, Cong. ch. 51 00

## INDIANA.

Fort Wayne, Miss'y Soc. of Plymouth  
Cong. ch. 12 00  
Indianapolis, "M. N. T." 100 00  
Macksville, Cong. ch. 6 00  
South Vigo, Cong. ch. 71  
Terre Haute, Mrs. Mary H. Rose, 10 00—128 71

## MISSOURI.

Ironton, J. Markham, 1 00  
Peirce City, Cong. ch. 32 35  
St. Louis, A friend in Hope Cong. ch. 4 07—37 42

## OHIO.

Akron, 1st Cong. ch. 127 79  
Alexis, Cong. ch. 10 00  
Amherst, 1st Cong. ch. 12 85  
Berlin Heights, 1st Cong. ch. 16 45  
Coolville, Mrs. M. B. Bartlett, 20 00  
Justus, Welsh Cong. ch. 4 00  
Lodi, 1st Cong. ch. 9 00  
Marietta, 1st Cong. ch., toward sup-  
port of Rev. E. B. Haskell, 117 10  
Oberlin, 2d Cong. ch., 86.69; Mrs.  
P. L. Alcott, to const. STILLMAN  
BRONSON, H. M., 100, 186 69  
Richfield, Cong. ch., of which 5.89  
from Oak Hill Branch, 12 85  
Toledo, Lagrange-st. Cong. ch., 1.71;  
Woman's Miss'y Union of do., 1.71;  
Washington-st. Cong. ch., 39, 42 42  
Twinsburg, Cong. ch. 20 00  
Wauseon, Cong. ch. 13 00—592 15

*Legacies.*—Oberlin, Rev. C.V. Spear,  
by Geo. N. Spear, Ex'r, in part, 5,000 00  
5,592 15

## ILLINOIS.

Bunker Hill, Cong. ch. 45 00  
Chicago, U. P. Cong. ch., m. c., 9.05;  
"Cash," 100; Charles Read, 3, 112 05  
Dundee, Cong. ch. 28 45  
Forrest, Cong. ch. 13 18  
Glencoe, Cong. ch. 96 00  
Homewood, Mrs. M. B. Taft, 2 00  
Lawn Ridge, Geo. M. Sims, 40  
Marshall, R. N. Baughman, to const.  
ALBERT J. WEIRICK, H. M. 100 00  
Oakwood, Cong. ch. 5 00  
Odell, Cong. ch. 40 00

Princeton, Friends, for Bible reader in  
Ceylon 30 00  
Seward, Cong. ch. 49 70  
Sterling, 1st Cong. ch., add'l, 5 00  
Toulon, Cong. ch. 39 32  
Waverly, Cong. ch. 31 11—597 21

## MICHIGAN.

Ada, 1st Cong. ch., 3; 2d Cong. ch., 7, 10 00  
Cass City, A friend, 10 00  
Covert, Mrs. D. Rood, for work in  
Mashonaland, 2 00  
St. Johns, Cong. ch. 37 71—59 71

## WISCONSIN.

Fond du Lac, Cong. ch., 28.31; do.,  
W. C. Hamilton, to const. Mrs. MARY  
T. HAMILTON, H. M., 100, 128 31  
Fulton, Cong. ch. 9 07  
Hammond, Cong. ch. 6 00  
Hayward, Cong. ch. 4 63  
Kenosha, T. Gillespie, 20 00  
Leon, Cong. ch. 1 20  
Racine, A friend, 8 00  
River Falls, Cong. ch. 52 84  
Wauwatosa, Cong. ch. 130 43—360 48

*Legacies.*—Fort Howard, Mrs. C. L.  
A. Tank, by James W. Porter,  
Ex'r, 1,000 00  
Kenosha, George H. Starr, by  
Charles F. Nevin, Ex'r, add'l, 60 00—1,060 00  
1,420 48

## IOWA.

Almora, Cong. ch. 8 55  
Bear Grove, Cong. ch. 16 50  
Cedar Falls, Y. P. S. C. E., toward  
support of Rev. and Mrs. E. B.  
Haskell, 9 08  
Central City, Cong. ch. 13 00  
College Springs, 1st Cong. ch. 9 51  
Des Moines, Plymouth Cong. ch., to  
const. W. H. LANGAN, H. M. 304 75  
Dubuque, 1st Cong. ch. 63 57  
Earlville, Cong. ch. 15 50  
Farmington, M. H. Cooley, 2 00  
Goldfield, F. T. Philbrook, 6 00  
Keokuk, Cong. ch. 51 41  
Orient, Cong. ch. 15 00  
Reinbeck, Cong. ch. 42 78—557 65

*Legacies.*—Des Moines, Mrs. Harriet  
L. Rollins, add'l, 2 89  
560 54

## MINNESOTA.

Belgrade, 1st Cong. ch. 6 68  
Glyndon, Cong. ch., add'l, 93  
Minneapolis, Plymouth Cong. ch.,  
46.41; Park-ave. Cong. ch., 33.22;  
Lowry Hill Cong. ch., 14.27, 93 90  
New Richland, Cong. ch. 5 75  
New Ulm, Cong. ch. 27 05  
Paynesville, Cong. ch. 4 45  
St. Paul, St. Anthony Park Cong. ch. 18 85—157 61

## KANSAS.

Kirwin, Cong. ch. 6 01

## NEBRASKA.

Addison, John Hogbin, 9 65  
Macon, A little boy, 40  
Red Cloud, Cong. ch. 12 10  
Scribner, Cong. ch. 14 00  
Sutton, Mrs. E. D. Goodrich, 3 00  
Virginia, A friend, 125 00  
Willow Valley, Cong. ch. 2 00—166 15

## CALIFORNIA.

Oakland, Plymouth-ave. Cong. ch.,  
m. c. 9 46  
Santa Cruz, 1st Cong. ch. 49 15—58 61

## OREGON.

Eugene, Cong. ch. 20 10

## COLORADO.

Colorado Springs, 1st Cong. ch.	100 00
Highlandlake, Cong. ch. of Christ,	6 59—106 59

## NORTH DAKOTA.

Dwight, Cong. ch.	12 00
Fargo, Plymouth Cong. ch.	2 25—14 25

## SOUTH DAKOTA.

Yankton, Cong. ch.	26 20
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## UTAH.

Ogden, 1st Cong. ch.	36 00
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## ARIZONA.

—, "A friend,"	100 00
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## NEW MEXICO.

White Oaks, Cong. ch.	14 00
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## DOMINION OF CANADA.

Province of Quebec.	
Montreal, Y. P. S. C. E. of American Presb. ch., for salary of Rev. Hilton Pedley,	300 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Micronesia, Ruk, Rev. Alfred Snelling,	15 00
Turkey, Pera, The Gormayan Sisters,	4 84
West Central Africa, Bailundu, Mrs. M. M. Webster,	10 00—20 84

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
For several missions in part,	9,714 24

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> ,	1,500 00
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## MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — Mason, Cong. Sab. sch.	5 00
VERMONT. — Swanton, Cong. Sab. sch.	17 00
MASSACHUSETTS. — Boston, Y. P. S. C. E. of Eliot ch., 20; do. of Phillips ch., 13.30; do. of Highland ch., 9.04; East Somerville, Y. P. S. C. E. of 1st Cong. ch., 18.52; Hyde Park, Y. P. S. C. E. of 1st Cong. ch., 25.33; Lakeville, Precinct Sab. sch., 8; North Adams, Braytonville Y. P. S. C. E., 3; Taunton, Y. P. S. C. E. of Union Cong. ch., 10; West Boylston, Y. P. S. C. E. of 1st Cong. ch., 9.50; Whitinsville, Y. P. S. C. E., 13.50.	130 19
CONNECTICUT. — Groton, Y. P. S. C. E., for support of student in Zulu Mission, 30; Salisbury, Cong. Sab. sch., 3; Woodstock, Y. P. S. C. E. of 1st Cong. ch., 23.95.	56 95
NEW YORK. — Baiting Hollow, Cong. Sab. sch.	1 00
ARKANSAS. — Rogers, Y. P. S. C. E.	5 69
OHIO. — Oberlin, ad Cong. Sab. sch.	30 00
ILLINOIS. — Chicago, Y. P. S. C. E. of Duncan-ave. Cong. ch., for India, 1.70; Oglesby, Y. P. S. C. E., for do., 6.42; Ridgeland, Cong. Sab. sch., 10.06; Sterling, Cong. Sab. sch., 3.58.	21 76
MICHIGAN. — Galesburg, Young people of Cong. ch., for village school, Madura Mission.	12 50
WISCONSIN. — Delavan, Cong. Sab. sch., 6.09; Ripon, Cong. Sab. sch., 3.94.	10 03
IOWA. — College Springs, Y. P. S. C. E., 5; Fairfield, Cong. Sab. sch., for educational work in Africa, 25; Tabor, Cong. Sab. sch., 9.	39 00
MINNESOTA. — Duluth, Pilgrim Cong. Sab. sch., 5; Merriam Park, Olivet Cong. Sab. sch., 8.15; Minneapolis, Park-ave. Cong. Sab. sch., 16.78; do., Y. P. S. C. E. of 5th-ave. Cong. ch., 6.62; New Richland, Cong. Sab. sch., 90c.; Paynesville, Cong. Sab. sch., 1.92; Verdale, Cong. Sab. sch., 1.32; Waseca, Cong. Sab. sch., 7.	47 69
KANSAS. — Burlington, Union Sab. sch., 1.90; Topeka, North Cong. Sab. sch., 5.35.	6 85
OREGON. — Eugene, Cong. Sab. sch.	2 00
UTAH. — Salt Lake City, Y. P. S. C. E. of 1st Cong. ch.	8 20
	393 86

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Dedham, Cong. Sab. sch.	5 24
CONNECTICUT. — New Haven, 1st Cong. Sab. sch.	20 00
MISSOURI. — Kidder, Cong. Sab. sch.	2 16
AFRICA. — Bailundu, Cong. ch., 18.75; Rev. W. M. Stover, 15; Mrs. M. M. Webster, 5,	38 75
	66 15

## FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI. — Breckenridge, Cong. Sab. sch.	6 25
OHIO. — Harbor, Y. P. S. C. E.	10 00
ILLINOIS. — Chandler, Y. P. S. C. E.	6 25
WISCONSIN. — Beloit, ad Cong. Sab. sch., 25; Waukesha, Y. P. S. C. E., 25; Waupun, Cong. Sab. sch., 25; West Superior, Cong. Sab. sch., 6.25,	81 25
IOWA. — Des Moines, Y. P. S. C. E., 37.50; Orient, Cong. Sab. sch., 1; Reinbeck, Y. P. S. C. E., 50,	88 50
MINNESOTA. — Plainview, Y. P. S. C. E.	8 00
KANSAS. — Burlington, Cong. Sab. sch.	6 25
SOUTH DAKOTA. — Webster, Y. P. S. C. E.	12 50
	219 00

The following for above object were acknowledged in May and June *Heralds*.

INDIANA. — Orland, Cong. Sab. sch.	2 50
MISSOURI. — Joplin, Y. P. S. C. E.	12 50
ILLINOIS. — Chicago, Porter Memo. Y. P. S. C. E., 5; do. of U. P. Cong. ch., 25; Galesburg, Y. P. S. C. E. of 1st Cong. ch., 15; Naperville, Y. P. S. C. E., 15; Neponset, Y. P. S. C. E., 6.25; Ridgeland, Y. P. S. C. E., 15; Rogers Park, Y. P. S. C. E. and Sab. sch., 25; Rollo,	
Cong. Sab. sch., 3.55; Wheaton, Y. P. S. C. E. of College ch., 10,	117 80
MICHIGAN. — Kalamazoo, 1st Cong. Sab. sch., 15; Stanton, Y. P. S. C. E., 6.25,	21 25
WISCONSIN. — Evansville, Y. P. S. C. E., 6.25; Plymouth, Y. P. S. C. E., 9.08,	15 33
IOWA. — Dubuque, Y. P. S. C. E. of Immanuel Cong. ch., 6.25; Gilbert	

Station, Y. P. S. C. E., 12.50; Manson, Y. P. S. C. E., 30; Mason City, Y. P. S. C. E., 10, 58 75  
MINNESOTA. — Morris, Y. P. S. C. E., 12.50; Wabasha, Y. P. S. C. E., 17.50, 30 00

KANSAS. — Burlington, Y. P. S. C. E., 6.25; Leavenworth, Y. P. S. C. E., 6.25, 12 50  
NEBRASKA. — Fairmont, Y. P. S. C. E., 10 00 280 63

### ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — South Brewer, Y. P. S. C. E. of ad Cong. ch., 5.48; do., Friends, 8.52; both for work of Rev. H. B. Newell, 14 00  
VERMONT. — Essex Junction, Y. P. S. C. E., for use of Rev. W. F. English, 7 00  
MASSACHUSETTS. — Athol Centre, Mrs. Chas. Stevens, for support of Theol. student in Japan, during vacation, 20.75; Agawam, Cong. Sab. sch., for support of Frederick T. Edwards in Jaffna Coll., 35; Bernardston, Miss M. L. Newcomb, for nat. preachers and helpers in Marathi Mission, 250; do., for do. in Madura Mission, 250; Boston, Mt. Vernon Chinese Sab. sch., for native preacher, Hong Kong, 123.45; do., Walnut-ave. Sab. sch., for Koordish boy, Harpoot, 39.81; do., Miss E. M. Drury, for "Arthur," Madura, 25; do., Extra-catechism band of Highland ch., for work of Rev. Geo. Allchin, 15; Dedham, 1st Cong. Sab. sch., for flag for *Morning Star*, 15; Lawrence, Lawrence-st. ch., for a special object, 42; Plympton, Y. P. S. C. E., for scholarship in Pasmalai Sem., 20; Rockland, Primary dept of 1st Cong. Sab. sch., for pupil, care Rev. E. P. Holton, 12; Somerville, Mrs. Henry Howard, for work of Rev. E. G. Tewksbury, 10; Spencer, Primary dept Cong. Sab. sch., for Okayama Orphan Asylum, 9.25; Westfield, 1st Cong. ch., for work of Rev. L. S. Crawford, 50; Worcester, Union ch., for cottage at Pasmalai Sem., 150; Wrentham, Cong. ch. and Y. P. S. C. E., for self-help dept of Bardezag High sch., 25, 1,092 26  
CONNECTICUT. — Meriden, Centre Cong. Sab. sch., for use of Mrs. L. S. Crawford, 12; Norfolk, Young ladies' mission band, for use of Mrs. Henry Fairbank, 40, 52 00  
NEW YORK. — Binghamton, Mrs. Sabin McKinney, for native preacher in Zulu Mission, care Miss G. R. Hance, 25; Brooklyn, Willoughby-ave. chapel Sab. sch., for work of Rev. S. L. Gulick, 25; do., King's Daughters of Marcy-ave. Baptist ch., 20; do., Carrie B. Lane, 10, both for use of Miss Anna L. Millard; New York, the Misses Leitch, for rebuilding and repair of Oodooville ch., care Rev. W. W. Howland, 100; do., William E. Dodge, for electro-types and types for Dr. F. L. Kingsbury, 50; do., Young Ladies' For. Miss'y Soc. of Broadway Tab., for Girls' Sch., Oodooville, care Mrs. Howland, 10; do., for Training sch. at Tung-cho, 50; do., Miss'y Assoc. of Olivet Sab. sch., for schools, care of Miss Bush, Turkey, 50; do., Sewing sch. of Bethany Cong. ch., for work of Rev. S. L. Gulick, 10.23; do., Infant class of Chalmers 7th-ave. Presb. Sab. sch., for "Isabella Lyon," care Mrs. S. W. Howland, Ceylon, 5; do., for Bible reader, care Mrs. Lewis Bond, Monastir, 10, 365 23  
NEW JERSEY. — Montclair, 1st Cong. Sab. sch., for Rev. Jas. D. Eaton, 39.43; Orange Valley ch., for support of native teacher, care of Rev. J. C. Perkins, India, 60, 99 43  
PENNSYLVANIA. — Philadelphia, Bedell Bible class of St. Paul's Ref. Epis. ch., for support of Rev. G. M. Gardiner, 20 00  
OHIO. — Cincinnati, Y. P. S. C. E. of Central Cong. ch., for Niigata schools, 16.45; Cleveland, A friend, 150; do., Thomas Wilson, 25; do., C. W. and Nellie Merrell, 15; do., Mrs. Braucher, 2, all for Niigata schools; Medina, Miss Mary A. Curtiss' Sab. sch. class, for work of Mr. and Mrs. W. S. Ament, 1.60; Oberlin, ad Cong. Sab. sch., for support of "O Yuki San," care of Mr. Clark, Kobe, 18; South New Lyme,

Young Ladies' Miss'y Soc. for the Hiuga library, care of Mr. Clark, 5, 233 05  
ILLINOIS. — Chicago, Bethlehem Cong. ch., for High sch., Mardin, care of Rev. W. C. Dewey, 25; do., "Thankful," for support of village school, Marathi, care of Rev. R. Winsor, 60; Polo, Presb. Sab. sch., for work of Rev. C. F. Gates, 24.43; Ridge-land, Cong. ch., for church site, Chihuahua, 66.35, 175 78  
MICHIGAN. — Chassell, Cong. ch., for sciop-ticon, for Rev. E. P. Holton, 15, incorrectly acknowledged in April *Herald*, under Illinois.  
WISCONSIN. — Grand Rapids, Mrs. Mary E. Lord, for education of theol. student, Marsovan, care of Rev. G. F. Herrick, 30; La Crosse, Mrs. J. A. L. Bradford, for pupil, care of Miss M. G. Nutting, 10, 40 00  
IOWA. — Alden, Cong. Sab. sch., for use of Miss Zimmer, 10; Grinnell, A friend, for church building in Fatsa, care of Rev. Geo. E. White, 17.60, 27 60  
MINNESOTA. — Northfield, Y. W. C. A. & Y. M. C. A. of Carleton College, toward salary of Mr. Wingate, Marsovan, 100 00  
CALIFORNIA. — Los Angeles, 1st Cong. ch., for Rev. F. M. Price, 50; Mills College, Tolman Band, for Bible readers, care of Miss S. R. Howland, Ceylon, 25; do., for educa. of young man in Batticotta College, care of Rev. S. W. Howland, 25; Riverside, auxiliary for new church, Guadalajara, care of Rev. John Howland, 10, 110 00  
MONTANA. — Red Lodge, W. F. Meyer, for work of Miss M. H. Meyer, 50 00  
TURKEY. — Talas, One-cent-a-week Bible Soc., for distribution of Bibles, care of Rev. and Mrs. F. E. Rand, Micronesia, 8.80; do., for do., care of Rev. Otis Cary, Japan, 8.80, 17 60

### MISSION WORK FOR WOMEN.

#### From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For use of Rev. J. D. Eaton, Mexico, 10 00  
For use of Rev. J. E. Tracy, Madura, 5 00  
For purchase of Bibles, care of Miss Gleason, 1 00  
For use of Miss M. E. Sheldon, 80 00  
For endowment fund, care of Rev. A. N. Andrus, 10 00  
For use of Miss Fidelia Phelps, 15 00  
For tank for Miss Stillson, 30 00  
For woman's work in Ogaki, 25 00  
For pupils, care of Miss Emily C. Wheeler, 16 00—192 00

#### From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For Kobe College Building, 3,000 00  
For Marash College Building, 1,000 00  
For Beggars' School, Aintab, care of Dr. Fuller, 25 00—4,025 00

6,520 95  
Donations received in May, 39,791 06  
Legacies received in May, 13,919 46  
53,710 52

Total from September 1, 1891, to May 31, 1892: Donations, \$354,319.46; Legacies, \$157,378.53 = \$511,697.99.

# FOR YOUNG PEOPLE.

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## THE STORY OF BUTARITARI.

BY REV. A. C. WALKUP.

BUTARITARI and the small island of Makin are separated by an ocean channel of four miles ; they are the most fertile of the coral islands of the Gilbert group. This group in Western Micronesia extends across the equator from three degrees north latitude to two degrees south latitude, or a distance of 300 miles, and from 175 degrees to 173 degrees east longitude. The distance from San Francisco is about 5,000 miles.

The king of Butaritari, Nan Temate, whose likeness is given here, recently came to the United States in the interests of his people. It took no little bravery for him to leave home and family, his cocoanut groves and tropical climate, and come to a cold climate, enduring a long voyage of from forty to fifty days, living upon sailors' food in a small schooner. He came among a people with whom he could converse only through an interpreter who knew a few words of broken English. His object was to seek



NAN TEMATE, KING OF BUTARITARI.

friendship and protection from a nation that had sent him and his people the Word of life. His islands are merely strips of broken coral and sand thirty miles in length, a few feet above high tides ; but he offers the United States a coaling station in the mid-Pacific.



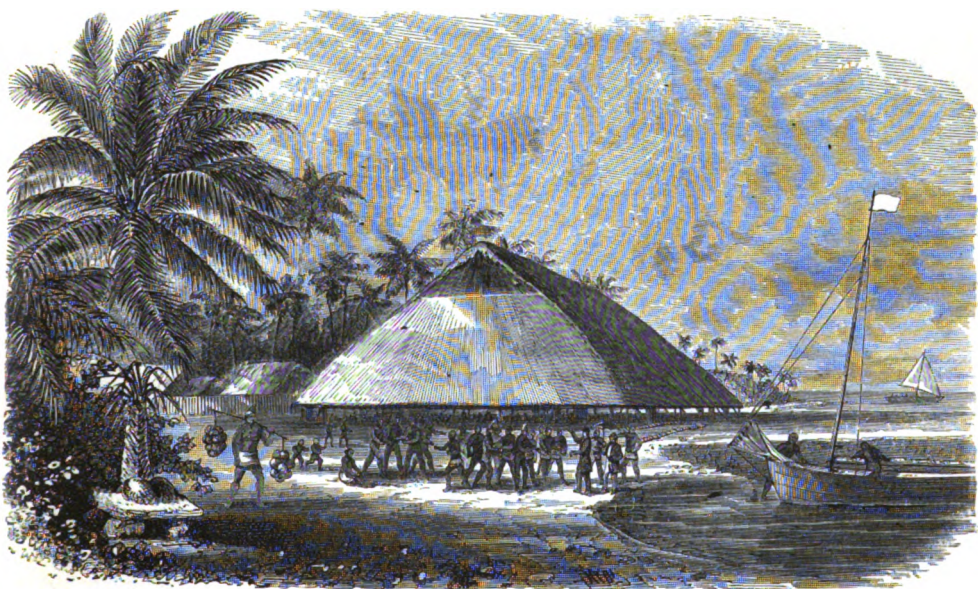
Butaritari and Makin lie seventy-five miles from the rest of the group. They had been under the government, if it deserves the name of government, of one dynasty or family for many years before the arrival of a missionary. Sometimes the rulers governed with such severity that victims fell at the point of the warrior's spear without a moment's warning. At other times anarchy would prevail, every man doing what was right in his own eyes. A whole family would often be summoned at midnight to avenge an offence, either by assassination or by cutting down the offender's cocoanut trees, making him and his family beggars or compelling them to live on fish only. The common people mingled freely with the royal family, and especially so in lewd games and heathen practices. These games extend into the night, as long as the moonlight lasts, so that at the time of the full moon they continue until morning. The small children also have games, playing in the dark or around a bonfire until they drop down to rest and go to sleep in a neighbor's hut or on the sand-beach.

Most of the fishing is done at night, and when the party returns with a catch a supper is served, and the sleepers wake up to eat, even though it be in the small hours of the night. Rev. Hiram Bingham, the pioneer in this group, could tell you much of the degradation of this people as it was when he sent them their first Hawaiian missionary in 1865. His fellow-laborer, Rev. J. W. Kanoa, had already seen ten years of pioneer work in the midst of the dark heathenism on Kusaie, and afterward on Apaiang and Tarawa. He was a hard worker, and many a long walk or hard pull he had in going from village to village, sowing the good seed. Much of this seed sprang up only to be choked by the tares that the emissaries of the evil one were continually scattering. I have heard a converted sailor tell of an experience at Butaritari, when he as second mate of a whaleship was sent ashore, while the people were drinking their native liquor, to exchange a demijohn of rum for a barrel of cocoanut oil. The man took good care not to get into the hands of the savage people or let his boat get aground, and to see that the oil was in the boat before he left the devil's torch.

In 1880 I had my first sight of heathenism on this island of Butaritari. The then reigning king, a relative of this Nan Temate, and the royal family were lying drunk under an old hut, and as unconcerned seemingly about the visit of the new white missionaries as a herd of fat lazy swine would be at the approach of a dealer. Rev. H. J. Taylor and myself asked about buying land and building our foreign houses for our families, and about training schools to be gathered from the different islands of the group; but no notice was taken of our request, and we went on to Apaiang. Most of the people were reported to be drinking and dancing and indulging in lewd plays. The priests and priestesses were performing many ceremonies and incantations over children, not only at their births, but at their betrothals and marriages. Many sacrifices were being offered to deities represented by stones set up as idols. A few "beach-combers" lived on the island, as traders, in old native huts, and their stock consisted of rum, guns, tobacco, and other instruments of vice. Mr. Kanoa had not lost courage, although at that time his followers were reduced to a smaller band than Gideon's. Scarcely a score were dressed and in their right minds.

But visit the island with us now, after twelve years have passed. This king,

Nan Temate, is a warm-hearted Christian, has an organized police force and guard, has gathered in and destroyed all the guns except rifles for the guard, has destroyed all the maneabas (the name given to the large dance and vice houses), has imposed heavy fines for theft, gambling, and licentiousness; the fermentation of "toddy," the sap of the cocoanut blossom, which is regarded not only as the drink and food of children, but the daily nourishment of all, is strictly forbidden. What cannot be used within a few hours, when it is sweet, must be poured out, or boiled down into syrup for future use. No work, either fishing or traveling, can be done on the Sabbath. The king has now a foreign house for government use, also two frame houses for his family. Although a king, and portly, weighing from 250 to 280 pounds, he is not afraid of work. Mr. and Mrs. Rand went with us to pay him a visit. He had just returned in



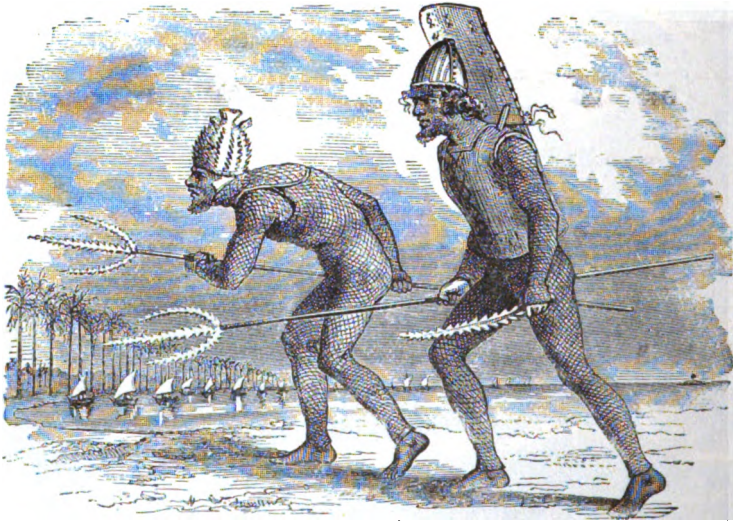
A MANEABA OF FORMER TIMES.

a pajama suit, wet and soiled, with his company of natives, some girls being among the number, from gathering stones from the reef at low tide, bringing the stones in four large surfboats, to build a dock to land upon and also a walk to his house. Trading by foreigners is prohibited unless they pay a tribute of one hundred dollars yearly, and the selling or giving guns or liquor to the natives is forbidden entirely. Four firms, two of them American, one German, and one from Sydney, have stores and warehouses at the king's village, with branch stores at other villages on the island, to sell, if tobacco is excepted, only useful articles. Is it not a shame that these few foreigners from so-called civilized countries must have a saloon, signboard and all, just for themselves to drink and gamble in? Shall not the first be last and the last first?

You will now find the people well dressed, except when fishing or working in the water. In villages where we have been able to furnish them teachers, all the children, and many older ones, are in schools. The teachers thought the

1,800 books left them would not supply the demand of the market for books. On the Sabbath all are not only expected to attend worship and Sabbath-school, but seemingly enjoy attending, if a walk of three or four miles will enable them to do so. There are eight places for stated preaching, with five dedicated houses of worship, four of which were enlarged last year; all the people, including men and women, working as they could, the women making the matting to cover the large buildings.

They have a bell costing \$350, purchased to take the place of one costing \$180, a few years ago, and cracked by vigorous pounding. An outlying church has a bell weighing 128 pounds. There are 750 church members, 112 of whom were received on confession the past year, and 200 restored. The contributions for missionary work amounted to \$111.75, besides a contribution of \$250, gathered to help supply the American evangelist with a craft much needed for



GILBERT ISLAND WARRIORS OF FORMER TIMES.

touring among the islands. The prince, an exceedingly fine-looking, portly young man, stands with the choir and carries the bass in Coronation, Beulah Land, The Precious Name, or The Sweet By-and-by.

The directors in the work the last few years have been an aged Hawaiian couple, Rev. R. Maka and wife, and they have been asking for recruits to hold their work while they secure a rest in their homeland at the Sandwich Islands. This request has been in vain, until this year. Now all the students in Dr. Hyde's Institute at Honolulu, as also the wives of all, have volunteered to go anywhere in the Gilbert Islands. The Hawaiian Board's treasury is about empty, but nevertheless two families are to be sent. Where are the two families our American Board has been looking for in vain, from our seminaries and 6,000 student volunteers, who can be sent at once to hold the islands of the Marshall and Caroline groups and in time to bring about a similar result to that seen at Butaritari?



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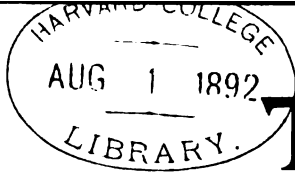
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Published by the American Board of Commissioners for Foreign Missions

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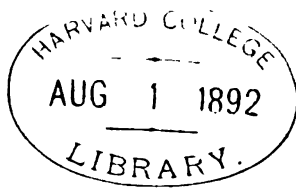
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THE  
MISSIONARY HERALD.

VOL. LXXXVIII. — AUGUST, 1892. — No. VIII.

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THE receipts for June from donations were nearly \$2,300 less than those for the corresponding month last year, from legacies nearly \$15,000 in advance, so that the gain for the month was \$12,557.51. For the first ten months of the financial year, the gain from donations has been nearly \$5,000, while the legacies have been about \$10,000 less than those for the corresponding period last year, so that the receipts for the ten months are behind to the amount of \$5,146.71. The next two months are important months if the donations for the year are to increase as we all desire.

SINCE the present year came in, the treasurers of the funds which have been specially contributed for two of the mission colleges in Turkey have died. In place of the Hon. Arthur W. Tufts, Joshua W. Davis, Esq., has been chosen treasurer of the funds of Euphrates College, at Harpoot. His address is Sears Building, Boston, Mass. In place of James M. Gordon, Esq., Samuel F. Wilkins, Esq., has been chosen treasurer of the funds of Central Turkey College, at Aintab, and he may be addressed at the Howard National Bank, Boston.

By the last mail from West Africa there came ten letters from as many boys, or young men as they should rather be called, at Kamondongo, Bihé, addressed to Secretary Smith, asking for another lady to assist Miss Bell in her school. It seems that some allusion was made in the school to the fact that another lady might possibly be sent for this school, and so much pleasure was manifested at the announcement that Miss Bell told the young men that, if they desired, they might write to Boston, expressing their wishes in the matter. Ten of them availed themselves of the permission. The letters are all written in clear, bold hand, in the Umbundu language, and translations by Miss Bell have also been forwarded. The following extract from one of these letters well illustrates their general character: "Yes, strengthen yourself to look for another to help Miss Bell; she has much work teaching boys and girls. We are well at the school of Miss Bell, learning to read and to write, and arithmetic. So we write to you to send us teachers, that they may teach us well, that they may bring us the words of our Redeemer. We were being lost with our sins. Our Redeemer is Jesus. In our school thirty-eight are seeking the path of redemption, of eternal life. Farewell. Cisapa." To understand the full significance of these letters, we must remember that eight years ago the language in which they are written was not reduced to writing, and that these lads were then naked and untaught savages.



IN its monthly summary of the religious press, *The Japan Mail* reports an article in the Buddhist magazine, *The Bukkyo*, in which the writer discourses upon the "Nine Difficulties in Life." It is suggestive to note the second difficulty which he names, which is, "To be a man and yet remain free from the evil influence of women." The writer declares that in no respect can women be compared with men, and that they are simply obstacles to men. It would be interesting to note how some of the modern eulogizers of Buddhism will regard these recent utterances of one of its prominent leaders. They probably will wholly ignore them.

It was at Kettering, in the back room of a house still standing, that on October 2, 1792, William Carey, Andrew Fuller, John Sutcliffe, and ten others met around a mahogany table and planned for the organization of the Baptist Missionary Society and made that famous collection of £13, 2s. 6d. Commemorative services were held at Kettering during the first week of June, at which, in a marquee, 7,000 persons were in attendance. An inaugural address was made by Dr. Angus, and the centennial sermon was preached by Dr. Landels. Dr. George Smith, the biographer of Carey, was chairman at one of the meetings, and addresses were made by speakers representing several denominations, including one by Rev. Dr. A. T. Pierson, of the United States. The meetings were of a high tone and of intense interest. It is delightful to notice that the Centenary Thanksgiving Fund of the Baptist Missionary Society has already reached the sum of over £83,000. Without doubt the £100,000 planned for will be secured.

It is well understood that Shintoism, though commonly called the national religion of Japan, is no *religion* at all; that it is simply a form of homage paid to the dead heroes and emperors of the nation, with no recognition of a divine being, save as the heroes are called divine. Professor Kume, of the Japanese Imperial University, has recently published an essay which has caused great excitement among the Shintoists, since, while admitting that at present the worship of the illustrious dead is the supreme object of Shintoism, he claims that this is but a corruption and an aftergrowth, and that Shintoism was originally a monotheistic faith. A notice of Professor Kume's pamphlet in *The Japan Mail* says that he supports his theory by ample references to ancient historical documents. He affirms that the deification of the emperors dates from the corruption of Shintoism at the incoming of Buddhism. The special reason for excitement in connection with the position taken by this Japanese scholar is that this view flatly contradicts the commonly received doctrine of the divine origin of the imperial family. The Japanese have believed implicitly that their emperor descended from heaven, and it is this belief which has given such power to this national cult. The State has favored this faith, inasmuch as it has been regarded as the best support of the loyalty of the people. Professor Kume's essay has greatly offended a large party in Japan, who denounce him as heterodox and disloyal. The singular fact is that the government has displaced the professor from his chair, putting him upon the retired list. All this is indicative of the religious ferment going on in Japan.

ON the fifteenth of May the Turkish Grand Vezir issued an order commanding "that the Vilayets and independent Sanjaks be informed that, until the framing of a decision by the government in explanation of the former instructions, the present condition of schools and places of worship is not to be interfered with." The reason assigned for this order is that some difficulties have arisen in different parts of the empire as to the time fixed for the closing of "schools and places of worship opened without official permission by foreigners in the Ottoman empire." The fact is also mentioned that "certain embassies are making continuous complaints" on this matter. It will be noticed that this order does not withdraw the instructions that have been issued, but that the authorities are to wait a further decision in regard to the matter. It is hoped that the matter will be dropped here, and that no further action will be taken on the subject. The representations of our American minister, together with those of the British ambassador, have been all that could be asked for, and their energetic efforts have doubtless produced this favorable result. The British minister has taken the opportunity to say to the Porte that England will not view with indifference any intolerance shown by Turkey toward the native Christians.

AN interesting case is now pending between the Turkish authorities and the Greek Protestant community at Ordoo, near Trebizond, of which town our readers have had interesting accounts within a year or two from the pen of Dr. Parmelee. This Protestant community is vigorous and united, but the Greek patriarch obtained an order to have their chapel closed. The chapel is entirely under native control, though some aid has been afforded the community by the Board. One of our missionaries in Turkey writes us: "The governor of Ordoo, acting under peremptory orders from the governor-general, forbade the holding of service in the chapel on Sunday, the twenty-second of May. The pastor pointed out to the governor that a congregation of three or four hundred cannot be left without a place to pray, and said that he would bring them to the courtyard of the government house that they might hold worship there, if they were barred out of their chapel. The governor could not contemplate such an incident with complacency, and allowed them to meet in the chapel. The Greeks then telegraphed to Trebizond, to the governor-general, that the order closing the Protestant chapel had not been executed. Immediately came back a strong telegram directing the governor of Ordoo to close the chapel at once. The governor replied by telegram that he could not do it, asking, 'Do you expect me to try to prevent a community of seventy families from praying?'" The matter rests there at last accounts. The British ambassador and the consul at Trebizond are seeking to secure liberal action on the part of the governor-general. This may become a test case in reference to the attitude of the government toward native Protestant communities.

It is touching to read in the report of a native minister connected with our Madura Mission of Southern India that in his morning service he always brings before the throne of grace "the Empress of India and her Parliament, the American Board and its officers, the President of the United States and his Cabinet, and all the children of the missionaries throughout the world."

It will require a long experience to convince the Chinese that everything that is best in the universe does not belong to them. Sometimes the sight of the telegraph or the railway, or of a steamship and an electric light will jostle their faith, but it is only temporarily. On the whole they are the wisest, best, and saintliest people. A singular illustration of this conviction is found in the writings of a prominent man, Admiral Peng Yulin, whose hatred is specially aroused toward Roman Catholics. He writes thus concerning the Chinese sages: "Thus we see that the teachings of Yao, Shun, Yu, T'ang, Wên, Wu, Chow King, and Confucius about supreme love and supreme righteousness and the light of conscience and humanity are worthy of all praise. All living beings believe them without effort and follow them without exhortation. Hereafter it will spread more and more and reform men from day to day. Our holy religion will abundantly flourish among all who are *men*, and they will not dare to leave the teaching of Yao, Shun, Yu, T'ang, Wên, Wu, Chow King, and Confucius. Talk of Roman Catholics indeed!"

THE Roman Catholics, in accordance with their usual methods, have been indulging in great ceremonies at Tōkyō, Japan, in the consecration of a "Metropolitan" for the empire. In March last the archbishop, with much ceremony, was decorated with the insignia of the pallium and the Metropolitan Cross. The bishop who gave the discourse on the occasion, in the French language, thus portrays the significance of the ceremony: "The pallium is a band of white wool sprinkled with black crosses, and is worn by the archbishop over the pontifical ornaments, upon certain festival days determined by canon law, and in his own ecclesiastical province only. Woven of lamb's wool, solemnly blessed in Saint Agnes's Church in Rome, on the twenty-first of January of each year, the pallium, after having received the Pope's blessing on the eve of the festival of the holy Apostles Peter and Paul, and having lain on the tomb of St. Peter, is sent by the Sovereign Pontiff to the prelate that has to wear it. This ornament is the sign of the Metropolitan's special jurisdiction. It is equally the emblem of the gentleness and pastoral zeal that recall our Lord presenting himself to us under the image of the Good Shepherd. An archbishop has, moreover, the privilege of having borne before him, in his functions, the Metropolitan Cross, another emblem of his high office." It is in this way that the Romanists hope to extend their faith in Japan; a hope which we do not believe, in view of the present temper of the Japanese, will be realized.

THE Turkish government, having failed to carry out its order in reference to the closing of the schools, has recently decreed that no one shall be allowed to buy land or build except on giving bonds that the premises shall not be used for church or school purposes. It is reported that an American manufacturing company at Alexandretta has been interfered with, since, although the company was willing to bind itself, it was unable to obtain native bondsmen who would agree to tear down the structure should it be used for church or school purposes. The government, therefore, has stopped the works and arrested some of the workmen. These facts indicate the deep hostility of the Turkish government to the educational work done by foreigners within the empire.

DR. BAEDEKER recently gave a report in London of his travels among the persecuted Stundists in Russia. Many of these Stundists have been exiled to Siberia simply because they hold, and in quiet ways adhere to, the truths of the Bible. One man, who had been in exile for four years in Siberia, on returning to his native town was required to sign a paper, pledging himself not to teach or preach the gospel of our Lord and Saviour. The man took the paper and commenced to write, but this was what was found on the paper: "I, —, cannot pledge myself." He was immediately marched off to Siberia for four years more.

It is a significant fact showing the blindness of the native Hindus that they are greatly excited and their papers are complaining bitterly because the British government has closed a religious fair at Hurdwar on account of an epidemic of cholera. There were 70,000 persons on the ground and 200,000 on their way, and it was very clear that the coming together of this vast crowd at a place where the germs of cholera were found would soon lead to a disastrous spreading of the disease. The government acted promptly, but the Hindus, careless as to human life, would have gone on with their festival had not the government interfered.

THERE has been published this year a new census of Spain, and the fact is brought out that out of a population of seventeen and a half millions only a little over five millions can read and write. Six millions can only read, leaving twelve millions who can neither read nor write. Bad as this showing is, it is a little better than the figures of 1877 when 72 per cent. of the population were found to be unable to read or write.

It is seldom that missionary work has been so thoroughly advertised throughout the continent of Europe as it has been within the past few weeks. The utterances of French, German, and British newspapers in regard to the conflict which has been going on in Uganda have been of an extremely violent character. The remarkable feature about the matter is that this heated discussion has been going on when the facts in the case were almost wholly unknown. The only thing that is certain is that there has been a sharp and bloody contest between the Catholic and Protestant parties in Uganda, and that Captains Lugard and Williams, in behalf of the British East Africa Company, and in the exercise of their rightful authority, have attacked and beaten King Mwanga, who sides with the Catholics. Mgr. Hirth, who is the Superior of the Catholic mission in Uganda, has sent a story, which is altogether incredible, of atrocities perpetrated by the British officers and the natives under their command. We do not propose to discuss the matter till the facts are more clearly ascertained. But it is manifest that the charges which have been made in French and German papers are wholly unproven. The Roman Catholics in Uganda outnumber the Protestants three to one, and the character of Mwanga as a bloodthirsty villain inspires no confidence in the reports sent by his friends. Mwanga has espoused the cause of the French priests, inasmuch as he has been in mortal terror ever since he permitted the murder of Bishop Hannington that the British would punish him for this crime. Since the British officers in Uganda are wholly ignorant of the charges made against them, no reply can be expected for some time to come to the statements of the French priests. Till then we must suspend judgment

in the whole matter. Those who have read the life of Mackay will remember the many statements made by that calm, clear-headed, gentle man as to the intrigues of the French missionaries. There has all along been serious difficulty in regard to the ownership of land by the natives who were under authority of chieftains belonging to either the Protestant or Catholic parties. This led to conflicts which Captain Lugard found great difficulty in settling. The reports coming from Catholic sources have been made the subject of discussion in the French Chambers and the British Parliament. On the thirteenth of June Lord Salisbury reported in the House of Lords a dispatch from Zanzibar, giving the substance of a letter, dated March 31, from Captain Williams, who was then at the south end of Lake Victoria. He states that the fight at Uganda was ended, and that hopes were entertained of coming to terms with Mwanga and his adherents. He also states that the English missionaries were then in Uganda, and the nineteen French missionaries in the Bukoba district. While this dispatch makes no allusion to the specific charges that have been made by the French and German papers, it gives some assurance of a peaceful outcome of whatever troubles there may have been. In making this statement in the House of Lords, Lord Salisbury admitted, in answer to a question, that orders had been sent to Captain Lugard to withdraw from Uganda, not to the coast, but to a place about halfway between the coast and the lake. Lord Salisbury intimated that he is still hoping that the railroad to Uganda will be built under the auspices of the British government.

WHAT might have been a most serious crisis in political affairs in Japan seems to have been averted for the present, at least. One of the first acts of the new Diet was to pass a resolution, by a fair majority, denouncing the interference of the government with the late elections. It was supposed by many that such a vote of the want of confidence would lead to the resignation of the cabinet. But as yet Japan does not hold its ministers responsible to its parliament. This is at present a matter under sharpest discussion. Shall the ministers be responsible to the emperor or to the Diet? The Diet was prorogued after the vote, and such was the state of feeling among the parties that the situation was extremely critical, since it was feared that hot-headed counsels would prevail. But both parties seemed to realize the peril which would arise in case of a dissolution of the Diet, and at last accounts matters were progressing in such a way that no outbreak was anticipated.

A PROPOSAL has been made in India, in connection with the Columbian Exhibition, which, if carried out, will run counter to the religious convictions of the orthodox Hindus. The view which has always been held by conservative Hindus is that a sea-voyage and traveling in foreign lands would necessitate the breaking of caste, so that no one of high caste and faithful to his religion could ever undertake such a journey. There is a party in India, small but earnest, that is protesting against this view, claiming that the Shastras do not forbid such journeys. It is now reported that Maharaj-Kumar Binay Krishna is about to organize a party of travelers to visit Chicago at the time of the Exhibition, thus not only to claim, but to exercise, their right of foreign travel.

## SKETCH OF PHILIPPOLIS STATION, BULGARIA.

BY REV. GEORGE D. MARSH, OF PHILIPPOLIS.

THE city of Philippopolis is peculiar in situation. On the great plain, six miles from the foot of the Rhodope range of mountains on the south, and forty miles from the Balkans on the north, near the river Maritza, rise from level and fertile soil four distinct elevations of granite, from two to five hundred feet high. The city covers, wholly or in part, three of these hills, and spreads out around their base and across the river. The fourth and highest is off a little distance. We can understand why the Romans called this ancient city Trimontium, and the Greeks the city of Philip; but the origin of the Bulgarian name Plovdiv is not so evident.

The ancient and the modern are here side by side on every hand, and, pointing to the past and future, recall history, and both indicate and foretell progress.

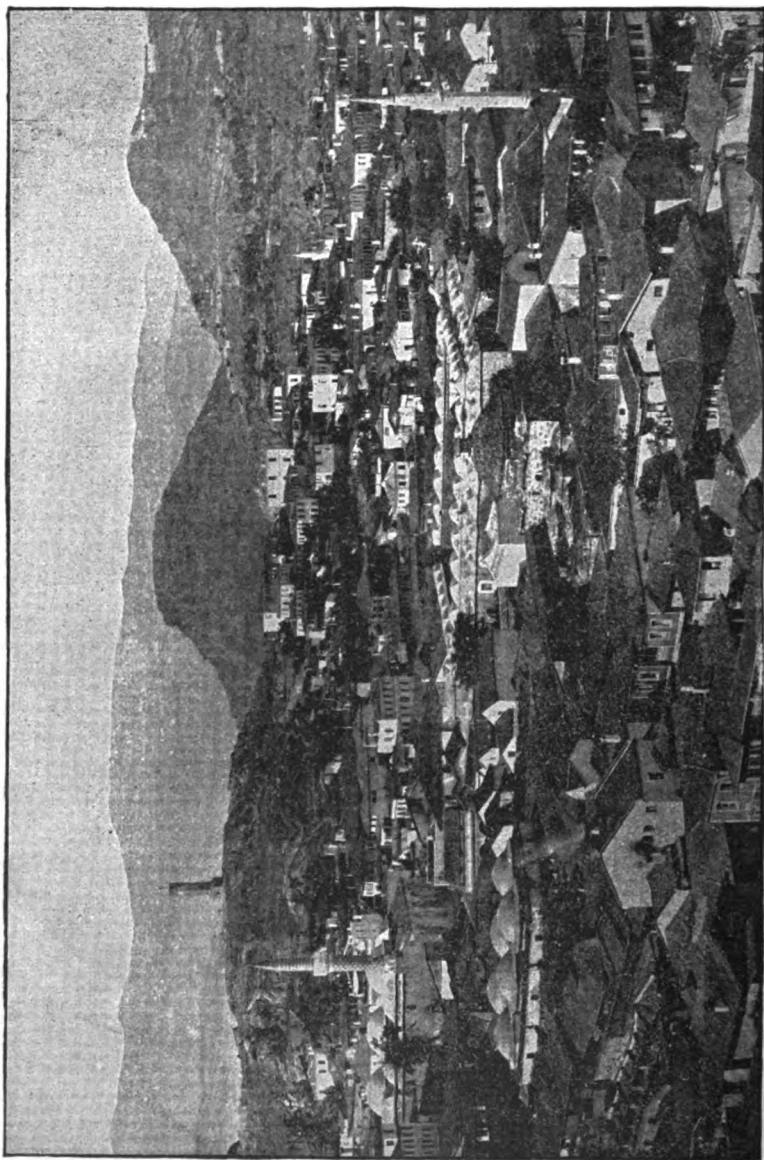
A neglected mosque and silent minaret speak of foreign faith, rule, and customs; but opposite them the new Christian church, and the massive gymnasium with its hundreds of students and corps of professors, tell of changes wrought. There are still plenty of the ancient kind of shops; but fine stores filled with European and American goods indicate contact with other civilizations. The horses led all around the streets, with their great pack-saddles and leathern bags filled with water on their backs, would amuse the young in America, as they discovered how the water from the sluggish river is transferred to our homes on the hills. But a Belgian company has nearly completed its contract to supply the city with clear, cool water from the mountain stream seven hours away. This will be a great boon to all, and an encouragement to us temperance workers. The Oriental plow and oldtime cart still hold on their way.



M. STAMBOULOFF, PRIME MINISTER OF BULGARIA.

But let us take a phaëton and drive out two hours to the State Agricultural School, and you will see some things which enable me to recall, if not renew, my youth by the sight of much American farm machinery. We used to go to Constantinople in a Turkish *talica* in eight days; now we go by train in one night. The Oriental Express will land you at the other end of Europe in three days. Vienna is our neighbor. Go to the station at train-time and meet your friends as they pass, and you will hear half the European languages while the train waits for luncheon.

This central, intelligent, mercantile, progressive city represents in many respects all Bulgaria. The school-teacher is abroad. War, with its ruin and horrors, aroused and freed the people and opened the door. Dawn and the morning are sought in the Occident rather than in the Orient.



THE CITY OF PHILIPPOLIS.

The cut gives a view of the central portion of the city. Near the centre of the picture is an oldtime khan, with merchants' offices and warerooms on all four sides of the great court. To the left, the building with six domes is an old bazaar. Above it is seen the largest mosque, said to be about four hundred

years old. Clock-tower Hill exhibits a structure of Genoese times, recently renovated. Our modest chapel is the highest building at the extreme right. The river flows to the left, a little below the base of the picture.

Philippopolis is some 240 miles northwest from Constantinople. Its population at present is about 33,000, consisting mainly of Bulgarians, Turks, Greeks, Jews, and Armenians. It was occupied as a station of the American Board in October, 1859. A mission school for boys was opened here in 1860. Messrs. J. F. Clarke and W. W. Merriam, with their wives, were the first missionaries here. It was a sad blow to the young mission when the robbers shot Mr. Merriam as he was returning from Constantinople in 1862. His wife died here soon after.

The following missionaries and their wives have been members of this station and had part in the sowing and reaping:—

Rev. W. W. Merriam,	1859-1862	Rev. L. Bond,	1878-1882
Rev. J. F. Clarke,	1859-1870	Rev. G. D. Marsh,	1878-now
Rev. H. C. Haskell,	1863-1870	Rev. R. Thomson,	1881-1885
Rev. W. E. Locke,	1868-1869	Rev. W. E. Locke (2d time),	1886-now
Rev. H. P. Page,	1868-1869		

All but two of these missionaries are still in the service of the Board in this mission. Miss E. M. Stone, in charge of Bible-women's work in this and Samokov station, has been a member of this station since 1883.

Twenty years ago our mission chose Samokov as the most healthful and desirable location for our mission schools; so that Philippopolis was only an out-station of the Board from 1870 to 1878. In the latter year, Eski Zaghra having been destroyed in the Russo-Turkish war, its missionaries, Messrs. Bond and Marsh, were directed to reoccupy Philippopolis as a mission station. With our mission schools for this region at Samokov, and the publication work mostly at Constantinople, this station is free to give its energy to evangelistic work.

Our district meets that of Samokov station thirty miles west of Philippopolis; its northern limit is the Balkan range, its eastern the Black Sea, its southern the Ægean Sea. Not all this field is worked, even by colporters, as we could wish. To the southeast we rarely get beyond Adrianople. In all the northern part of our field the population is largely Bulgarian. To the south are more Turks and Greeks.

The first evangelical church in this field was organized in November, 1874, at Merichleri, a village thirty-five miles east of Philippopolis. The church here was organized in 1883. Our chapel was built in 1879. It is only a small, cheap structure. We now have fourteen out-stations. At ten points there are regular services—preaching and Sunday-school. We have eight pastors and preachers. In five cases a pastor or preacher has the care of two or three points. In several cases the friends meet regularly for service even when there is no preacher with them. We now have six organized churches. Two of these are really composed of two branches some distance apart. Among our workers are five ordained men. We have two or three colporters at work most of the time. We have a Bible Depository in this city. We have primary schools at seven points, which are good feeders for our mission schools at Samokov. The teachers are gener-



ally graduates of our Samokov Girls' School. Much attention has been given to Bible-women's work in our field.

We have but one or two distinct schoolhouses. In most cases our schools are held in the small chapel, or in some room set off from the church for this purpose. We have four parsonages. We have eleven chapels or meeting-houses. The newest, in our fourteenth out-station, is likely to be the cheapest. We hope it will not cost more than \$150. The church in Yamboul cost over \$2,000. While recounting blessings, we add that we have a bell-rope in an out-station nearly secured by the children's gifts before the parents have subscribed for the bell. The Board has given almost nothing for any of these buildings, churches, parsonages, or schools. The people have been trained to feel that they must do this work. They make their gifts; then the missionaries want a share in every church building in the mission, and every church has a chance to help on every new church. The builders give all they can, to begin with, and when the money is exhausted they give all they can again, and so on, and by the time they have given all they can three or four times, they generally get through without dedicating a debt. Two or three of the stronger churches give from \$300 to \$500 a year, and others according to their ability.

The church in Philippopolis has passed through most severe trials the past year; but God has been her refuge and helper. Spiritual strength has been gained through trial. We look for more prosperous times. This is one of the most important cities in the Balkan Peninsula. We ought to have a new church building here such as it is wholly beyond the financial strength of this very weak church to erect. If some stewards of the Lord's treasure who may read this sketch are moved to start a fund for a new church in Philippopolis, we may in time see a most imperative need met.

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## THE INTERNATIONAL MISSIONARY UNION.

BY REV. CYRUS HAMLIN, D.D.

THE meeting of the International Missionary Union, at Clifton Springs, June 8-15, brought together 103 missionaries from all parts of the wide field. Twenty-five were from the American Board, twenty-three from the Baptist Board, twenty-three from the Presbyterian Board, twenty-one from the Methodist Episcopal Board, and thirteen from nine other societies. The different fields were represented as follows: Africa gave us five, Assam four, Bulgaria four, Burma thirteen, Central America one, China twenty-two, North American Indians two, India twenty-five, Italy two, Japan four, Mexico one, Persia one, Siam four, South America one, Syria two, and Turkey twelve.

Of the above a few were veterans, having seen forty or fifty years of service; a few had seen only six or eight, had returned for health, and were about to go forth again. The subjects discussed were of the highest practical importance. It has come to be the conviction of all that more earnest work must be given to preparing the native agency of all grades, from Bible-women to pastors and preachers, and to planting self-supporting and active churches. The native church

with all its ministries must be a light to all the surrounding darkness. The aggressive, conquering work must be by native agents. The mighty advent of the Holy Spirit must be more earnestly sought and relied upon in this all-important part of the work.

Also, the heathen converts must live in some decent way by their own labor. The era of "rice Christians" has passed. However low and filthy their heathen state the converts must become cleanly, decent, and industrious. It is delightful to know how readily the converts to Christ fall into the ways of Christian living under wise and faithful guidance. In general they must separate from their heathen or Mohammedan surroundings, and they must be inducted into those industries by which they can be self-supporting. Working Christians must take the place of "rice Christians." The evangelical church must everywhere live and flourish by its own industries. Missions must give enough of industrial education and guidance to enable the converts to support themselves and help others.

The work of medical missionaries received special and interested attention. Our sisters have gone beyond their brothers in this department of labor. It is a most blessed work, a most efficient and noble work, and there is no limit to the number that the woes and darkness of heathenism call for.

A number of papers were read on subjects of general interest. The devotional hour from nine to ten A.M. could with difficulty be confined to its limits. The Union is of great value, as it contributes to unify the views and feelings of the whole body of missionaries supported by these Christian societies. Thirty-three of those present had a farewell evening, as they are about to return to their fields of labor. The venerable Dr. G. W. Wood, of the American Board, gave them the farewell words with great tenderness and solemnity and yet with good cheer.

Dr. Foster has given the Union a home for its annual meetings and he entertains the missionaries as his guests right royally. His seven coördinate physicians, and indeed the whole great household, seemed to partake of his spirit.

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## "NEW" BUDDHISM IN JAPAN.

BY REV. SIDNEY L. GULICK, OF KUMAMOTO.

BUDDHISM as a religion is six hundred years older than Christianity. In the course of the centuries it has passed through various stages of development by means of which it has adapted itself to the developing civilizations and to the varying conditions of each country to which it has gone. It has likewise evolved a profound philosophy which educated priests alone are expected to study and comprehend. It has distinct sets of doctrines: some for the cultured, some for the ignorant, some for the initiated, and some for laymen. These doctrines are so contradictory, according to the opinion of many well-educated men, that they cannot be reconciled.

In Western lands we are accustomed to think and speak of Buddhism as a united, homogeneous body. In reality, however, it is divided into many sects and sub-sects. The differences between these sects are said to be even more radical than the great divisions of the Christian churches. In Japan these sects

are strongly antagonistic, and each denounces the others. There are seven principal Buddhist sects in Japan which in turn are divided into twenty-two sub-sects; in addition to these there are, on the authority of Dr. W. E. Griffis, twenty-one "irregular" or "local" or "independent" sects.

A new Buddhist sect is now forming which calls itself "New Buddhism." It consists of those who are more or less familiar with foreign philosophy, religions, and history. Some of its leaders have been abroad and spent years in Western universities. They are thoroughly dissatisfied with the present state of Buddhism in Japan, yet feel that it embodies in its teachings great truths. They see that Buddhism must undergo a great reformation, both intellectual and moral, just as Christianity did under the lead of Martin Luther, which reformation they love to cite. They are trying to adjust the traditional Buddhism to its new relations, interpreting its old philosophical formulæ in terms of modern thought. The new civilization and the new sciences that have come from the West must be provided their logical place in the Buddhist system; if such a place cannot be found, they will surely destroy it. New Buddhism is the effort of the younger generation to logically justify and vindicate the Buddhist belief of the ages. It springs from a firm belief in the essential worth and truth of Buddhism, though, according to their view, the Buddhism of the past does not meet the needs of the present either intellectually or morally. Traditional Buddhism has lost its spiritual power, because it is itself corrupt: the masses of its priests are immoral. Unless it undergoes a thorough reformation, it cannot save the people from the gross material civilization which destroys moral life, saps national vigor, and endangers the very existence of the nation.

There has recently appeared a book by one of the leaders of this movement which sets forth quite fully its aims and methods. This book seems to be making something of a stir. The new sect is being vigorously handled by the "orthodox" sects of Buddhism. "New theology" and religious reformers are not welcome to any "orthodox" sects, whatever be the country. Japan is no exception. All who are interested in the work of Christian missions in Japan will doubtless be interested in the views and aims of this new sect, since it already forms one of the many elements that enter into the missionary problem in Japan. A somewhat full account of this book has recently appeared in the leading English paper of Japan, *The Japan Mail*, from which the following quotations are taken:—

"The purpose of the New Buddhism is to unite the divided sects rather than to establish a new one; to restore and develop the pristine doctrines of the world-religion rather than to expound a particular system; to reform the existing ecclesiastical organizations rather than to propose a new institution; and to resuscitate and amplify in all parts the existing religion so as to make it capable of fulfilling the high destiny that lies before it. . . . But perhaps the single point that lies nearest the heart of the reformers in their immediate efforts is the desire to explain Buddhism, to show its mission for the present day, to give to its established doctrines the wider and deeper interpretations which they carry within them. To vindicate these purposes was this book published."

The first chapter explains "The Origin of the New Buddhism." "Why is it that Buddhism is not at the present day as powerful as it once was? The facts

all concede, but the explanations differ. . . . But if Buddhism possesses vitality as a religion, the faults of its organization and the apparent defection of individuals or classes of individuals are temporary hindrances only. . . . On the other hand, if Buddhist truth is behind the times and its capacities have been exhausted, then nothing can save Buddhism from decay. It is just because we believe with our whole soul that Buddhist truth *has* this unlimited capacity for satisfying human needs that we are convinced, in the first place, that Buddhism's day of glory is yet to come, and in the second place, that *we* shall never see it unless at this moment of pause in the progress of Buddhism we strip off the forms and traditions which shackle its advance and enable it to accomplish its destiny."

The gradual development of Buddhism is then traced from the "grosser and simpler truths of Buddhism," first taught by Buddha himself, to the profounder and "purer" doctrines which it attained in China and especially in Japan; in these purer doctrines of Buddhism are "truths apt for the regeneration of society." Such a development is natural and appropriate and is still incomplete; it was taught by Buddha himself. "No man invents the truth; he discovers it, receiving it from on high." Different men see the truth in different lights. "What we must realize at the present time is that truth is not made up of one but of many aspects. The New Buddhism differs from the Old in that it does not insist upon any exclusive interpretation of doctrine but is ready to recognize truth in whatever garb it appears. Buddhism contains all truth in itself. Other religions imperfectly contain a portion of truth. Buddhism not only reveals the common truths of religion—retribution for sin, immortality of the soul, supernatural power—but also the conclusions of science and philosophy. Buddhism has no malice against other religions or against philosophy and science because they are but partial representations of the truth whose fulness is seen in Buddhism. While philosophy, science, and art do not always reach the same results as Buddhism, it is simply because in their present imperfect stage they cannot attain to that ultimate truth which Buddhism contains."

The author also discusses at length "The Points of Difference between the Old and the New Buddhism." "Speaking for Japan . . . we may say: (1) New Buddhism is democratic; Old Buddhism is aristocratic. The former aims to meet the need of the people without class discrimination; the latter is constituted chiefly for the rich and the noble. . . . (2) New Buddhism is optimistic in its philosophy; Old Buddhism is pessimistic. . . . It is much to be regretted that Old Buddhism persists in emphasizing the pessimistic principle. (3) New Buddhism is empirical or practical, while Old Buddhism is theoretical. True, theory is the foundation of practice and Buddhist truth does not rest on experience, but to-day is the time when every religion must vindicate itself by its works. . . . In all of them (our sects) we find a tendency to ignore works and to judge (of salvation) by tests independent of practical results. This is where New Buddhism asks for a reform. These are the chief points, but there are other things to be remembered about the New Buddhism. It is a necessary and natural phenomenon in the progress of our religion and claims to rest on eternal truth. Its life is faith and its method is freedom. Its sphere is the soul and not the body. It has a place in its ranks for the younger generation and for

women. Finally it has within itself the power of conquering and absorbing every other religion and philosophy and of transmuting the physical civilization which we have adopted from the West into a noble and spiritual one."

The work of New Buddhism is the practical renovation both of Buddhism and of society, not simply by discussions but by faith and life. "Earnest faith in truth must be the salvation of Buddhism. Martin Luther regenerated Christianity simply by the power of his indomitable faith. If a comparatively inferior religion like Christianity may be so thoroughly reformed and resuscitated by efforts such as his, what may we not expect from Buddhism if we only show true faith? . . . New Buddhism is catholic, not narrow. It does not consider that the discovery of truth has been the privilege of Buddhists alone. Every religion contains a certain amount of truth. Every philosophy expresses an aspect of reason." The New Buddhism takes truth from every quarter, but to do so "we must first understand Buddhism in its true spirit." In doing this the Buddhist Scriptures must be carefully studied, critically, historically, etymologically, and in the originals. "Old Buddhism is wandering about in a dream of the past, and it is for the New Buddhism to arouse it to the needs of the present and the promises of the eternal. . . . To adapt Buddhism to the times, to remove obstacles to its success, and to approve every good means for its advancement—this is our pressing duty.

"There lie before this reformed Buddhism, so soon as it is girded for its task, the most serious problems. The society of Japan to-day is a mass of hypocrisy, extravagance, deceit, and weakness. The people are engrossed with the material civilization of the West. On us lies the task of leading society onward and upward to better things, out of a material and into a spiritual life. This task means nothing less than the education of a people. We are to-day without principles. We are neither Shintō nor Christian, neither Confucian nor Buddhist. Our politics are a sham. Government and political parties alike employ the watchwords of 'liberty,' 'nationality,' 'progress,' 'self-government.' But when we look at the true inwardness we find nothing but uncleanness and disease. There is no virtue in them. . . . Until our statesmen are righteous our country must remain in bondage. Summing up the subject of our chapter, let us remember three things: first, that the power of Buddhism is to be found in its truths, and not elsewhere; second, that the study of these truths and a firm faith in them is the duty of the reformer; third, that the preaching of the truth to the people is the single requisite for the advancement and welfare of Buddhism.

"Are Japanese to be the only New Buddhists? Emphatically, no! . . . Buddhist truth is universal. . . . The world alone will set bounds to the empire of universal truth. . . . Japan has found that the material civilization of the West does not satisfy its spiritual needs. The West itself has also discovered this and is reaching out to learn of the higher truth which Buddhism has to offer. . . . From the West we have received a material civilization. To it in turn the East offers a perfect religion. The time is ripe for the consummation of the happy exchange. . . . The New Buddhism has two foes on whom it must ever keep a watchful eye: one is the Old Buddhism, with its superstition, its conservatism, its hypocrisy, its divided sects, for the reform of which we must never cease

striving. The other is that foreign religion which came in with Western civilization and is unceasingly plotting to swallow us up."

Such in brief outline is the nature of the new book which is stirring the Buddhist world of Japan. It is a significant book from whatever point of view we look at it. It reveals the dissatisfaction of a large element of the nation with the teachings and the moral condition of historic Buddhism. It also shows what earnest men think about the political condition of the country, declaring thus openly the rottenness of the State to its very core. If Buddhism has the vital faith in and grasp on spiritual truth which can reform the nation, restore purity to the home, honesty in business and righteousness to the body politic, we bid it Godspeed. But this very condition of things after centuries of well-nigh undisputed sway is an argument against Buddhism, and would seem to justify the efforts to introduce Christianity, the only religion which has thus far proved itself able to inspire and sustain spiritual life in the midst of a sordid material civilization. This book also reveals the earnest nature of the men who are its leaders as well as their ability, their liberal spirit, and their familiarity with Western thought and Western history. No less manifest is the indebtedness of this New Buddhism to Christianity, from which are borrowed no small part of its thoughts and doctrines. A great deal of the teaching of New Buddhism, and not a little of the recent teaching of Old Buddhism, might be delivered equally well in a Christian church, provided the names of Shaka, or Nyorai Sama (Buddha), and a few of the principal words were exchanged for God, Jesus Christ, etc. It is a common remark among Japanese Christians that Buddhism is taking Christian doctrine and dressing it in Buddhist language. This book furnishes considerable evidence in this direction.

The influence of this book with quite a large number of thinking men of the country must be great. These men, true patriots, inspired with love of truth and possessing no little comprehension of the vital necessity of righteousness for the wellbeing of the nation, see distinctly the fearful deterioration in morals that has come upon the younger generation with the incoming of Western civilization. They see clearly the destruction of all the old standards of morality; they see that the paternal government that held full sway until within thirty years has given place to a national, almost democratic government; and they also see that liberty by the masses is misunderstood to be the lack of all restraint. To these patriots the civilization of the West seems a curse rather than a blessing. And it must be confessed that not a few of us missionaries sympathize with them; the civilization of Christendom unaccompanied and unrestrained by Christianity is a curse rather than a blessing: for no amount of physical comfort or ease can compensate even for that higher spiritual life which was attained under Buddhism, and especially under the teachings of Confucius. These patriots know little of Christianity except what they get from hearsay. Whenever they hear about Christianity they inevitably think of the American rebellion and the Christian churches which justified slavery; of the moral scandals of Europe and America, which are telegraphed round the world and are sedulously circulated by the public press of Japan; of the political corruption in the United States, of which all the world hears and that no one cares even to try to refute. To men who know nothing more of it than what they hear in these ways, Christianity

seems as bad as the corrupt Buddhism of Japan, and equally powerless. The true place of Christianity as a power for good throughout the United States it is hard to demonstrate in view of the frightful evils that *do* exist under the shadow of the Church, and largely because of the tacit permission of the Church. When a missionary argues for the acceptance of Christianity in Japan because of its power to purify politics and to establish a nation in righteousness, he treads on uncertain ground. He may satisfy the ignorant who believe his assertions. But any educated man who knows the corrupt condition of American politics finds it hard to see any evidence of the power of Christianity in politics, and he is liable to have little faith in the missionary.

It must thus be apparent that the Christianization of Japan is not going to be the speedy thing that some missionary dreamers have represented to the home churches. Not in the lifetime of this generation nor of the next is Japan going to become a "Christian nation." The conflict between Christianity and Buddhism and Christianity and infidelity is only just beginning in Japan. A century of strife and very likely a baptism of blood are the almost essential conditions for the triumph of Christian truth in this country. The missionary will have his part to take in these conflicts and labors, but that part will be an ever-diminishing one. How soon the day will come when no more missionaries will be called to Japan, it is hard to say; but that day has *not* come yet. Still more distant is the day when the missionaries on the ground who have a fair speaking knowledge of the language will find no work to do.

### Letters from the Missions.

#### Madura Mission.

##### PROMISING STUDENTS.

DR. WASHBURN, of Pasumalai, writing from Kodi-kanal, May 9, says:—

"Our classes have again risen to near their old standard of numbers, and the income of the school from fees will be larger than last year unless something quite unforeseen interferes.

"The results of the university and government examination have, for the most part, been very creditable to us, and a good number of the students have entered the normal and theological classes.

"At our last communion five students from the school united with the church, two of whom have histories of interest. One of them is a young man mentioned in our annual report for last year. He came to us three years ago professing to be a Christian; but as he was manifestly a minor, and as we had no legal power to shelter him, we advised him to return with

his friends, who had followed him with the purpose of fetching him home again. As his people promised him liberty to live as a Christian, it seemed the best, in fact the only thing to do; and he returned with them, as he said at his examination, to backslide into heathenism again. He was not, however, at rest in mind, and at length, after much debate with himself, he made up his mind to leave all his friends and come to us. He had been with us five months, living an exemplary life, when, at our last communion, he asked for baptism and was received to the church. I advised him at the beginning of this vacation to return home and see if he could not establish friendly relations with his people and perhaps win them to him; but he has since written me that his people drove him out of the house and threw his belongings after him and would have nothing to do with him.

"The second student whom I referred to above is the son of a hereditary village

magistrate. He was taught by Pastor Perumal, and I doubt not was a true Christian when he came here, though he also came without the sanction of his father. Probably the father thought it most politic to throw on his son the responsibility of leaving heathenism, breaking caste, and becoming a Christian, — all of which he would practically do by joining our school as a boarder, — thus evading for himself, or at least postponing, the unpleasantness that is sure to arise with his own caste people. The young man has exhibited an admirable Christian spirit for the last three months he has been with us, and he now returns to his home for vacation, and I trust will be able to recommend Christianity to his family and relations by his life and example."

#### MOSLEMS SEEKING INSTRUCTION.

Mrs. Perkins, of Mandapasalai, reports an unusual degree of attention on the part of Mohammedans. She writes: —

"My small part of the work is most encouraging. My boarding school is larger than it has been before; we also have about twenty little Mohammedan girls who come as day-scholars. A spirit of interest seems to have been awakened among these people, who live very near us. Sixteen Mohammedan women are reading in their houses, and this number will increase, as, strange to say, husbands and brothers are anxious to have the women study with us. When the women make excuses for lack of time, their husbands insist upon their taking the time. Among the Hindus, in many instances, the husband is the obstacle and the wife must study in secret or when alone.

"Within the past few days a Mohammedan priest has consented to send his children to our school. When I left the plains we had as many as thirty of these children attend our Sunday-school, which is held on our wide veranda. I suppose the plantain we give them is an incentive. We have been asked not to give them picture-cards. They are opposed to all forms of image-worship, and therefore they fear pictures of any description. I

have four good Bible-women; all seem earnest and interested in their work."

#### Ceylon Mission.

##### EVANGELISTIC WORK.

FROM a letter addressed by Mr. Bell to some personal friends, we are permitted to make the following extracts, giving his impressions in regard to Christian work in Jaffna: —

"There is a wide-open door in Jaffna, and happily there are not many adversaries. Quiet and attentive congregations, of from 75 to 300 persons, are easily gathered each day of the week. The field is ripe to the harvest. Other men labored and we are entered into their labors. There is a splendid native agency — a company of native Christian workers more or less in mission employ — in Jaffna. John Wesley evangelized all England with scarcely more workers than are here. I have not read of any place in heathendom that is so abundantly supplied.

"I am satisfied that this agency is capable of almost unlimited efficiency. There is a little army of pastors, catechists, preachers without pastoral charge, and school-teachers supported by government funds but under missionary control. The schoolhouses are under missionary management and provide more than a hundred places where we are at liberty to preach the gospel whenever we choose. In this climate also open-air meetings can be held at all times, except in the rainy season.

"We were to go to Valvettiturai, an intensely heathen place, a mile and a half away, the next Sunday. The appointed day came quickly; but for some cause the catechist who resides there lost courage, and sent me word on Sunday morning that we must not hold a meeting: a child had died, and the mourners would disturb us! I said, 'Nonsense.' Well, then, we would disturb the mourners! Neither did I think that a valid objection. We were discussing the matter after morning service at the church here. All the brethren were thoroughly scared by the message of



the catechist, which I suspect was not all interpreted to me. Mrs. Bell and I agreed that as the meeting had been announced after careful thought and due delay, it must be held. I came to my study to consult with a greater than flesh and blood, and arose remembering Luther: 'I will go to Worms though there be as many devils in it as there are tiles on its roofs.' So we went. There was a house (a school bungalow) full of heathen men, who paid respectful attention and went away greatly pleased. We announced regular service, and are now preaching there every Sunday at four o'clock.

"Last Sunday Mr. Smith preached to us at that place. Before service we went to make a few calls. At one house I was the first to pass the gate. I saluted the man who stood there, but he did not return my salaam. Mr. Smith and the catechist were within the gate by this time, and the catechist called the man's attention to my salutation. He replied that he did not see me, that is, that he refused to recognize me. Another man came out of the house and together they two addressed us about in this fashion: 'We do not want Christians here. Why do you come to see us? Go to the Christians' houses! Hold your meeting and let us alone. If we repent, we will come to you. We do not want to be Christians. Be off!'

"Since I wrote the preceding, we have held a meeting on a heathen festival, which was also Saturday evening, and without moonlight. There were present 131 persons. I have addressed much less orderly congregations in Massachusetts. Yesterday, Sunday, there were two inquirers at the morning service in the church. They had promised us at the evening meetings that they would come to church. Both gave the closest attention.

"The brethren are much encouraged, and we give thanks to God for his great goodness."

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### *Foochow Mission.*

#### PROGRESS AT SHAO-WU.

MR. GARDNER reports a recent visit made within the Shao-wu field:—

"My heart was much refreshed and encouraged to find the work very flourishing. During the trip I baptized eleven adults and eleven children. The truth seems to be working like leaven in the hearts of the people. In several places an interest had sprung up which entirely took us by surprise. One day's journey brought us for the night to a place called Kai Tung. There was an aged Christian couple living there, and we went to their house to have service during the evening. We found that an interest had sprung up around the aged saints, and fourteen gave us their names as desirous of becoming Christians. I think that most of them will be found to be in earnest, and after instruction will be found worthy to be received into the church.

"We are very much blessed in the Shao-wu field in having some good helpers; two of whom are certainly exceptional men. They are men of thought, and disinterestedly plan for the best interests of the Lord's work. Such men are rare in China. The helpers feel much encouraged. One helper told me that there were doubtless 300 persons in the Shao-wu field who were more or less interested in the gospel. Some of these are undoubtedly as yet far from the Saviour, but to have the least interest is a decided step in advance, and a matter of much thankfulness.

"The schools are growing. They are starting out this year with increased numbers and good prospects. The Boys' Boarding School has materially increased and is destined to become an important factor in our educational work.

"We are short-handed for native helpers to carry on our work. The work is scattered, and many places where there ought to be regular worship every Sabbath can be visited only once a month, or perhaps not so often. Three young men were highly recommended by the native brethren, and after consultation Dr. Whitney and I decided to bring two of them to Foochow to be with me and receive instruction to fit them for service. The other one of the three is teaching

the Boys' Boarding School and cannot be spared from this service at present. The two young men will form a class under my instruction."

#### A REFORM MOVEMENT.

Mr. Hartwell, of Foochow, reports a remarkable movement now in progress at the city church, under the direction of the native pastor, for the reformation of opium-smokers. The results of this movement will be watched with much interest. Mr. Hartwell says:—

"Every evening the church building is nearly filled with men, and on the Sabbath it is literally crammed. On the 15th instant I spent the night in the city and attended the regular evening service. There were over a hundred men present, besides a few women from the Woman's School. There was first an evangelistic service of an hour, led by one of our students, at which I also spoke. After the closing hymn the door on the street was closed for a private prayer service, conducted by the native pastor. Sometime ago he had all the members of the Prayer Cure Praying Band unite in prayer every evening, but now the attendance is too large, and he has only those in one of the three rows of seats from front to the rear engage in prayer on one evening. All kneel, and that evening those in one row of seats were requested to each in turn utter a few words of prayer, after the bookseller at the church had led in a short opening prayer. At the close all present united in the Lord's Prayer. After this the pastor invited any new persons who wished to put down their names and join the band to wait till the others had left. Then the roll was called, beginning with the names of those who had first joined, and, as each one answered, his name was checked to record his presence, and he left by the book-room door at the side of the church.

"That evening there were four new members registered. The pastor first read the rules to them, and they, after assenting to them, paid ten cents apiece toward the lighting of the church and to

show their determination to forsake the use of opium, and then their names and residences were registered. In the first Chinese month there were several cures, and their reports have led to much special interest among many others. In a little over a month previous to my visit over 200 had joined the band. On looking up the record I found that a few had attended only once after joining, but most had come quite regularly, many of them coming a distance of one and two miles. After they have come for ten evenings or more and seem to have learned how to pray, the pastor takes them to the native medical graduate, in charge of the dispensing at the Woman's Hospital, and they each pay a small sum for medicine given them according to Miss Dr. Woodhull's prescription. Many of them profess to get rid of the craving for opium after coming only one, two, or three times for the medicine. The pastor, who is the main mover in this work, relies chiefly on prayer for success in it and for permanence in the cure. The record has forty-two names marked as of persons who had already got rid of the habit. I learned also to-day that some sixteen others began yesterday to take the medicine."

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#### North China Mission.

##### IN A CONFUCIAN TEMPLE.

DR. WAGNER, of Kalgan, sends the following interesting account of a visit to a temple of Confucius:—

"The teacher I have been studying with this winter is a Mohammedan of good connections in this city. He has taught several members of our mission, including Mr. Roberts, Mr. Sprague, Mr. Williams, and Mr. F. M. Chapin. He is a *lin sheng*, a degree a little higher than a B. A., but lower than an M. A., or *chü jen*. He took me this afternoon to see the worship at a Confucian temple. These temples are opened only twice a year, in the second and eighth months, on the eighth day: so unless one makes a special effort, it is not easy to see the worship performed at these temples.

"The literary men of China pretend to be vastly above the common people, who spend so much money and time in the worship of gods of mud and brick. To them the worship of gods made by men's hands appears foolish and childish. From what I saw to-day I should judge that there was not so much difference after all between these leaders of the people and the common people in the matter of idolatrous worship. The main difference seems to be in the objects sought. If a man wants to make money, he worships the god of wealth. If the farmer wants it to rain so that his crops may grow, he worships the gods supposed to control the rain. If a boatman wants to ensure a safe voyage, he worships the divinities whose domain he moves in. So when a literary man wishes to become more literary, he prostrates himself before the tablets of Confucius and his disciples.

"In the inner temple building were five shrines, one large one in the centre, and two smaller ones on each side. These were quite plain and each one contained several upright tablets, the inscription on which showed to what particular sage it belonged. The literary graduates kneel and *kotow* before each one of these shrines. It is said that if an official fails to worship at these shrines, he is in danger of being reported to the emperor and degraded. Many Mohammedans are said to be unwilling to hold office because they do not want to bow before any but the true God. But under a pavilion in the court in front of the temple are objects of worship which must be still more repugnant to a Mohammedan. In the centre is a whole ox, with the skin removed, and a portion of mesentery thrown over the head like a veil. On one side is a whole sheep similarly undressed, and on the other a whole pig, also deprived of its natural skin. In front of the tablets and around the court are various dishes of food, meats, vegetables, etc. Before the whole unburnt offerings a mat is spread with a *stien*, or cushion, to kneel on in *kotowing*. In the evening there is a grand feast on these articles offered to idols.

"This temple and another in Shantung are said to be the only ones containing images of Confucius. The face is black and not at all good looking. On the eighth of the second and eighth moons, curtains are hung before the image in the central shrine, hiding it from view. This is with an idea of respect or reverence. At other times the spirit of Confucius is probably not expected to be around to take notice of any lack of respect, and the curtains are left off."

#### A NEW OUT-STATION.

Mr. Sprague, who is now at Pao-ting-fu, writes from that city:—

"I have just returned from a two weeks' tour, and want to tell you of a new opening at a village, Yang-Tsun, near (Bo-Ye) Po-Yi Hsien, thirty miles south of here. It is, as at Wang-Tu, largely the result of Dr. Merritt's medical work. Several patients from that vicinity came to the hospital and were greatly benefited. Indeed sight was restored to many who had been blind for several years. While at the hospital their hearts were opened to receive the gospel, and on their return home a helper was sent to further instruct them. Many of their family friends now gladly heard the truth. Other helpers were sent to visit them, and so the work grew. A continuous following up the interest, with appropriate teaching, has established the truth in their hearts, so that on my arrival there, though it was the first visit of a foreigner, I found several well informed in the truth, loving it, and desiring to join the church. The helper and I gave constant instruction to them and to the crowds of other interested listeners, who came in for several days. I did not think best to baptize any, but we received nine on probation. They pledge themselves not to worship idols, but to pray to God daily, keep the Sabbath, and study the Bible. These have also given proof of their sincerity by contributing several dollars toward the future preparation of a place of worship. I am much pleased with the disposition of these inquirers. Several of them led in prayer.

The opening seems quite similar to that at Wang-Tu.

"After a busy week of happy work with these inquirers, in company with Helper Kao, I went to Wang-Tu, where we had been invited to conduct a funeral. One of the eight baptized there last December—a woman of eighty—has recently died, and the family and the church desired a Christian funeral,—the first ever seen in that vicinity. On my arrival I received a warm welcome from all the Christians and their friends, and during the several days I was there I had many talks with the Christians and inquirers. As I wore my foreign clothes, of course I attracted much attention. This gave us opportunity of preaching to many who had never heard much of the gospel. I was interested in several aged men—some over eighty—who were anxious to learn of heaven. As most of the villagers were related to the 'grandmother,' whose funeral we were attending, many listened with close attention to our discussion of 'death and the beyond,' 'the resurrection,' and 'the heavenly life through Jesus Christ.' Pastor Meng was with me part of the time, and we stayed at the same house with the native helper, Meng Chang So. All were kept busy several days preaching to the crowds who came out of curiosity to see the foreigner. There had been some bad talk about us on the part of some of the villagers, who were quite opposed to this religion, and when confronted with their words would reply, 'We heard others say so.' These same people came to see us, and we entertained them kindly and gave them all the gospel we could.

"The station class were dismissed to their homes and their work before I started out touring. They all did good faithful work. Several joined the church. Two or three helped considerably in preaching to the patients in the waiting-room of the dispensary and in the street chapel. One has now entered our employ as colporter."

FROM PANG-CHUANG STATION.

The annual report from this country

station, prepared by Mr. Smith, is, of course, too long for use in these pages, but we make the following extracts:—

"The number of native helpers continues to be eight, with about the same number of volunteer evangelists, whose services, freely rendered, have often been of great value. A very wide circle of the larger fairs, more than fifty in number, has been attended by helpers and evangelists, and some new districts have thus been reached. Considerable use was made of the stereopticon, in which, as in preaching, useful aid was rendered by the dispensary assistants and students returned from Tung-cho.

"It continues to be true that much more and better attention is paid to preaching at fairs than was formerly the case, and there is an almost total absence of anything like hostility. Such persecution as exists, of which there are a few cases, is invariably mixed up with family matters in such a way as to render any remedy either difficult or impossible. One wealthy man, who has been an inquirer for three years, united with the church the very day after he had sustained a loss estimated at a hundred *tiao*, by an incendiary fire set because he would not subscribe to a heathen 'high mass.' This member has been a generous contributor to the church, and earnest efforts have been made in his behalf and many prayers offered for him.

"The general meetings, held three or four times every year, serve as a rallying-point for whatever progressive movement may be in hand. At the last one for 1891, two out-stations applied for help in purchasing chapels, and about fifty *tiao* were raised in one day and divided between them. The first vote resulted in a tie between the two most popular candidates, and the actual election was by a majority of only one. The deacon is paid by the native contributions alone, at the rate of eight *tiao* a month for the time actually spent in service, and has already proved a most useful and efficient adjunct to the church staff. From a paid deacon to a paid pastor is but a short step, but

for this the time has not yet come, yet we are encouraged to see that when the time does come the step will readily be taken.

"Six Christian weddings took place in 1891, and six church members died, but of these only two were buried with Christian rites. This statement indicates approximately the relative difficulty in carrying into effect Christian principles in the two classes of cases. On the other hand, two probationers have had funerals of parents not themselves Christians, in one case against powerful opposition. As one of the leading objects at a Chinese funeral is to make a display, and as the enormous crowds in attendance upon each of these occasions accomplished this end perfectly, in each case there was a general opinion that Christian funerals were by no means so bad as had been represented. It deserves mention that one man who was for many years a helper buried his mother within the year with heathen ceremonies, and that a precisely similar case occurred last year. This shows in a striking manner how difficult it is to arouse the spiritual nature even of those who have seemed to know and to feel Christian truth deeply.

"The union of religion with business is well illustrated in the case of a carpenter, formerly a leader in a sect, who has pasted the Beatitudes on one side of his toolbox, and the Ten Commandments on the other, with a short printed prayer at the end. This plan might be introduced to advantage in 'nominally Christian lands.' Another man, who recently united on probation, resigned a position in a yamen as director of ceremonies to the district magistrate, the duties of which post involved substantially idolatry, but were light and materially added to his income. Another, as already mentioned, gave up a profitable business to devote himself to study. Several of the volunteer evangelists have made heavy sacrifices, both of time and money, in order to give themselves to preaching, and the number of persons who have learned to read runs doubtless high up among the hundreds, and many of these have become teachers of others.

"We have never had more cause for gratitude to God, and never more reason to be encouraged."

### Shansi Mission.

#### MEDICAL WORK.

DR. GOLDSBURY, of Tai-ku, reports the prevalence of *la grippe* throughout that region, every member of the mission who attended the annual meeting at Fen-chow-fu having been detained there nearly two weeks after the adjournment by an attack of this disease. At the time he wrote all were recovering. He mentions several cases of interest at the dispensary:—

"About two weeks ago a two-year-old child, having both eyes sightless, was brought here by her grandmother, who said that the little girl's mother was dead and that the heartless father had threatened to throw the child away, leaving it by the roadside to starve or to be devoured by wolves, unless the foreign doctor could restore its sight. Under the circumstances I did the best I could; but without avail. When the man came to take his mother and daughter home, I talked to him as forcibly as I was able. He promised to keep the child, and I hope he will, though any one who is acquainted with Chinese promises can imagine how much they are worth. Although we know such things are constantly occurring around us, still it was very distressing to have it come so near home.

"During the late epidemic of *la grippe* great numbers of the Chinese were sick and there were many deaths. In Mr. Liu's village, where there are about 500 people, there were seventy deaths. Mr. Clapp's gatekeeper, Lao Fan, died from a complication of *la grippe*. He was one of the seventeen who a short time before had joined the church on probation. When asked during his sickness if he was afraid to die, he replied, 'Why should one be afraid who believes in Jesus?' No word of complaint was heard from him during all his three weeks' illness. We feel confident that he died trusting in the Saviour."

Dr. Atwood, of Fen-chow-fu, also writes hopefully:—

"The outlook for the work here is daily brightening; while I write, an invitation for Mrs. Davis and Miss Hewitt to visit a village and talk to the women, three and one-third miles from the city, is presented. Ten opium patients have come in from that village recently, and are breaking off opium. I have taken in a man to study the Scriptures and teach the opium patients, giving him his food. He seems to be a truly earnest man who promises to be very useful in the Master's service. The four rooms that are finished for the hospital court are already filled to their full capacity. If we had twice as many rooms, they could no doubt be filled in less than a month.

"The opportunity for opening a school here seemed to us too valuable to be allowed to go by unused. Government support has been withdrawn from the three free schools in the city, to furnish food to poor people who must suffer for lack of food on account of the scarcity of rain and poor crops. The rainfall was very slight last year, and this winter no snow has fallen to speak of. The priests have prayed and beaten the temple bells in prayer, for snow, and the officials have visited the temples most industriously for the same purpose. The only results thus far seem to be windstorms and dustfalls. On the 8th, however, a slight fall of snow covered the ground for about twenty-four hours. Now there is no trace of it left, except on the tops of the mountains. We are hoping and praying that snow may come soon and relieve the stricken people. The suffering from disease has been great and will be still greater unless help comes from above before many weeks."

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### Japan Mission.

MISS DUDLEY reports some interesting experiences during a tour among the churches on the island of Shikoku. She found a fine school of twenty-seven girls in the new school buildings at Matsuyama, under the care of Miss Judson. There were seventeen baptisms on the Sabbath Miss Dudley was at Matsuyama, making

thirty within the year. She learned of increased interest in all the churches of that region. Mr. Newell reports that the school at Niigata has been greatly strengthened by the coming of Mr. Nakashima, who is an efficient teacher and an enthusiastic Christian worker. Mr. Hori, aside from his church and evangelistic duties, devotes a good deal of energy to the Girls' School.

### OGAKI SINCE THE EARTHQUAKE.

Mr. Albrecht, under date of June 6, speaks of a day spent at Ogaki, the town which suffered from the earthquake in October last:—

"As you are aware, a Relief Corps from the Doshisha Hospital rendered very effective aid at that time, making an opening for Christian work which the mission felt ought not to be neglected. We were long in finding a suitable worker for this peculiar field, but succeeded last spring in securing Pastor Tomita from Tsuyama, in Okayama ken. He removed to Ogaki in April, renting a small house partially demolished by the earthquake, using it both for his residence and as a preaching-place. Wherever he went, on the strength of his cards of introduction from Drs. Berry and Hori, he was received very kindly and met with most respectful treatment. The officials, the patients treated so far as they can be found, and the people at large have the highest respect and only thoughts of appreciative kindness toward the members of last year's Relief Corps, but so far none of them seems to have gone beyond respecting the workers and the cause they represent. But even this is a great gain. In a city where nearly all the leading men are strong Buddhists, a sudden revolution of religious feeling cannot be expected. When gradually the cause of Christ shall make progress in this city, opposition to it will naturally break out from Buddhist priests and their followers, such as we meet everywhere at a certain stage of the work, and then the friendship of the mayor and other leading men of the town as well as the record of the work done by the Relief

Corps will be of great value. Mr. Tomita is working very wisely, looking not for immediate showy results but planning for a solid foundation for the future. He abstains from large preaching or lecture meetings, although an able preacher himself; he and his wife make many personal visits, and meet twice a week in their own house with the few whom they have so far been able to interest in Christianity for the study of the Bible.

"This work, as you know, is wholly unprovided for in our estimates for the current year, and in response to our appeal printed in the March number of the *Herald* we have not yet received \$100. It is certainly not a work of our own seeking, but one into which we have been led by the hand of God in a most mysterious but direct manner. We ought to be enabled to prosecute this work with all the energy which its peculiar character demands. From the people themselves we cannot expect much for some years to come. About one half of the houses have been rebuilt so far, the part of the city which was burnt after having been thrown down still looking especially desolate. How some of those old people survived the winter in small huts in which I could not stand erect, formed by a few boards tied together with straw rope and covered with straw or brush, is a wonder to me. Many I found in huts formed for them by the earthquake itself, as it caused the walls of the house to give away, letting the heavy thatch roof come right down on the ground, forming a wedge-shaped hut well enough for the winter, but in the summer hot to suffocation, having no ventilation and resting directly on the hot parched ground. Yet in all this city I did not meet a single beggar, and not in the poorest hut was I asked for a gift. The people make the best of the present, be it ever so little, and borrow no trouble or anxious thought for tomorrow. The Buddhist temples which were overthrown I found still in ruins, only on the place of one I found a temporary place of worship erected, with an altar, evidently entirely new, idol-statues,

etc., in glittering gilt. Are we not right in bringing to these people the message of the love of God, as they can only learn it at the foot of the cross of Christ, after they have seen his power in such an awful and mysterious way?

"The week previous I spent the Sunday at Kusatsu, administering for the second time the sacraments of baptism and of the Lord's Supper in this town. It was a great privilege to welcome seven new members into the Christian fellowship, baptizing them in the name of the Triune God. So after nearly two years of seemingly fruitless, useless work, the seed sown is springing up, so that we have now a little company of fourteen Christians in this town and vicinity, where at the beginning of the year we had not one. The time will come when in Ogaki also our hearts will rejoice over similar manifestations of God's saving mercy.

"Professor Ladd, of Yale University, has begun his lectures before the Doshisha professors and students. I need not say that they are listened to with increasing interest. Some popular lectures before a mixed audience are also planned for. After the commencement exercises Professor Ladd will go to Tōkyō. His coming here will be, I am confident, of vast importance for the cause of Christ. There is no people on the face of the earth where strong, clear thinking will have greater effects than here in Japan, and the leaders of thought will not be influenced by missionaries, who of course cannot be specialists. Yale University is doing a most noble and effective kind of missionary work in sending Professor Ladd over here, the first one, we trust, of a series of lecturers who will come and aid in molding the thought of this nation, showing to it the reasonableness of the truth as it is in Christ."

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### **West Central African Mission.**

#### **FROM BAILUNDU**

CHEERING reports come from this station. Mrs. Webster says that the girls in the school are prompt and regular in at-

tendance, and show more interest in their work than ever before. Mr. Stover writes :

"The most marked advance is in the attitude of the surrounding villages toward the gospel. You may remember that not very long ago I said that our young men were not well received at the villages unless accompanied by a white man. That is no longer the case. They are now well received, and interested attention is granted them. At the group where Samuel goes, the old men send out and gather all the people as soon as the young men arrive. One Sabbath, at my suggestion, the audience was counted and there were sixty present, not counting the children, and a great many who, when at home, attended regularly, were absent. At the place to which Moses goes the attendance was eighty, and, to use the common expression here, 'everybody was gone' that day. There are several at that group who wish to come here, and will by-and-by. Others wish to, but are forbidden. I told you a short time ago of a lad who came from that group. He is now doing well, has begun to pray, though not in public. The third set of boys who have begun their work during the year are also well received. Last Sunday they found the whole village just about to start off to a beer drink, but when they saw the boys they turned back. But after all is said there is need of a mighty outpouring of the Spirit before there will be any real work of grace. One candidate for baptism was received last Thursday, and there are other applicants. This boy told me that he wishes to be a teacher. 'He learns very rapidly, and I think will begin English next year.'

FROM KAMONDONGO AND CHISAMBA.

A good health report comes from these stations. Under date of March 24, Mr. Fay wrote :—

"Our congregations are rather on the increase; we had 175 last Sunday morning, and very good attention. I had sixteen of the old men who remained at Sunday-school. I do not follow the lessons they have in the school, but take up some side topic to clinch the morning talk.

Some of these old men know quite clearly the way, but the Spirit has not yet touched their hearts. Many signs seem to show that before long a goodly number of the young people at the village will come out on the Lord's side. We have now three young men from the village coming to school, two of them having lately begun. So that now the boys' school lacks two of fifty; the girls' school has thirty-eight enrolled. So you see the imperative need of another lady."

By the same mail came another letter from Mr. Fay, dated April 22, in which he says :—

"Last evening I held a meeting of the church, at which five names, four boys and one woman, were brought up for consideration, they requesting to be taken into the church. So a class will be formed to prepare them for entering the church. Besides these there are some of the younger ones who might come in if it were not for the power their uncles have over them. Some of those out of the church give better witness of a change of heart than some in the church; still, we must believe that all are trying. Since my return the lads have made good progress, especially some of them, in the Christian life. I hope that we are nearing a better time both for the church and for those whom we want to turn from their heathen ways."

From Chisamba, Mr. Lee wrote April 19 :

"I have the pleasure of reporting that the last month has been one of uninterrupted peace and prosperity. Our services have been unusually well attended. Marked attention and thoughtfulness have characterized our congregations. Our station boys have conducted themselves in a most pleasing manner, giving many evidences of earnest desire to live consistent Christian lives. We have had much sickness among the boys, but the health of Mrs. Lee, Miss Clarke, and myself has been good. My building operations have gone forward satisfactorily, and altogether we have great reason to thank God for his goodness toward us since I last wrote."



**European Turkey Mission.**

THE annual report from this mission shows that 117 persons were admitted to the churches during the year on profession of faith, making an increase of about 14 per cent. The circulation of the weekly *Zornitsa*, the Christian Bulgarian newspaper, has been maintained against many obstacles. Mr. Marsh writes from Philadelphia, June 20:—

"On June 5 the little chapel in Abdalan, our newest out-station, was dedicated. This village is about eight miles north of Pazardjik. Recently six friends from this village were received as members of the Pazardjik church; others will soon join them. The chapel cost less than \$300. Some 110 persons were inside the building at the dedication, and others outside. Two of our pastors and one of our preachers were present for these services. The day was filled full of profitable exercises. It was thought probable that some might be present who would prove to be opposers and disturbers of the peace. But all were most orderly and attentive.

"On May 27 our preacher in Merichleri was present, by invitation, for the first time in a village an hour away from Merichleri. He preached in the home of the man who had invited him, and who has been interested some time in studying the Scriptures. Over thirty were present at this service. The next Sunday a member of the church in Merichleri went over to conduct a meeting. Last Sunday the preacher, after finishing the service in his church, went to the new village and preached to forty souls, who had been allowed to assemble in the schoolhouse. It looks as though some fields are whitening to the harvest."

A letter received from the pastor of the Yamboul church reports a Sabbath spent at Sleven. The house of the friend at which the service was usually held was too small, but two services were held in the yard. From Sleven the Yamboul pastor, with a colporter, went up into a mountain town and visited several villages; they had good sales of books. In the town of Katel the college teachers and

officials met them very cordially. The pastor is convinced that the gospel leaven is working, and goes back to his work refreshed and encouraged.

**Western Turkey Mission.****OUT-STATION WORK.**

DR. FARNSWORTH, writing from Caesarea, May 12, reports another of his extended tours, and we give here his interesting accounts of Eilenja and Yozgat:—

"At Eilenja I spent two days and saw evidence of very healthy growth. While there I attended an exhibition of our school, for which the Armenians kindly granted the use of their new church. This they could do, as it has not yet been consecrated. All the people of the village were present and a good impression was made. I took sufficient time for this tour, and made it deliberately. The out-stations visited were eight, and at six of them I called on every Protestant family. If any was omitted, it was by mistake.

"The two churches visited, Yozgat and Soongoorloo, are prospering under their new pastors. The Sunday that I was at Yozgat, April 10, four persons were admitted to the church, one a boy but nine years old. His evidence of Christian character was peculiarly satisfactory. I saw two things here that interested me especially. One was their prayer-meetings. In preparation for their coming communion they had a sunrise daily prayer-meeting from the 4th to the 9th. It was my privilege to attend three of those meetings. About sixty were present. The one subject through the whole week was the sufferings of Christ. In the simplest way possible the pastor dwelt upon that history day after day, holding his hearers, as it were, spell-bound. There was singing of appropriate hymns and several prayers at each meeting; almost no remarks, except those of the pastor. What better preparation could there be for the celebration of the crowning act of our Lord's ministry?

"The other thing which interested me

especially was the efforts of the pastor and a large volunteer committee of the church for the young men of the congregation. One of that committee showed me a long list of names — I think there were fifty-two — of young men for whom they agreed to labor and to pray. I was told that the hardest one of those young men was found very accessible, and the pastor has some hope that he is already a renewed man. It is an interesting fact that the formation of this committee was not at the suggestion of the pastor, but by a voluntary movement of the church. We think that this promises great good for Yozgat. The pastor of this church is surely 'a workman that needeth not to be

ashamed.' He is already one of the most influential men in our field.

"I spoke above of visiting all the Protestant families of the several out-stations. I am now on a similar tour in Cesarea. In the last three days I have, in company with our best Bible reader, visited twenty-five families. I have an appointment for the same work to-morrow. It is my purpose to continue this work till I have called on every family that belongs to our congregation, and also a good many others who, though not worshipping with us, are enlightened and friendly. It is about two years since I have made a thorough canvass of Cesarea. I expect that this will take me two weeks or more."

## Notes from the Wide Field.

### AFRICA.

**SOUTH AFRICA. A REMARKABLE WEDDING.** — Rev. Mr. Davidson, a missionary of the Scotch United Presbyterian Church, reports a remarkable service held in connection with a wedding at a farm in Adelaide. The bride and bridegroom were faithful servants on the farm, and after the ceremony the people suddenly, unitedly, and eagerly called for a divine service; some 200 people sat down on the grass, listening while Mr. Davidson preached. He says he never preached with more freedom or more manifest power. The people were deeply stirred. An hour or two after he had reached home a messenger was sent for the evangelist to come and hold another service in the evening. All the red heathen said they would never forget that marriage day. Since that time the work has developed hopefully and many more inquirers are appearing.

**THE FREE CHURCH MISSION ON LAKE NYASA.** — We find in *The Missionary Record of the United Presbyterian Church* a report of an address of Rev. Dr. Laws, of Livingstonia, in which the history of the Free Church Mission on Lake Nyasa is given in such condensed form that we give an extended quotation: "The mission was first proposed in 1874, and the first missionary party sailed for Africa in 1875. Then the greater part of Central Africa was unknown, and the idea prevailed that it was only inhabited by wild beasts. But when they sailed round Lake Nyasa they found villages or towns with from 50 to 5,000 or 10,000 inhabitants. On October 12, 1875, they sailed into the harbor at Cape Maclear, which became their first station. It had now developed to six centres, occupied by Europeans, the cape itself being occupied by the native who first made profession of his faith in Christ, and who had since been doing good service for the Master. In 1875 they were strangers to most of the languages, of which there were eight, in the district round the lake, besides the dialects of these languages. Now several of these had been reduced to writing, and Bible and New Testament translations effected; while they had also schoolbooks in most of the towns. Instead of there being no schools — as was the case in 1875 — during 1891 they had 32 schools in operation connected with the mission. In 1875 they had not a single scholar; during the past year they had about 7,000. Instead of having no teachers, as in 1875, they had now about 150 native teachers, male and female. Let

it not be supposed, however, Dr. Laws remarked, that these teachers would pass the standard requirements for pupil teachers in this country. Certainly not; but their aim was to get as speedily as possible a widespread elementary education among the people — for this reason, that they wished to have a Bible-reading and a Bible-loving population. They did not seek that their native teacher should be equal to the European teacher, or the native pastor equal to the European pastor; but they wished to have their native teacher in advance of the native class, and their native pastor in advance of the native pew. They were striving, in connection with this work, also to give those teachers an industrial as well as a literary training. All were able to read the New Testament in their own language before they could become teachers in connection with the mission, and thus they were able to teach the alphabet to the children in the villages, and save the time of the Europeans in doing so. In 1875 there was on the lake only one man professing Christianity; in 1886 there were nine men and women who had been baptized. When he left, toward the close of last year, 165 men, women, and children had been baptized in connection with the mission.

“The native Christians were seeking to take a part in spreading the gospel. They laid this work upon them as a duty; if they had joined the church of Christ, they were not to be drones. It was their duty to tell those in their households and those in their villages and those in other villages of the way of salvation, which they themselves had learned, and they were doing this. During the past year they had had from thirty to forty of their native Christians going out Sunday after Sunday to preach the gospel — some of these men walking eight, ten, and twelve miles for the purpose in a broiling sun. Sometimes they left on their journey the preceding day, if they could stay with friends, and thus the whole of the Sunday was spent in preaching to the people at different villages. In this way, in 1891, they had from twenty-five to thirty services conducted every Lord’s day by these Christians themselves, in connection with the one station referred to.”

**THE GANGUELLAS.** — The Bulletin of the Geographical Society of Lisbon prints a letter from one of the Roman Catholic missionaries in the Ganguella country, beyond Bihé, in West Central Africa. This territory stretches inland to the Zambesi. The writer reports these natives as docile, timid, imitative, and eager to learn; appreciating kindness, and having a feeling for the beautiful. They are dextrous workers in wood and iron, and do not oppose to civilization the cold resistance of those who do not wish to know anything more than they have learned from their ancestors. Around the Catholic mission station native families have settled, and are cultivating successfully, not only the native products, but those of Europe; among them wheat, which yields sixtyfold on land relatively poor. The missionaries, aided by their school-children, have dug a canal for irrigating purposes. The governor of Benguela, who has visited Carsenga, examined the school in reading, writing, arithmetic, spelling, and the Portuguese language. “It is even necessary to moderate the zeal of the little blacks for study.”

#### INDIA.

**PROGRESS OF EDUCATION.** — A recent government report states that in 1891 there were 138,054 public and private educational institutions from which reports were received. In these there were gathered 3,368,930 boys and 313,717 girls. The increase in the number of girls over the previous year was nearly 20,000. The percentage of attendance, based on the population of school-going age, was ten and seven-tenths per cent. Of the pupils in the school a little over half a million were studying some classic language; 353,000 of them were studying English. Of those attending these schools, sixty-eight per cent. were Hindus, twenty-three per cent. Mohammedans, and about two and one-half per cent. were native Christians.

**BITTER HATRED.** — It is difficult for those who have not lived in the midst of communities where ideas of caste prevail to understand the intense abhorrence which Hindus entertain for persons whom they regard as defiled. They often seem to shrink in horror from the touch of respectable men, much as many persons would shrink from the touch of a serpent. A missionary at Lodiana speaks of an occasion where he was preaching to a quiet audience of Hindus, and a fakeer came upon the scene, and became noisy and abusive. Standing close to the missionary and gesticulating toward the people, the fakeer by an accident happened to touch the missionary, when he suddenly stopped, spat on the ground, and with a look of the utmost disgust, as if he had touched some loathsome thing, stooped down and rubbed his finger in the dust. Then turning to the crowd he said, "These people eat pigs and cows, and they are not fit to preach." With that he walked away, and most of the audience followed him with exclamations of horror at such depravity.

**THE RAVAGES OF WILD BEASTS.** — Statements have often been made as to the extent of these ravages in India, which have seemed exaggerated, and even if they were credited, it has been supposed that they referred to a distant past. But official returns for the year 1891 show that no less than 24,841 people in British India were killed by wild animals during that year. By far the larger portion of these (22,134) were killed by snakes; 928 by tigers, and the remainder by wolves, leopards, elephants, and other animals. It appears that the destruction both of human and animal life from this cause is on the increase. Something is attempted in the way of destroying these venomous and ravenous animals, but as yet without any effect in decreasing the casualties.

#### MADAGASCAR.

THE political outlook in Madagascar is not reassuring. The British government, in securing the assent of France to its Protectorate at Zanzibar, accorded to France certain rights in Madagascar which the Malagasy are not ready to give her. The government at Antananarivo is resolved not to permit France to maintain the judicial control and consular representation of foreigners. A correspondent of *The Independent and Nonconformist*, at Antananarivo, says that the Hova diplomatists resent the grievous wrong the British have inflicted upon "the Protestant and progressive nation," and affirms that it is probable that the Malagasy government will give notice of the abrogation of the treaty with England and of great increase of tariff upon British goods. In this way they hope to open the eyes of the British to the wrong which they affirm has been done them.

**THE BIBLE IN MADAGASCAR.** — A missionary in Madagascar writes as follows as to the source of progress which has been witnessed in that great island within the past few years: "It was the Bible that has made Madagascar. They had now in Madagascar 1,360 congregations — self-supporting Christian congregations — and that work had been mainly done by the Bible. The people of Madagascar had one book, and that book the Bible, and they regarded all other books as only useful so far as they threw light on the Bible and helped them to understand it. The Roman Catholics had been in Madagascar since 1616, but no trace of their work remains because they did not give the Word of God to the people."

#### CHINA.

**CONTEMPT FOR IDOLS.** — A missionary at Amoy reports many incidents indicating popular contempt for the gods which they have worshipped. In one case the temple, which had ten large idols, to whom much worship had been paid, caught fire and the idols were all burned to charcoal. A multitude of people were present, as it was market day, but they seemed to care very little about the burning of their gods, and

they said: "They could not run away or call any one to save them. Why, they are less able to take care of themselves than rats or chickens or dogs!"

**A SAINTLY CHINAMAN.** — To meet the slur which is often heard that Chinese converts have no moral stamina, Dr. Griffith John sends to *The Independent and Nonconformist* of London a long and most interesting account of Wang King Foo, a convert, who died March 25, while on missionary work far from his home. Seventeen years ago Wang was a small huckster in Hankow, where he first heard Christian truth. He was then distrusted by Dr. John, but soon by his diligence in Bible study and faithfulness in life he commended himself to all the missionaries. When the London mission was started in the province of Sz'chuen, at Chung-king, Wang was chosen to accompany the party. He rendered most faithful service, commending himself both to the natives and to the missionaries by his unceasing industry and devotion. A heathen man said of him, "There was no difference between him and 'the Book.'" At his deathbed there was a remarkable scene. Wang's heart was burdened for the heathen around him. "Why don't they trust in my Saviour?" Some one said to him, "Mr. Wang, you will soon be with Jesus." To which he replied, "I am always with him, and I have all sufficiency in him." He said to the weeping friends around him, "The goodness of Christ's disciples should not only come up to, but surpass, that of every other person. Commonplace goodness does not count." The natives marveled over his love for the Saviour and his perfect peace. A missionary says, "I have come many times to the brink of the unseen during my hospital experience, but never to witness so glorious an entrance of one into that rest which remaineth for the people of God." Mr. Wang was only thirty-six years of age at the time of his death, and Dr. John says that there are many Christians in China as good and stalwart as was this saint who has now been taken to heaven.

**THE INSTIGATOR OF RIOTS.** — The name of Chou Han has become so notorious in connection with the riots in the province of Hunan, and with the production of that disgraceful anti-foreign and anti-Christian literature which has had so much to do in inciting the natives, that any facts concerning him are of interest. Dr. Griffith John regards him as an epileptic monomaniac, who is courting notoriety. Dr. John says of him, "He sometimes adopts the garb of a Taoist priest and lives in a Taoist temple. At other times he dons the ordinary dress, and appears like one of the people; he spends much of his time in the 'Pan Benevolent Hall'; he is much given to spiritualism and gives a great deal of time to spirit-writing. He is addicted to fits, and sometimes swoons away for hours." There seems to be much difference of opinion as to the present attitude of affairs in Hunan, some reporting that there has been a change for the better, while others claim that there is constant liability of another outbreak.

#### MANCHURIA.

**CONTINUED PROGRESS.** — We have previously reported a remarkable religious movement in Manchuria, having its centre at Moukden. A recent letter to *The Missionary Record of the United Presbyterian Church*, from Rev. Mr. Webster, states that in January fifty-three people were received to the church. The gospel is getting a firm and effectual hold in the villages. On one occasion Mr. Webster was kept the greater part of three days in examining candidates. In one village the temple is the property of the people, and is in charge of four elders selected by the people, and now three of these elders are baptized. It is a question what will be done at the time of the usual ceremonies, for one elder cannot act without the others. Mr. Webster naturally dreads the effect of having the village nominally Christian, when it is not Christian at heart; but the movement certainly is a remarkable one.

## NEW GUINEA.

It is twenty years since the London Missionary Society sent its first workers to New Guinea, and the progress during this time has been something wonderful. If, as we ought, we reckon Australia as a continent, New Guinea is the largest island in the world. Port Moresby has been one of the principal stations, but recently a new island, Kwato, has been occupied, and an institution is to be established there for the training of native teachers. The summary of the missionary work in the island is given in *The Chronicle* of the London Society as follows: "There are fifty-three stations dotted along the southeast coast, a staff of six missionaries, over thirty South Sea Island teachers, and some twenty New Guineans. There are more than 2,000 children under instruction, and between 400 and 500 church members; while last, but not least, the Rev. W. G. Lawes, the senior of the New Guinea staff of missionaries, during his recent visit to England, took through the press the whole of the New Testament in the Motuan dialect; all of which things are fraught with encouragement and promise for the future."

## Notes for the Month.

## SPECIAL TOPIC FOR PRAYER.

For those in India and Japan who are convinced that their old forms of faith are untenable and are now seeking to reform them: that they may see the truth as it is in Jesus, and may not be misled by the misrepresentations of Christianity to reject Him who is the light of the world. (See page 317.)

## ARRIVALS AT STATIONS.

March 5. At Durban, Natal, Miss Fidelia Phelps.

## DEPARTURES.

June 25. From Boston, Mrs. Alice Gordon Gulick, returning to the Spanish Mission.

June 25. From San Francisco, Miss Abbie M. Colby, returning to the Japan Mission.

July 16. From New York, Rev. John E. Chandler and Miss Eva M. Swift, returning to the Madura Mission; also, Miss Mary T. Noyes, daughter of Rev. Joseph T. Noyes, of Kodikanal, to join the same mission.

June 18. The *Morning Star* sailed from Honolulu for Micronesia.

## ARRIVALS IN THE UNITED STATES.

May 19. At New York, Rev. Wm. F. English and wife, of the Western Turkey Mission.

June 23. At San Francisco, Rev. D. W. Learned, PH.D., and wife, and Mrs. Mary F. Taylor, wife of Rev. Wallace Taylor, M.D., of the Japan Mission.

July 4. At New York, Miss Hattie A. Houston, of the Madura Mission.

June —. At New York, Miss Ida W. Prime, of the Western Turkey Mission.

## MARRIAGE.

June 22. In the chapel of Wellesley College, Rev. J. H. Wyckoff, of the Arcot Mission, to Miss Gertrude A. Chandler, recently of the Madura Mission.

## DEATHS.

April 27. At Waimea, Hawaiian Islands, Mrs. Lucia Garrat Lyons, widow of the late Rev. Lorenzo Lyons, aged 84 years and 10 days. Mrs. Lyons was born at Burlington, N. Y., April 17, 1808, and sailed for the Hawaiian Islands Mission in 1836, at the time the great reinforcement was sent to that mission. Two years later she was married to Rev. Lorenzo Lyons, and was his faithful helpmeet till the time of his death. Mrs. Lyons devoted much of her time and effort to teaching, and many well-known Hawaiians were among her

pupils. She maintained a girls' school till 1879, and even when she was fourscore years of age she gathered a school of children. At her funeral the native population gathered from far and near, and her remains were laid to rest by the side of her honored husband.

May 24. At Mahabeshwar, Western India, the infant daughter of Rev. and Mrs. Corliss W. Lay, of the Marathi Mission.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A Confucian temple in China. (Page 325.)
2. A year at Pang-chuang. (Page 327.)
3. A reform movement at Foochow. (Page 325.)
4. Medical work in the Shansi Mission. (Page 328.)
5. Promising students in India. (Page 322.)
6. Evangelistic work in Ceylon. (Page 323.)
7. The earthquake region in Japan. (Page 329.)
8. A vigorous church in Turkey. (Page 332.)
9. A story of Mr. Ishii and his orphanage. (Page 343.)

## Donations Received in June.

### MAINE.

Cumberland county.	
New Gloucester, Cong. ch. and so.	135 00
Hancock county.	
Bar Harbor, Cong. ch. and so.	4 50
Kennebec county.	
Winslow, Cong. ch. and so.	20 00
Union Conf. of Churches.	
Fryeburg, M. F. Bradley,	10 00
York county.	
Alfred, Cong. ch. and so.	11 00
Kennebunkport, 1st Cong. ch., 7;	
South Cong. ch., 7,	14 00—25 00
	194 50

### NEW HAMPSHIRE.

Grafton county.	
Haverhill, Cong. ch. and so.	31 00
Lisbon, 1st Cong. ch.	6 00—37 00
Hillsboro county.	
Manchester, C. B. Southworth,	25 00
New Ipswich, Cong. ch. and so.	1 53
Pelham, Cong. ch. and so.	75 00—101 53
Merrimac county.	
Concord, 1st Cong. ch., to const.	
Mrs. JOHN C. ORDWAY, H. M.	100 00
Strafford county Aux.	
Great Falls, Miss Carrie S. Rollins,	20 00
Meredith, Cong. ch. and so.	8 67—28 67
	267 20
Legacies. — Dunbarton, Daniel H.	
Parker, by John B. Ireland, Ex'r,	500 00
Wilton, Abigail Abbot, by Mary N.	
Abbott, Ex'r,	100 00
Windham, Sarai Armstrong, by	
William G. Crowell, Ex'r,	50 00—650 00
	917 20

### VERMONT.

Bennington county.	
Bennington, "Green Box Bank Co."	30 00
Caledonia county.	
Cabot, Cong. ch. and so.	30 00
Lower Waterford, Cong. ch. and so.	5 02
St. Johnsbury, North Cong. ch.	35 09—70 11
Chittenden county.	
Hurlington, 1st Cong. ch.	327 00
Orange county.	
North Thetford, Cong. ch. and so.	7 67

Orleans county.	
Holland, Cong. ch. and so.	15 00
Rutland county.	
Pawlet, Cong. ch. and so.	7 25
Washington county.	
Montpelier, Bethany Cong. ch.	60 86
Windham county.	
West Brattleboro, Cong. ch. and so.	25 15
Windsor county.	
Bridgewater, Cong. ch. and so.	3 00
Norwich, Rev. N. R. Nichols,	10 00.
Windsor, A friend,	2 00—15 00
	558 04
Legacies. — Springfield, Amasa Wool-	
son, by B. F. Aldrich, Ex'r,	560 00
	1,118 04

### MASSACHUSETTS.

Barnstable county.	
Dennisport, Rev. Moses H. Swift,	15 00
Berkshire county.	
Hinsdale, Cong. ch. and so.	6 63
New Marlboro, 1st Cong. ch., a. 56;	
"R., to,	12 56
Pittsfield, South Cong. ch. and so.	32 26
Sheffield, Cong. ch. and so.	12 46
Williamstown, 1st Cong. ch., 77-74:	
White Oaks Cong. ch., a. 15,	79 89—143 80
Brookfield Association.	
Brimfield, Cong. ch. and so.	10 00
North Brookfield, 1st Cong. ch.	38 73—48 73
Essex county.	
Methuen, 1st Cong. ch., m. c.	93 94
Salem, Crombie-st. Cong. ch., to	
const. HENRY J. PRATT, H. M.	187 89—281 83
Essex county, North.	
Amesbury, Main-st. Cong. ch.	24 84
Essex county, South.	
Essex, Cong. ch. and so.	35 00
Ipswich, South Cong. ch.	30 00
West Boxford, Cong. ch. and so.	14 10—79 10
Franklin co. Aux. Society. Albert	
M. Gleason, Tr.	
Charlemont, Cong. ch. and so.	5 10
Hampden county.	
Springfield, Mrs. HARRIET S. C.	
BIRNIE, to const. herself, H. M.	100 00
Hampshire county.	
Enfield Cong. ch. and so.	50 00
Haydenville, Cong. ch. and so., of	
which 5, an Easter offering from a	14 45—64 45
friend,	

## Middlesex county.

Bedford, Cong. ch. and so., add'l,	1 00
Cambridge, North-ave. Cong. ch.	426 26
Concord, Trin. Cong. ch.	38 66
Malden, 1st Cong. ch.	170 25
Medford, G. P. B.	8 38
Melrose, Cong. ch. and so., m. c.	4 03
Newton, Eliot church,	140 00
North Chelmsford, 2d Cong. ch.	51 03
Reading, Cong. ch. and so.	10 00—843 61

## Norfolk county.

Brookline, Harvard Cong. ch.	376 65
Dedham, 1st Cong. ch., of which	
4.76 for China, and 4.39 for Japan,	13 01
Randolph, 1st Cong. ch. and so., of	
which 94.33, m. c.	194 62
Walpole, Cong. ch. and so.	50 00
Weymouth, 1st Cong. ch.	54 75
Wrentham, 1st Cong. ch., add'l,	20 66—709 69

## Old Colony Auxiliary.

Mattapoisett, Margaret P. Shaw,	10 00
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## Plymouth county.

Abington, 1st Cong. ch.	35 08
North Middleboro, Cong. ch. and so.	38 33—73 41

## Suffolk county.

Boston, Mt. Vernon ch., 35; Eliot	
ch., Roxbury, 11.44,	46 44
Chelsea, 3d Cong. ch., 16.65; Y. P. S. C.	
E. of Central Cong. ch., for native	
preacher, Madura Mission,	
40,	56 65—103 09

## Worcester county, North.

Winchendon, North Cong. ch., of	
which 20.31, m. c.	130 66

## Worcester co. Central Ass'n. E. H.

Samford, Tr.	
Worcester, Union Cong. ch., of	
which 10 for support of miss'ry,	
Ceylon,	125 28
	2,758 59

## Legacies.—Boylston, John B. Gough,

by Hannah S. Whitcomb,	
Adm'r,	1,000 00
Heath, Mrs. Dolly Thayer, by C. D.	
Benson, Trustee,	221 75
New Bedford, Mrs. Susan P. May-	
hew, by L. T. Terry and C. L. Rus-	
sell, Trustees,	3,500 00
Newburyport, Charles H. Coffin, by	
Albert D. Bosson, Adm'r, add'l,	380 00
North Brookfield, Hammond Reed,	
by J. E. Porter, Ex'r, add'l,	50 00
Worcester, Parley Goddard, by	
Augustus N. Currier, Adm'r,	300 00—5,451 75
	8,210 34

## RHODE ISLAND.

Peace Dale, Cong. ch. and Sab. sch.	11 68
Providence, Central Cong. ch.	670 00—681 68

## Legacies.—Providence, George W.

Angell, by Rev. Thomas Laurie,	
Ex'r, add'l,	20 14
	701 82

## CONNECTICUT.

## Fairfield county.

Greenfield Hill, Cong. ch. and so.,	
to const. DAVID C. SMITH, H. M.	
North Greenwich, Y. P. S. C. E. of	
Cong. ch., for support of Rev. W.	
P. Elwood,	13 64
Norwalk, 1st Cong. ch., for support	
of Rev. W. P. Elwood,	61 94
Southport, Miss Eliza A. Bulkley,	
75; Miss Georgie A. Bulkley, 75,	150 00
Trumbull, Cong. ch. and so.	9 50—335 08

## Hartford county. W. W. Jacobs, Tr.

Bristol, Cong. ch. and so.	50 00
Hartford, 1st Cong. ch., 373.33;	
Park Cong. ch., 73.09; Windsor-	
ave. Cong. ch., 25; A friend in	
Asylum Hill Cong. ch., 5,	476 42
Manchester Green, Rev. C. S.	
Sherman,	1 00

Plantsville, Cong. ch. and so,	117 00
Poquonock, Cong. ch. and so.	35 09
South Glastonbury, Cong. ch.	11 49
West Suffield, Wm. Dewey,	20 00
Windsor, 1st Cong. ch.	208 25—919 25

## Litchfield co. G. M. Woodruff, Tr.

Falls Village, Cong. ch. and so.	6 15
Milton, Cong. ch. and so.	12 00
South Canaan, Cong. ch. and so.	10 70
Thomaston, Cong. ch. and so.	9 60
Torrington, 3d Cong. ch.	73 69
Winstchester, Cong. ch. and so.	4 00—116 14
Middlesex co. E. C. Hungerford, Tr.	
Hadlyme, Cong. ch. and so.	17 00
Middletown, South Cong. ch.	59 77—76 77

## New Haven county.

East Haven, Cong. ch. and so.	27 00
New Haven, Church in Yale Col-	
lege, 253.99; Humphrey-st. Cong.	
ch., add'l,	256 99
Wallington, Cong. ch. and so.	55 50
West Haven, Cong. ch. and so.,	
18.71; Mrs. Emeline Smith, 10,	28 71
Woodbridge, Cong. ch. and so.	32 81—401 01

## New London co. L. A. Hyde and

H. C. Learned, Trs.	
Panover, Cong. ch. and so.	30 00
Lisbon, Cong. ch. and so.	20 00
New London, 1st church of Christ,	
of which 16.24, m. c.	122 05
Norwich, Park Cong. ch.	4,274 69
Old Lyme, Cong. ch., for Hong	
Kong Mission,	5 00—4,471 74

## Tolland co. E. C. Chapman, Tr.

Tolland, Cong. ch. and so.	21 00
West Stafford, Cong. ch. and so.	7 50—28 50
Windham county.	
Danielsonville, Westfield Cong. ch.	41 67
	6,390 16

## Legacies.—Hartford, George J. Til-

lotson, by Geo. G. Tillotson, Ex'r,	200 00
New Haven, Samuel Miller, by Geo.	
D. Miller, Trustee, add'l,	100 00
Rocky Hill, Rev. Asa B. Smith, by	
Rev. Elijah Harmon, Ex'r, add'l,	100 00—400 00
	6,790 16

## NEW YORK.

Albany, Lorenzo Hale,	5 00
Antwerp, 1st Cong. ch.	36 06
Aquebogue, Cong. ch.	6 59
Bangor, Cong. ch.	20 00
Black Creek, Cong. ch.	3 15
Brooklyn, Tompkins-ave. Cong. ch.,	
m. c., 25; A friend, Clinton-ave.	
Cong. ch., 500,	525 00
De Peyster, 1st Cong. ch.	8 00
Dryden, Simeon Stiles,	1 00
Jamestown, Cong. ch.	9 12
Mt. Sinai, Cong. ch.	29 28
New York, Chas. Ezra White and	
Emma Therese Youngs, in memory	
of their father, Ezra White, and	
mother, Nancy Ann White, 100; T.	
F. Howard, 10,	110 00
Ogdensburg, Miss's Soc. of Cong. ch.,	
1.50; Cong. ch., A lady, 50c.	4 00
Philadelphia, Cong. ch.	10 00
Poughkeepsie, 1st Cong. ch.	57 96
Rensselaer Falls, Cong. ch.	7 38
Richville, 1st Cong. ch., 10; Welsh	
Cong. ch., 15,	25 00
Sherburne, 1st Cong. ch., to const.	
Miss MINNIE C. COATS and Rev.	
CHARLES A. FRASURE, H. M.	163 14
Union Falls, Francis E. Duncan,	10 00
Walton, 1st Cong. ch.	77 27—1,107 95

Legacies.—Antwerp, Anna E. Snell,	
by John D. Ellis, Ex'r,	466 61
Bridgewater, Ilura Geer, by Myron	
A. McKee, Ex'r, balance,	300 31
New York, John F. Delaplain, by	
James Cruikshank and Talbot W.	
Chambers, Ex'rs, add'l, 14,222.29,	
less legal expenses, 833,	13,389 19—14,156 11
	15,264 06



## NEW JERSEY.

Chester, J. H. Cramer, A thank-offering,	50 00
Haddonfield, J. D. Lynde,	150 00—200 00

## PENNSYLVANIA.

Erie, M. W. Tyler, to support a teacher, care of Rev. J. C. Perkins, Madura Mission,	40 00
Philadelphia, Charles Chauncey Savage, 150; A friend in Roxborough, 20,	170 00
Plymouth, Pilgrim Cong. ch. and Sab. sch.	5 00
Pottersville, Cong. ch.	6 87—221 87

## NORTH CAROLINA.

Troy, Miss'y Soc. of Cong. ch.	4 10
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## LOUISIANA.

Roseland, Union Cong. ch.	7 50
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## TEXAS.

Palestine, Cong. ch.	22 50
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## MISSOURI.

St. Louis, People's Tabernacle ch.	8 10
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## OHIO.

Bellevue, S. W. Boise,	20 00
Cincinnati, Central Cong. ch., 161.66;	
Walnut Hills Cong. ch., 60.31,	221 97
Conneaut, F. N. Hayne,	20 00
Fredericksburg, Cong. ch.	36 00
Gomer, Miss'y Soc. of Welsh Cong. ch.	32 18
Hudson, Cong. ch.	25 00
Mantua, Mrs. Mary Jones,	300 00
Mt. Vernon, 1st Cong. ch.	70 96
Oberlin, J. L. Burrell, for Tung-cho Sem., 500; Students of Oberlin College, for support of Rev. C. A. Clark, 300,	800 00
Tallmadge, Mrs. Sarah F. Hine, deceased,	10 00—1,536 11

## ILLINOIS.

Amboy, Cong. ch.	60 00
Aurora, 1st Cong. ch.	85 00
Bowen, Cong. ch.	12 50
Chicago, Millard-ave. Cong. ch., 92;	
Pilgrim Cong. ch., Englewood, 10;	
V. P. S. C. E. of Sedgwick-st. Chapel, towards support of Rev. and Mrs. E. A. Bell, 30.30; W. B. Jacobs, for educa. and evang. work at Bailundu, care of Rev. T. W. Woodside, 50; Union Park Cong. ch., m. c., 8.01; "Cash," 1,	191 31
Earlville, J. A. D.	25 00
Geneva, Cong. ch.	13 76
Henry, 1st Cong. ch.	20 86
Hermosa, Cong. ch.	18 37
Joy Prairie, Cong. ch.	92 62
Lacon, Cong. ch.	27 00
Lombard, Cong. ch.	12 25
Moline, 1st Cong. ch.	118 59
Oak Park, 1st Cong. ch.	175 83
Ontario, Cong. ch.	20 00
Oswego, Cong. ch.	1 23
Port Byron, Cong. ch.	20 11
Roscoe, Cong. ch.	16 50
Savanna, A friend,	5 00
Wataga, Cong. ch.	10 00

—, to const. Mrs. CELIA L. WESTON, Mrs. JENNIE W. HALL, and ERNEST R. HALL, H. M. 300 00—1,225 93

*Legacies.*—Galva, J. F. Hyde, by M. M. Ford, Trustee, 4,012 78  
5,238 71

## MICHIGAN.

Alamo, Cong. ch., add'l,	1 00
Alpena, 1st Cong. ch.	20 00
Benzonia, 1st Cong. ch.	40 00
Detroit, Fort-st. Cong. ch.	14 90
Kalamazoo, 1st Cong. ch.	239 13
Lansing, Plymouth Cong. ch.	48 50
Stanton, 1st Cong. ch.	24 25
Tipton, Rev. John Patchin,	5 00—386 78

## WISCONSIN.

Columbus, Olivet Cong. ch., add'l,	3 00
Elkhorn, Cong. ch.	38 00
Fond du Lac, 1st Cong. ch.	5 75
La Crosse, 1st Cong. ch.	95 45
Milwaukee, Pilgrim Cong. ch.	70 25
Sturgeon Bay, Hope church,	5 50—217 95

## IOWA.

Blairstown, Mrs. J. H. French,	8 80
Creston, Rev. J. R. Beard,	5 00
Davenport, Edwards Cong. ch., to const. Rev. A. K. RE-NER, H. M.	57 75
Dewitt, C. F. Kent,	25 00
Eldora, Rev. E. Kent, for work in Japan,	5 00
Fairfax, Cong. ch.	4 50
Grinnell, 1st Cong. ch.	17 33
Hawarden, 1st Cong. ch.	12 00
Luxerne, Bohemian Colony,	5 00
Monona, Cong. ch. and Sab. sch.	13 20
Monticello, Cong. ch.	19 00
Prairie City, Cong. ch.	24 31
Tabor, Cong. ch.	103 74
Waterloo, Cong. ch.	21 92
Wheeler, R. W. Jones, for Japan, 1; for China, 1,	2 00—323 55
<i>Legacies.</i> —Iowa Falls, Alfred Woods, by Ezra Nuckolls, Ex'r,	1,700 00
	2,023 55

## MINNESOTA.

Faribault, Cong. ch.	37 46
Minneapolis, Plymouth Cong. ch., 44.78; "2 members of Park-ave. Cong. ch.," 3,	47 78
Springfield, Cong. ch.	2 65
St. Paul, Park Cong. ch.	150 50
Wabasha, 1st Cong. ch.	14 59
Winona, 2d Cong. ch.	7 94—260 92

## KANSAS.

Kanwaka, Cong. ch.	3 55
Neosho Falls, Cong. ch.	2 00
Osawatimie, Cong. ch.	10 00—15 55

## NEBRASKA.

Arcadia, Cong. ch.	2 50
Franklin, Cong. ch.	13 75
Lincoln, Plymouth Cong. ch.	6 33
New Castle, Cong. ch.	8 00
Stanton, New England Cong. ch.	23 50
Strang, Cong. ch., for Japan,	7 62—55 70

## CALIFORNIA.

Oakland, Pilgrim Cong. ch.	14 75
Ontario, Cong. ch.	50 00
San Francisco, Cong. Chinese Mission,	11 73
Ventura, Cong. ch.	12 25—94 73

## OREGON.

Forest Grove, Cong. ch.	10 00
Oregon City, 1st Cong. ch.	7 35—17 35

## COLORADO.

Colorado Springs, 2d Cong. ch.	12 00
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## WASHINGTON.

Tacoma, J. Arntson,	75 00
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## NORTH DAKOTA.

Amenia, Cong. ch., for school work in Fen-chow-fu, 21; do., for medical work in Taiku, 21, 42 00

## SOUTH DAKOTA.

Carthage, F. H. Angle, 2 00  
Meckling, Cong. ch. 3 75  
Seimenthal, German Cong. ch. 7 87—13 62

## INDIAN TERRITORY.

Vinita, Cong. ch. 10 85

## DOMINION OF CANADA.

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer*.

For the Canadian station, West Central African Mission, 925 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

China, Taiku, James Goldsbury, Jr. 20 00  
England, Chigwell, Miss S. L. Ropes, 75 00  
Turkey, Van, Dr. and Mrs. Geo. C. Raynolds, 25 00—120 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part, 9,714 24

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

*Treasurer*, 1,500 00

From HAWAIIAN WOMAN'S BOARD OF MISSIONS, HONOLULU, S. I.

For salary of Miss A. A. Palmer, 150 00

## MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — Gilmanton Iron Works, Y. P. S. C. E. 5 00  
VERMONT. — Waterbury, Y. P. S. C. E., toward support of pupil in Pasumalai Sem. 11 18  
MASSACHUSETTS. — Fall River, Miss N. E. Buck's Mission Sab. sch. class, for Africa, 2.50; Fitchburg, Y. P. S. C. E. of Rollstone Cong. ch., for educa. of theol. student, Marsh, 20; Hyde Park, 1st Cong. Sab. sch., 5; Middleton, Y. P. S. C. E., 11.50; North Leominster, Y. P. S. C. E., for support of Theol. Student, Adams, South Africa, 15; Templeton, Y. P. S. C. E., 13.54; Worcester, Salem-st. Y. P. S. C. E., 10, 77 54  
RHODE ISLAND. — Riverside Cong. Sab. sch. 1 40  
CONNECTICUT. — Bristol, Cong. Sab. sch., 33.57; Danbury, Y. P. S. C. E. of 1st Cong. ch., for educa. of student in Japan, 10; Marlboro, Y. P. S. C. E., 7 28, 50 85  
NEW YORK. — Jamestown, 1st Cong. Sab. sch., 12.47; New York, Y. P. S. C. E. of Morrisania Cong. ch., 3.60; Sherburne, 1st Cong. Sab. sch., 26.36; Walton, Y. P. S. C. E. of 1st Cong. ch., 5; West Bloomfield, Cong. Sab. sch., for Japan, 12.64, 60 07  
DISTRICT OF COLUMBIA. — Washington, Y. P. S. C. E. of 5th Cong. ch., to support village school, Madura Mission 10 00  
OHIO. — Brecksville, Y. P. S. C. E. of 1st Cong. ch., 9.70; Cincinnati, Central Cong. Sab. sch., 22.37; Collinwood, Y. P. S. C. E. of 1st Cong. ch., 10, 42 07  
ILLINOIS. — Fort Byron, Cong. Sab. sch., 7.21; Sterling, Y. P. S. C. E., 10, 17 21  
MICHIGAN. — New Haven, Cong. Sab. sch. 3 00  
IOWA. — Dubuque, 1st Cong. Sab. sch., 9.10; Manchester, Y. P. S. C. E. of 1st Cong. ch., toward support of pupil at Pasumalai, 6, 15 10  
MINNESOTA. — Austin, Cong. Union Sab. sch. 9 50  
KANSAS. — Emporia, Y. P. S. C. E. of 2d Cong. ch., 5; Lawrence, Plymouth Cong. Sab. sch., 15.26; Partridge, Cong. Sab. sch., 5.84, 26 10  
NEBRASKA. — Neligh, Gates College Miss'y Soc. 15 00  
344 02

## CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT. — Torrington, 3d Cong. Sab. sch. 16 33  
NEW YORK. — New York, Pilgrim Sab. sch., "Two small fishes" in primary dep't, 10; DeWitt Memo. ch. Mission Band, 5, 15 00  
BULGARIA. — Philippopolis, Primary class, 2 20  
33 53

## FOR SUPPORT OF YOUNG MISSIONARIES.

CONNECTICUT. — East Canaan, Y. P. S. C. E. 6 25  
NEW YORK. — Brooklyn, Y. P. S. C. E. of Church of the Pilgrims, 25; Richmond Hill, Y. P. S. C. E., 25, 50 00  
ILLINOIS. — Ivanhoe, Y. P. S. C. E., 5; Ridgeland, Y. P. S. C. E., 10, 15 00  
IOWA. — Burlington, 1st Cong. Sab. sch., 25; Danville, 1st Cong. Sab. sch., 25; Clinton, 1st Cong. Sab. sch., 25, 75 00  
WISCONSIN. — Green Bay, Y. P. S. C. E. 25 00  
MINNESOTA. — Medford, Y. P. S. C. E. 6 25  
NORTH DAKOTA. — Ft. Berthold, Cong. Sab. sch. 10 00  
SOUTH DAKOTA. — Rapid City, Y. P. S. C. E. 12 50  
UTAH. — Salt Lake City, Y. P. S. C. E. of Phillips Cong. ch. 12 50  
212 50

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Hollis, A friend, for support of little girl in Okayama Orphan Asylum, 20 00  
VERMONT. — Bakersfield and Fairfield, Cong. churches, for Tung-cho College, 5.50; Thetford, Y. P. S. C. E., toward support of boy in Mardin High School, care of Rev. W. C. Dewey, 25, 30 50  
MASSACHUSETTS. — Andover, Friends, by Mrs. Vaites, for the Greek church building at Ordo, Turkey, care of Rev. M. P. Parmelee, 100.67; Auburndale, formerschoolmates at Lasell Sem., for work of Miss Emma M. Barnum, 12; Boston, Brighton Cong. Sab. sch., for work of Miss E. C. Wheeler, 39; Harvard ch. (Dorchester), for native pastor, 25; Berkeley Temple, Armenian Sab. sch., for boy at Cesarea, 20; Campello, A friend, for the work at Uji, Japan, care of Rev. Mr. Albrecht, 20; Charlemont, Y. P. S. C. E., for support of Chinese boy, Kagan, 4.25; Lowell, Y. P. S. C. E. of Eliot Cong. ch., for use of Miss Agnes M. Bigelow, 10; do., for Deccan Industrial School, 7.14; Medford, Union Cong. ch., for the Doshiha, 5; Milton, A friend, for work

Care of Rev. Henry Fairbank, 50; Northfield, Northfield Sem., for support of Samathanam, care of Rev. J. S. Chandler, Madura, 25; Missy Soc. of do., for work of Miss Fidelia Phelps, 25; do., for work of Miss Nellie N. Russell, 35; Royalston, 1st Cong. ch., for work of Mrs. W. O. Ballantine, Marathi Mission, 5.87; do., Charles F. Chase, for do., 6; Salem, Crombie-st. Cong. ch., for native preacher in Hong Kong Mission, 25; Sunderland, Y. P. S. C. E., for work of Miss Bartlett, Smyrna, 4; Wayland, Mrs. L. K. Lovell's Bible Class, for use of Miss E. C. Wheeler, 3; Williamstown, Faculty and students of Williams College, toward support of Rev. James G. Robertson, Marathi Mission, 838.25; Worcester, The Misses Leitch, for educa of four girls in Girls' Boarding School, care of Rev. W. W. Howland, 40.50, 1,302 68

CONNECTICUT. — Meriden, 1st Cong. Sab. sch., for support of girl, care of Rev. L. S. Crawford, 50; Stamford, Y. P. S. C. E. of 1st Cong. ch., for work of Miss E. C. Wheeler, 2.33; do., for Bible reader, care of Rev. J. E. Tracy, 17, 69 33

NEW YORK. — Brooklyn, Mrs. Byron W. Clarke, add'l for "The Byron Stone Clarke Hall," for the theological dept of the Doshisha, Kyoto, Japan, 5,000; Ithaca, Y. P. S. C. E. of Cong. ch., for Deccan Industrial School, 12, 5,012 00

NEW JERSEY. — Westfield, Cong. Sab. sch., toward support of boy at Anatolia College, 15 17

FLORIDA. — Tangerine, Miss L. S. Cathcart, for native helper, care of Rev. D. Z. Sheffield, 25 00

TENNESSEE. — Knoxville, Y. P. S. C. E. Pilgrim church, for work care of Rev. E. G. Tewksbury, 10 00

MISSOURI. — Cameron, Mrs. Hiram Smith, for printing-press and outfit, for E. C. Africa Mission, 155 00

OHIO. — Akron, Y. P. S. C. E. of West Cong. ch., for support of helper, care of Rev. H. B. Newell, 50; Cincinnati, Walnut Hills Cong. ch., for work of Mrs. R. C. Hastings, Ceylon, 15; do., H. A. McCaughey's Sab. sch. class, for Testaments, for Hong Kong, 2.20; Columbus, Woman's Missy Soc. of 1st Cong. ch., for Niigata schools, 20, 87 20

ILLINOIS. — Chicago, South Cong. ch., 22.30; Mrs. W. E. Hale, 30; Mattie and Willie Hale, 25; Dr. Arthur B. Freeman, 10; all for Mardin school, care of Rev. C. F. Gates; do., W. B. Jacobs, of which 1 from Willie J. and 1 from Harry A. Cotton, Jr., for work care of Rev. T. W. Woodside, 12; do., A. L. Coe, for support of student in Anatolia College, 25; Wheaton, College Missy Soc., for support of native Evangelist, Harpoot, Turkey, 50, 174 30

WISCONSIN. — —, A lady, for work of Mrs. Sarah B. Goodrich, 150 00

IOWA. — Algona, Y. P. S. C. E., for Mr. Gregorian, Yozgat, Turkey, 10; Des Moines, Mrs. A. Y. Rawson's Sab. sch. class, toward salary of Bible-woman, care of Rev. G. E. Albrecht, 30, 40 00

MINNESOTA. — St. Paul, Young Ladies' Missy Soc. of Park Cong. ch., for chapel, care of Rev. John Howland, 25 00

NEBRASKA. — Aurora, Cong. ch., for use of Rev. G. E. White, 5 00

CHINA. — Tientsin, A friend, for Tungcho college, 25 00

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For pupil, care of Miss Emily C. Wheeler, 2 00

For work of do., 28 00

For use of Miss Patrick, 16 00

Towards support of Bible-woman, care of Miss Ellen M. Pierce, 12 50

For same, 10 00

For work of Miss Hyde, 10 00

For support of Turkish girl, one year, care of Miss Hyde, 10 00

For boy in Kalgan, care of Rev. W. P. Sprague, 25 00

For two windows in chapel, Guadalajara, 50 00

For evangelical work, care Rev. Dr. Davis, 15 00

For Miss Denton's work, 20 00

For teacher, care Rev. R. A. Hume, 9 00

For same, 28 00

For Umzumbi Home, 7 15

For work of Miss Cull, 1 25

For medical expenses of Miss C. M. Telford, 100 00—343 90

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For Kôbe College building, 3,600 00

For Bible-reader in Zeitoun, care Miss Shattuck, 40 00

For girl, care Miss Millard, 30 00

For girl, care Miss Shattuck, 13 00

For work on Girls' schoolhouse in Ruk, 102 75

For Bible-woman in China, care Rev. H. P. Beach, 30 00

For scholarship in Kôbe College, care Miss Brown, 40 00

For Bible Institute, care Miss Swift, 30 00

For Miss Nutting's kindergarten, 5 50

For Miss Millard, 1 00

For Miss Swift, 12 00—3,304 25

10,794 33

FROM THE AMERICAN MISSIONARY ASSOCIATION.

By H. W. Hubbard, New York, *Treasurer*.

Income of the "Avery Fund," for Missionary work in Africa, 1,281 04

Donations received in June, 41,784 80

Legacies " " " 26,950 78

68,735 67

Total from September 1, 1891, to June 30, 1892: Donations, \$398,104.35; Legacies, \$184,329.81 = \$582,434.16.

## FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

MASSACHUSETTS. — Norton, Mrs. E. B. Wheaton, 100 00

CONNECTICUT. — Meriden, Mrs. Butler, 5; Southport, Cong. ch., for Marsovan Train school, 543; Wethersfield, Cong. ch., 20, 568 00

NEW YORK. — Rochester, Miss Bradbury, 25; Walton, Geo. W. Fitch, 50; Warsaw, Y. P. S. C. E., 10, 85 00

PENNSYLVANIA. — Athens, Mrs. Murray, 25; Mrs. McCollum and mother, 7; Friends, 25.61; Philadelphia, John H. Converse, 250; A friend, 5; Troy, Rev. G. P. Sewall,

10; Wilkesbarre, Mrs. Davis, 20; Miss Fuller, 10; A friend, 100, 452 67

OHIO. — Ravenna, C. A. Newton, 2 00

MINNESOTA. — St. Paul, Mr. and Mrs. F. A. Davis, 40 00

ENGLAND. — London, Turkish Mis. Aid Soc. (£3 10), 16.80; —, Miss A. S. Bell, 10.08, 26 88

1,274 49

Previously acknowledged, 18,654 38

19,928 87

# FOR YOUNG PEOPLE.

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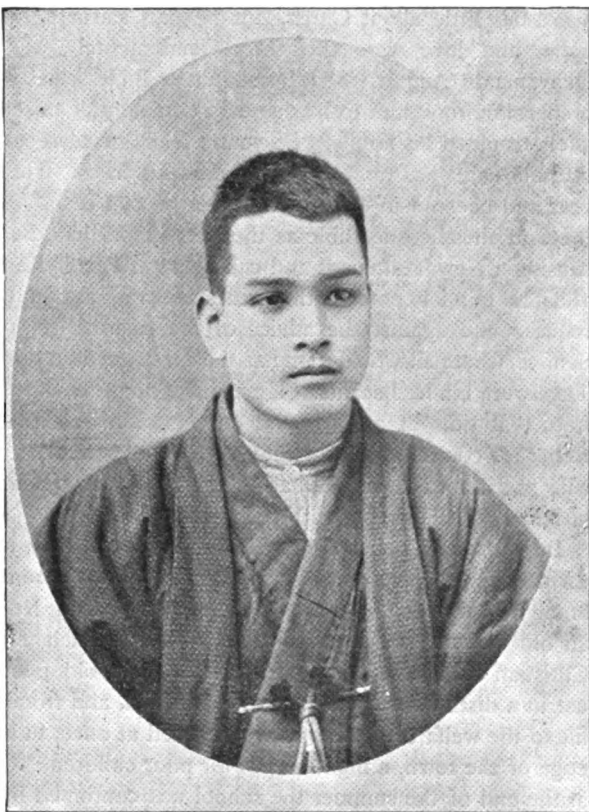
## ISHII AND HIS ORPHANAGE.

BY REV. J. H. PETTEE, OKAYAMA, JAPAN.

MR. J. ISHII, of Okayama, is perhaps the most widely known of living Japanese Christians. So many inquiries have been received in regard to the man and his work that a brief record of the leading events of his life, taken mainly from his lips, will here be given.

Mr. Ishii was born at Takanabe, on the island of Kiushiu, in April, 1865. His parents were Samurai of good standing, his father having been a highly respected official in the local Public Works Department. His mother embraced Christianity in 1888, his father, though a believer in the Western religion, never having made a public confession of Christ. The boy was early sent to school and his training was carefully watched.

At the age of eleven or twelve young Ishii's attention was first called to the Christian religion. Strange and crude as that experience was, he marks it as the first in a chain of causes bringing about his present religious condition. In



MR. ISHII.

reading a translation of Peter Parley's History of the World, he saw a representation of the cross in a picture of the Crusaders. A school friend told him that if he worshiped the cross unseen by others he could work magic (*maho*); so he tried it often, saying over when by himself, "Christo Jiuji gun Dono

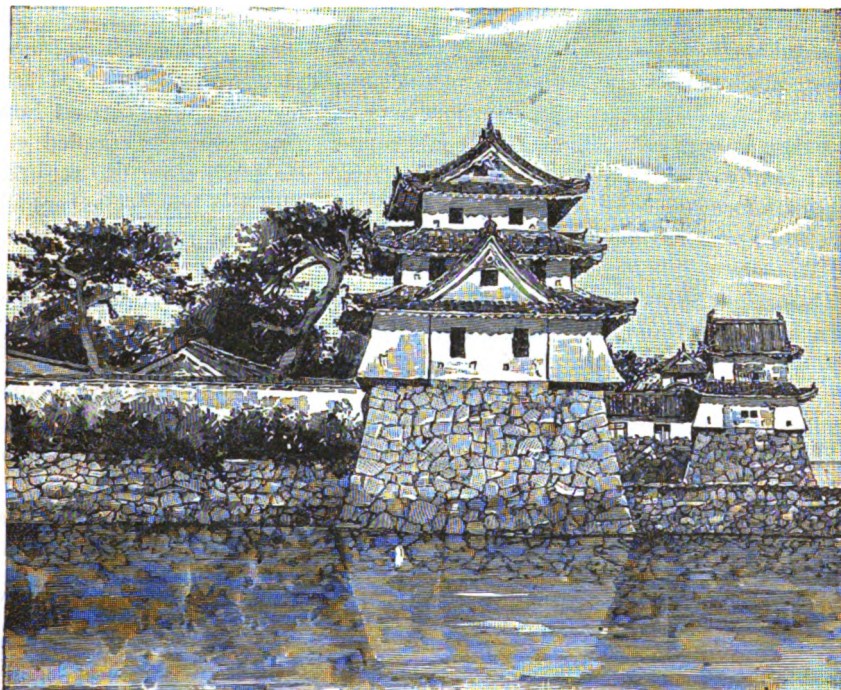
(O Christ, Lord of the Army of the Cross)." Mr. Ishii dates his first idea of an unseen, all-powerful God, and of prayer, from that crude boyish experience.

At the age of fifteen young Ishii was sent to a private school in Tōyōkō for a year, where he remembers seeing a foreign missionary. Here he became involved in the political excitements of the times, and on his returning home he ventilated his views on politics. One night he dreamed that the police came and seized him. The next morning, to his great astonishment, the dream was fulfilled. Two policemen marching in took him to prison, from which he was only released after forty days' imprisonment. His dream, and what followed it, led to a fuller belief in an invisible God, and this Mr. Ishii regards as the second in the chain of causes resulting in his present faith.

Shortly after this he was married. In 1882 he became a policeman for a while. At this time, on consulting a physician, Dr. Ogiwara, he received, aside from his medicines, some sound advice on morals and religion. He was deeply impressed and decided to study medicine. He had no Bible and had heard but little about Christ, but he had learned from Dr. Ogiwara that faith, hope, and love were the three fundamentals of Christianity. Coming to Okayama in August, 1882, he sought a Bible-seller, who, through some misapprehension, took him to be one of a company of mischievous students who had lately troubled his family. So young Ishii, being repelled, turned to the Roman Catholics and was treated with marked kindness. He studied with them for one year and became an earnest supporter of that faith. But later, on observing that the Catholics had no Bible as the Protestants had, he turned to the latter, purchasing a New Testament and calling upon Pastor Kanamori. On November 2, 1884, he publicly entered the Protestant communion, being rebaptized at his own request, and against the advice of the pastor. At this time he met Koume Sumiya, whom all would name as the most devoted Christian woman in Okayama. They were kindred spirits. He named her the mother of his faith, and aimed from that time at a spirit and consecration like hers. To this date he goes to her for counsel and sympathy in every experience. We may add here that his wife was baptized in 1886, and has since, quietly but conscientiously, aided her husband in all his philanthropic schemes.

In July, 1884, occurred an event which not only helped him forward in the divine life, but gave him his first impulse toward humanitarian activity. At his home in Takanabe, he read of the gifts to Joseph Neesima, by an old man and an old woman in America, of two dollars each for the establishment of a Christian college in Japan. That these poor old people should give money for use in a distant land was a new idea to him, and from that time he devoted his life to the welfare of others. He opened at once, in an old Shintō shrine on the edge of the town, a night-school for poor children. On his return to Okayama at the end of the summer the school was continued by one of the boys he had saved out of beggary. For four years this enterprise was kept up, Mr. Ishii furnishing the funds and the faith. He testifies that as often as he forgot to pray in Okayama for the Takanabe school a letter was sure to come from his assistant, saying, "The school is running down." Then more earnest prayer in Bizen was followed by a letter from Hiuga, "All goes well again." This not once, but many times.

The following August (1885), while living in a Japanese house belonging to the missionaries at Okayama, he read a translation by the famous scholar Nakamura, of Smiles's *Self-help*. He was profoundly impressed by the testimony of Dr. Guthrie, "the Apostle of the Ragged School movement," as to the influence exerted upon his lifework by the example of John Pounds, the humble Portsmouth cobbler, who "while earning his daily bread by the sweat of his brow, had rescued from misery and saved to society not less than five hundred of these poor children." Like Dr. Guthrie, Mr. Ishii could say, "I felt ashamed of myself; I felt reproved for the little I had done. I was astonished at this man's



A CASTLE IN JAPAN.

achievements." He wrote in his journal at the time, "I believe myself born for that purpose, and I will follow Guthrie's example in imitating Pounds."

In order to aid a fellow-student, aside from supporting himself, Ishii, while a student in the medical school, went out at night as a massage shampooer, working at this exhausting profession until nearly or quite midnight, then arising at four to study, that he might hold his high place among the first three of his class.

In December, 1886, George Muller came to Japan. The following February, while boarding in the house of a Christian, Ishii heard a letter read from the son of the household, then a theological student at the Doshisha, describing Mr. Muller and his visit to Kyōto, and dwelling on the "life of faith" of that wonderful man. Again deep thoughts were stirred in his mind. Then first he understood something of what is meant by those words in common use in Japan, "Living heavenly Father and his love." Then first he committed his life and

all to God and his service. Heretofore his purpose had been to serve God in some way after graduation. Now he decided to begin at once and for children. This he numbers third in the list of great causes that led him to his lifework.

Though suffering from brain trouble, he went to Kamiachi, some twelve miles east of Okayama, and began practising medicine to support himself. The house adjoining the one where he roomed was a miserable hovel, frequented by the very poor. One day in June a beggar woman with two children stopped there and remained over night. Noticing that the family was very needy Mr. Ishii stepped in and gave a bowl of his own rice to the eight-year-old boy. The lad immediately passed it over to his younger sister, who was a cripple. The mother was out begging for a breakfast. Returning later she called on Mr. Ishii and thanked him heartily for his kind act. A little sympathy and persuasion loosed the woman's tongue and she told a pitiful story. Her husband had died; she was now begging her way back to Bingo, her old province, hoping against hope to secure work there. She said, "I could support myself and the crippled girl, but I can't earn enough in addition for the boy." Mr. Ishii, prompt to act upon his newly formed rule of life, at once offered to adopt the boy. The mother-love was strong and the woman hesitated. Mr. Ishii begged her to give him up for the sake of all of them. At last the woman consented on condition that the boy might be returned to her every night. This arrangement was followed for a week, Mr. Ishii caring for the boy through the day only. After a week's trial the mother was convinced of Mr. Ishii's sincerity of purpose and committed the boy entirely to his charge. This was the first child in Mr. Ishii's adopted family. The boy still lives and is frequently shown to audiences as "the original orphan." With such pains was the work begun which speedily grew into an organized asylum for needy children.

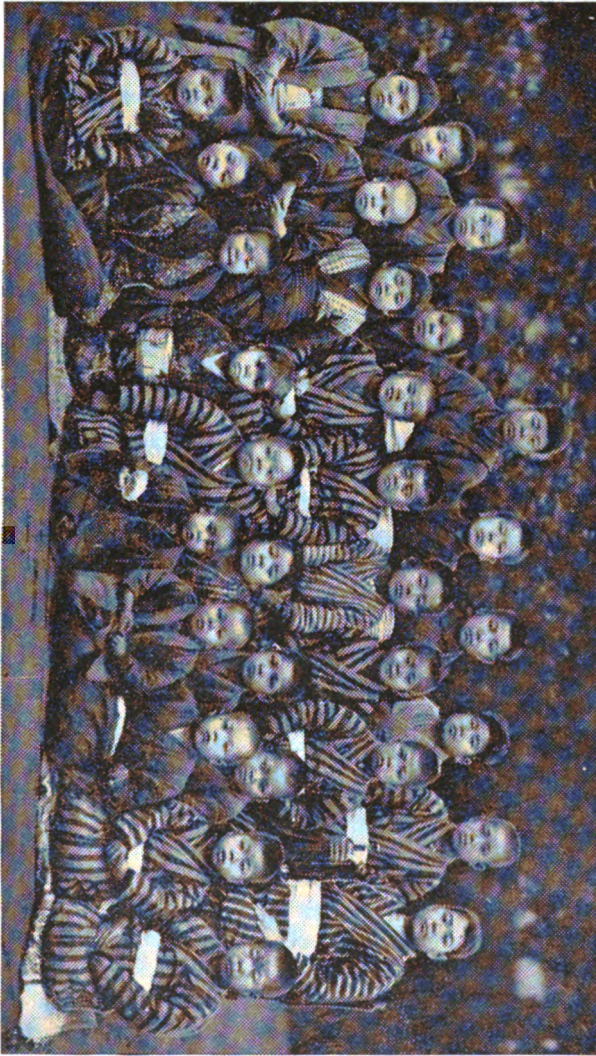
In July, 1887, occurred what Mr. Ishii reckons as the fourth and final cause for the opening of the Orphanage. He learned of a poor fisherman and his wife who, though but slightly removed from starvation themselves, adopted a little girl of three and a boy of five, left by parents and two older brothers, all dead from cholera. The heartless neighbors were about to bury the younger child in the coffin with its mother, it being nearly dead from starvation and no one to care for it. Two thoughts came home to the young physician with great force: first, the pitiable condition of orphans; and next, that if those who know nothing of the great love of Christ can show such kindness as those poor fishers, what ought not we Christians to do? Dare we do less than they?

He returned to Okayama, conferred with his trusty advisers, and in September, 1887, rented a part of a large temple of the Zen sect (Buddhist), moved in with his family, and quietly opened his Asylum for needy children. He began with the boy whose story I have told above and two other lads whom had he picked up. He had no resources but his own abounding faith and devoted spirit. Since that day of momentous decision, the institution has grown steadily in numbers, influence, and good works. It has passed through many trials, but they have served only to strengthen its founder's faith in spiritual verities. It has been reduced at times to its last pot of gruel, but the prayer of faith has brought relief and sometimes just at the moment of dire need. Mr. Ishii has never refused shelter to any needy applicant. His home has become so widely known,



especially since the earthquake, that he is forced to inquire carefully into the actual needs of each case, so as not to be imposed upon by the shiftless and the lazy. Quietly conferring with the children after the terrible earthquake in November last, he infused his own self-forgetful spirit into them. They were as ready as he to give for those needier than themselves. Subscribing thirteen

ORPHANS AT NAGOYA.



dollars out of their own poverty they started out to solicit aid from others. The local Salvation Army took up the work under Mr. Ishii's lead, and has raised from Japanese sources over \$1,100 in money and 1,700 articles of clothing. A branch asylum was opened at Nagoya, and seventy-seven earthquake orphans are cared for there and at the main home in Okayama.

Feeling that his Home was imperfect so long as the children were cared for



entirely through the charity of others and not taught to work for themselves, he opened an Industrial Department in September, 1890. The trades now taught are printing, farming, barbering, straw weaving, silk embroidery, the manufacture of matting, besides cooking, washing, and sewing. He plans soon to open match and soap manufactories and a training school for carpenters. The children work through the day and study in the evening. There is also a kindergarten for the very youngest, and an English class for seven of the most promising students.

Of many gifts to the Asylum from all parts of the world the past year has seen two of special magnitude, one from a Japanese, and one from abroad. A humble, devoted evangelist in Banshu has given his whole property, valued at some \$1,800 to Mr. Ishii's work, and that estate is now used as the farm branch of the Asylum. One striking fact is that it has never been necessary during the four and a half years of this work to buy a single article of wearing apparel, save when the "earthquake branch" was first opened at Nagoya. Enough has always been contributed for the needs of the children by students of the Doshisha and other schools, or by churches and communities.

Two hundred and eighty-five boys and girls have been connected with the Home. Of these, twenty-five have died, seven run away, twenty been returned to their friends, and 233 may now be found in the three Homes. The children practically govern themselves, they being divided for this purpose and for their trades, like the old Israelites, into companies of tens, of fifties, and of hundreds. All elections are by ballot, weekly meetings are held about Asylum interests, the graver cases alone being referred to Mr. Ishii. The children print sermonettes and distribute them through the city, and are preparing to publish a small paper. They take great interest in their industries, are loyal to the Asylum, almost worship "Father Ishii," and soon catch his spirit of simple trust and practical piety.

The Asylum is preëminently a place of prayer. Founded in prayer, it is continued in the same spirit. The morning hour from six to seven is called the prayer hour. The children go singly to a shaded graveyard in the rear of the temple for private devotions. Also at nine o'clock on Friday evening a short meeting for those who desire it is held at the same sacred spot. This is the Bethel of the Asylum, and has witnessed several remarkable answers to the prayer of faith. After breakfast comes a half-hour of devotions in the temple, and again in the evening. On Sabbath afternoon the children march in military order, headed by their own buglers, to church, a mile and a half away. It is a stirring sight and has led more than one sightseer to send gifts to the Asylum and to inquire into the claims of the Christian religion.

To sum up the man and his work in a sentence: Ishii and his institution are a practical realization of his own favorite New Testament verse, "A new commandment I give unto you, that ye love one another." A love that works itself out in deeds; a life that is truly Christian; the spirit of the Bible worked into flesh and blood; simple loyalty worthy of a Christian Samurai; faith that feels, hope that, though always grave, is never despondent; love that counts no cost, if it may but save a few of "the least of these my brethren."

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# ANNUAL MEETING

OF THE

## American Board of Commissioners for Foreign Missions,

OCTOBER 4-7, 1892.

The Eighty-third Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in Chicago, Ill., in the *First Congregational Church*, corner Washington Boulevard and Ann Street, beginning on Tuesday, October 4, 1892, at 3 P.M., and closing Friday noon, October 7.

The Annual Sermon will be preached by Rev. Daniel March, D.D., of Woburn, Mass., on Tuesday evening, at 7.30 o'clock.

The invitation includes, and entertainment will be given to, the following persons: Officers of the Board and their wives; Foreign Missionaries and their families; Corporate Members and their wives; Officers of the Woman's Boards; Professors and Students of our Theological Seminaries; Home Missionaries now acting under commission of the Home Missionary Society and its Auxiliaries; and Officers of the six Congregational Benevolent Societies.

Those accepting this hospitality are requested to send their names, before September 10, to Charles H. Case, Chairman of the General Committee of Arrangements, No. 169 Jackson Street, Chicago. Each applicant is requested to give the name in full, with title (Rev., Mr., Mrs., or Miss), and state to which of invited classes he or she belongs.

Cards of introduction and assignment will be sent to those applying, soon after September 15. Any one receiving such a card, and deciding that he cannot attend, will be expected to notify the Chairman at once, that his place may be given to some one else.

Accommodations will be engaged at hotels, as far as possible, for all who desire to provide for themselves while attending the meetings, if applications are made prior to September 15.

It is expected that the Eastern, Central, and Western Traffic Associations will grant a rate of a fare and one-third, on the certificate plan. By this plan, purchasers will pay full fare going to Chicago, and must ask for, and procure of the person selling the ticket, a printed or written certificate of the fact that they have done so. Additional information may be looked for in the September *Missionary Herald* and the denominational papers.

The Committee desires a large attendance at the meeting, and while unable to extend gratuitous hospitality beyond the classes above named, they will do their utmost to aid all persons who desire to attend the meeting.

Any further information will be furnished upon application to the undersigned.

CHARLES H. CASE, *Chairman*, No. 169 Jackson Street, CHICAGO.

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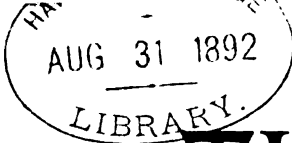
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# THE MISSIONARY HERALD

Vol. LXXXVIII

September, 1892

Number 9

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- BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRESS OF SAMUEL USHER, BOSTON, MASS.

Subscription, \$1.00. Address CHARLES E. SWETT, No. 1 Somerset Street, Boston, Mass.

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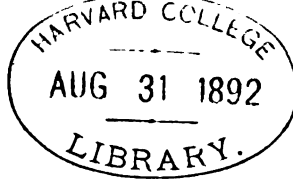
Pamphlet Sketches of the several Missions of the Board, 35 cents for the set.

"Concert Exercises" and leaflets for free distribution may be obtained at the Mission Rooms.

THE MISSION DAYSPRING, for children, published monthly by the American Board and the Woman's Boards of Missions at \$3.00 for 25 copies; \$1.50 for 10 copies; single copies, 20 cents.

THE AMERICAN BOARD ALMANAC, annually. Price, 10 cents; \$6.00 per hundred.

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THE  
MISSIONARY HERALD.

VOL. LXXXVIII. — SEPTEMBER, 1892. — No. IX.

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THE receipts for July from donations were in advance of those of the corresponding month in 1891 by nearly \$4,800, and from bequests by over \$40,000, a total advance of \$45,037.40. For the eleven months the advance from donations was over \$9,500, and from legacies over \$30,000, making the total advance \$39,890.69. The month of August, which will complete the record for the year, should be the most fruitful month, particularly in donations. Let all pastors and officers of churches, as well as individual donors, do their best to send in all the offerings from churches and givers intended for the present fiscal year before the month ends. So shall the year close with thanksgiving.

WE have received the prospectus of the "Cross-bearers' Missionary Reading Circle," of which Z. M. Williams, of St. Joseph, Missouri, is Secretary. The object of the Circle is to stimulate its members, old and young, to a thorough study of mission work in all lands. For this purpose it prescribes a three years' course of reading, and proposes to give a certificate of graduation on the completion of the course. The following is the course indicated for the present year: 1. Life of James Calvert. 2. Life of Mackay of Uganda. 3. Dr. Chapman's "Lands of the Orient." 4. Dr. Pierson's "Divine Enterprise of Missions." It also names as one of its textbooks *The Missionary Review of the World*. The membership fee of the Circle is fifty cents per annum. Further information can be obtained by addressing the Secretary, or Rev. M. L. Gray, President, Salisbury, Missouri.

ON the last page of the cover of this number will be found the notice of the Annual Meeting of the Board to be held at Chicago, October 4-7. The first Tuesday in October is the time named in the By-laws of the Board for the commencement of the Annual Meeting, and though some suggestions as to a change have been made, circumstances seem to make any change impossible. The National Council of Congregational Churches is appointed for the next week at Minneapolis, and the week subsequent to that Chicago is to be engaged in celebrations incident to the opening of the buildings for the Columbian Exhibition. The friends at Chicago are anticipating a large and enthusiastic meeting of the Board, and they are making every preparation for the assembly, including, in their generosity, among those for whom entertainment will be provided, all home missionaries under commission and the officers of all the Congregational benevolent societies.

ON the nineteenth of August, Rev. Dr. F. E. Clark, President of the United Society of Christian Endeavor, was to sail from San Francisco for a tour around the world in the interest of the Christian Endeavor movement. The sympathies and prayers of the million and a half members of that organization will go with him as he seeks to extend its principles and methods in other parts of the world. The movement has already had extraordinary success in Australia, to which continent Dr. Clark will first go. He will then visit Japan, China, India, Egypt, Turkey, and some sections of Europe, hoping to reach home in June of next year. In many of the countries he will visit he will be welcomed, not merely as the head of the Christian Endeavor movement, but as a member of the Prudential Committee of the American Board and cognizant of its work in many lands. Aside from the good which Dr. Clark may do by his personal presence and addresses in these distant lands, we look for a large increase in missionary zeal at home, especially among the young people who will follow him in his journey in their thoughts and with their prayers, and through their personal interest in him will have their attention called to the work of God among the unevangelized.

THE *Missionary Herald* has exchanges in almost all parts of the world, but it was a genuine surprise to receive from Domasi, in Central Africa, far up among the Shiré Highlands, a comely paper of eight pages with a cover, entitled *Life and Work in British Central Africa*, accompanied by a request for exchange. The paper is issued regularly by the mission of the Established Church of Scotland, at Blantyre, near Lake Nyasa, and is a notable sign of the progress of civilization in that formerly inaccessible region. What surprises us most in the paper is an article on the labor question, revealing the fact that there is a great demand for laborers, especially in the cultivation of coffee. The traffic along the river has greatly increased, and more laborers are needed. The article affirms that the Angoni, the Atonga, and other tribes can supply men enough, if the means of communication are improved and the machinery used in civilized lands can be introduced. We shall watch with interest for the coming of this paper from Central Africa.

WE have received from Mr. Bunker, of the East Central African Mission, a letter dated Umzumbe, Natal, May 16, in which he says that the proposed expedition to Gazaland would probably be on its way during July and part of August. The party is to consist of Mr. Wilder, Dr. Thompson, and Mr. Bunker, who will go by sea to Beira with such provisions as may be needed for a stay of a year, the expectation being that by that time their families can follow them. They have received the written consent of King Gungunyana for settlement in his country. Mr. Bunker sends an interesting historical account of Matebele and Gazaland, which we shall hope to give in our next number.

IT is with great pleasure that we can report that the colony of Natal, South Africa, has at last come into the Postal Union, so that the rates of postage to our Zulu Mission, which have hitherto been exceptionally high, are now uniform with those of other missions, namely, five cents per half-ounce on letters.

ONLY two or three months since we noticed the issuing of the third edition of that standard treatise, "Medical Missions," by Dr. John Lowe, of the Edinburgh Medical Missionary Society. It is with great regret that we have now to chronicle the death of this eminent man. Dr. Lowe in early life went to India under the London Society, but was compelled to return on account of the health of his wife. He then became Secretary of the Edinburgh Medical Missionary Society, and Superintendent of its Training Institution, which positions he has filled in a most admirable way for twenty-one years. He has trained a large number of medical missionaries, inspiring them with his own zeal and devotion. Aside from his deep interest in foreign missionary work he has done much for the poor of Edinburgh, organizing various efforts in their behalf, and often preaching among them with great power. He was a trusted adviser of the principal missionary societies of all denominations, and his loss will be deeply felt. A remarkable tribute to his character and worth was given by the crowds of mourners at his funeral in Edinburgh, large numbers coming from the slums of the city.

THE heated term which has continued for a few weeks throughout the United States will suggest to friends at home something of what our missionaries in India and in other torrid regions have to endure while prosecuting their work. There this heat continues day and night for months. Secretary Cobb, of the Board of Missions of the Reformed Church, is now visiting India, and in a letter to a denominational paper he says: "One needs experience in order to realize the tremendous drain upon the strength, and on the spirits also, made by the extreme, unrelenting, and long-continued heat to which the missionaries are subjected." Dr. Cobb was writing from Madura City, March 21, and he adds: "Even in the cooler months, of which March may be considered one, the heat is hard to bear. Our constant thought and frequent exclamation was, 'What must it be in summer!'"

WE have before us the jubilee number of *The Dnyanodaya*, dated Bombay, June 30. The first number was issued in June, 1842, with Rev. Henry Ballantine as editor and Rev. Amos Abbott as manager. The paper is now the oldest Marathi paper in the Bombay Presidency save one. Dr. Allen Hazen, who was at one time its editor, says that when the paper was started there were probably not a hundred Christians speaking the Marathi language. It was originally a monthly paper, then semi-monthly, but for the last nineteen years it has been issued weekly. It has unquestionably been a great power for good in the section of India through which it has circulated, and it is a cause for devout thankfulness that it has been enabled to exert such wholesome Christian influence for a half-century.

A TELEGRAM has been received from Madras, dated August 6, giving the sad intelligence of the death of Rev. Joseph T. Noyes, of the Madura Mission. Mr. Noyes has been ill for many months, and fears have been entertained that he would not recover. Our last report, however, gave ground for hoping that he might live, at least till his daughter, who is now on the way to join the Madura Mission, should reach her home. But such, it seems, was not the will of God. A further notice of this valued man will be given next month.



By an oversight, which we much regret, the names of most of the subscribers for the Annual Report of the Japan Mission were not forwarded to Japan at the time they should have been. Those subscribers who fail to receive their copies in due season must wait patiently till the return mail from Japan shall bring them. This Report, which is a document of 150 pages, with a map, is of unusual interest and presents the work of this vigorous mission in a most attractive form.

It will be remembered that when the *Morning Star* passed through the Caroline Islands on her last voyage, Mr. and Mrs. Rand, Miss Foss, and Miss Fletcher decided to remain on the island of Mokil, inasmuch as the Spaniards would not allow them to resume missionary work on Ponape. By a chance vessel which touched at Mokil, Mr. Rand wrote, on April 11, that they had received a warm reception from the people. They expected a welcome but were not prepared for the royal kindness with which the natives of Mokil have treated them. Native food is abundant and the people have kept the missionaries well supplied; they also helped them in the building of a house, working willingly and without pay. At first the spiritual life of the people seemed at a low-ebb, but Mr. Rand reports a great improvement, and he is hopeful that a strong working church can be built up. The tidings from Ponape are meagre, and though there had been no fighting, there was at last dates much excitement over the killing of a member of the Metalenim tribe by a Manila soldier. The natives were rebuilding their defences. Mr. Rand writes that all their missionary party are in good health and are finding an abundant field for work. We shall hope to hear good news from Mokil on the return of the *Star*.

THE work devolving upon the Prudential Committee and Executive Officers of the Board does not decrease either in amount or importance with the heat of summer. At its weekly session held on July 26, the Committee found on its table a docket covering fifty-four items relating to work in all parts of the world. Though the thermometer stood at 96° in the shade, the Committee was able at the session to pass upon thirty-two of the items brought before it.

THE world does indeed move when Africa opens an International Exposition. In this month of September, 1892, says *L'Afrique*, the South African Colonies invite European visitors to Kimberly, their diamond city, for this purpose, and the idea has received such a welcome that the plans of the exposition buildings have had to be enlarged to accommodate exhibitors. Machinery will play a great part, especially that employed in the two great industries of the country, the extraction of gold and of diamonds. English industries will be well represented, for England recognizes the growing importance of the openings afforded by Southern Africa, whose imports have risen, in the period between 1885 and 1890, from £8,500,000 to £13,780,000, a striking mark of the rapid progress of colonization in that part of Africa.

ACCORDING to the returns made to the Inspector-General of Customs at Shanghai, the total number of foreigners in China in 1890 was 8,107, of whom 1,153 were American citizens. Nearly, if not quite, one half of these Americans in China are missionaries.

THE month's news from Central Africa includes two items of unusual interest — the affairs in Uganda and the reverses sustained by the expedition under the Katanga company. Long communications are published in English papers from Captain Lugard, of Uganda, but they were written without any knowledge on his part of the strange stories that had been forwarded by the Roman Catholic missionaries. The statements he makes seem conclusive that the aggression was on the part of the Catholics, following immediately upon the arrival of a party of priests under the French bishop. The conflict was preceded by the attack of Mwanga and the Catholic party upon Captain Lugard's fortified position, and it became absolutely necessary for his own defence and that of his allies that the assailants should be repulsed. This was done, and the authority of the commandant was maintained. Of course there is no answer given to the recent charges made by the French priests, since they were wholly unknown to Captain Lugard. We hope to have the later reports confirmed as to the cessation of hostilities, but the position, both of the missionaries and the British company in Uganda, is critical in the extreme. As to the Katanga expedition, the first report was that it was utterly defeated; but Commander Cameron affirms that, notwithstanding the death of Captains Bodson and Stairs and the losses of a large number of the men, the expedition has been, not a failure, but a success. It seems that King Msiri, sometimes given as Msidi, was shot by Captain Bodson in self-defence and that the Captain was then slain by the king's attendants. The party suffered from lack of provisions, having been obliged to live on white ants and grasshoppers. It will be remembered that this is the region in which Mr. Arnot's mission is established, and it is to be hoped that these conflicts will not interfere with the good work already begun.

PATIENCE under reproach is most necessary for a missionary. He is often reviled and set at naught, but, like his Master, he must not open his mouth. A writer in *The London Chronicle* narrates a story of Mr. Gilmour, over whose death last year so many in China and Mongolia have mourned. On one occasion he entered a Chinese restaurant where a man began to abuse him, calling him a "foreign devil" and accusing him of stealing human hearts and eyes. Though Mr. Gilmour took no notice of the man the landlord interfered, threatening to beat the aggressor. But Mr. Gilmour restrained him, saying, "Oh, no, this man has not abused *me*; he has abused the devil. I am not a devil. He has abused those who steal hearts and eyes, but I have never done this, so that he must be abusing some other person." The attitude and temper of Mr. Gilmour so impressed the landlord that he decided to become a Christian, and another man present said he was "persuaded there must be something in a religion which could lead a man to bear insults in such a manner."

ONE of the latest instances in which modern inventions are helping on mission work is in the use of the bicycle. Mr. Holton, of Melur, in the Madura district of India, finds his "wheel" a much more expeditious and satisfactory method of reaching his out-stations than by the ox-bandy. In the early and cool morning hours he makes fifteen or twenty or even more miles, to the great saving both of time and strength.

THE year of study in the Doshisha, at Kyōto, has recently closed, and ninety-three young men and women have graduated from the various branches of the institution. Nearly all of these graduates are professed followers of Christ. In reporting the Commencement exercises Mr. Albrecht says that they passed off pleasantly, and gave clearest evidence that the Doshisha still retains the interest and esteem of a large number of people, especially of the better classes. President Kozaki's baccalaureate discourse on "Stedfastness," given on Sunday, June 19, was eminently courageous and timely. Nine young women received diplomas from the Training School for Nurses, a branch of the institution which has won the respect and confidence of Japanese officials, and which stands for thoroughly scientific as well as pronounced Christian principles. The Girls' School graduated twenty-four pupils, and the graduation exercises won the admiration of a large assembly. At the closing exercises of the collegiate and theological departments the platform of the chapel was filled with professors and representatives of various departments of the city government and distinguished visitors. The speakers chosen from among the graduates had for themes: "Our Future," "Christ and the Civilization of Japan," "Carlyle," and "The Prophet." The concluding address to the theological students was made by Professor Ladd, in which he gave weighty counsels that will long be remembered by the students.

SOME extraordinary stories have been told of what certain Japanese have done and endured in order to carry out their ideas of honor and patriotism, but a report recently received from Japan puts into the shade anything hitherto heard of. It will be remembered that two or three years since Rev. Mr. Large, a Canadian missionary, was murdered in his own house by a burglar, as was supposed, though a suspicion was entertained that the missionary character of Mr. Large had something to do with the assault. But the police have been unable to find the assassin, for though several men have been arrested and charged with the crime, no proof has been found against them. Recently a man appeared before the police authorities and confessed that he was the murderer, but before punishment was inflicted evidence was presented that the man was not guilty of the crime, and that his confession was a fraud. On an examination by the police as to the motive which induced him to criminate himself in this way, the man coolly stated that the police had acknowledged that they were unable to discover the murderer, that such an acknowledgment was a national disgrace, and that in order to remove this disgrace he would gladly have laid down his life. Such fantastic patriotism would be called insanity in America. Is it insanity in Japan?

THE papers have made some comment upon a statement that a Mohammedan church had been formed in Liverpool; and in India and elsewhere this fact has been widely proclaimed as though there were signs in Christian lands of the turning of men to Mohammed. *The Church Missionary Intelligencer* contains a statement of Sir William Muir that the story is "an Eastern romance." The basis of the story is that an obscure lawyer in a Liverpool police court professed conversion to Islam and so was brought to the notice of the Sultan himself. Some curious individuals attended for a time the services of this lawyer, but it is now affirmed that the congregation is scarcely visible and that the whole thing is a ridiculous exaggeration.

THE readers of the *Missionary Herald* have been informed from time to time of the great difficulty experienced at Guadalajara, Mexico, in securing a site for a church building. Mr. Howland has encountered opposition not only from the clerical party but from the local authorities, yet by firmness and persistence, keeping strictly within the bounds of the law, and sustained by the Supreme Court of Mexico, he was at last confirmed in his purchase and now rejoices in a suitable edifice to represent our work in the city. We are glad

to give here a cut showing the completed church. The situation is favorable, and one that cannot fail to attract the attention of all classes. The building, too, is a creditable one and will constitute a most important centre of evangelical work, inspiring confidence and hope in those who, amid trial and persecution, have come out as believers in a purer faith. A large part of the funds required for the erection of this building Mr. and Mrs. Howland have secured from personal friends, and these generous donors may now rejoice in the accomplishment of a work which gives large



promise for years to come. It is a special gratification to note this sign of progress of evangelical work in Central Mexico, where opposition has been more bitter and persistent than in the northern provinces of the Republic.

SUCH letters as the following, just received, add exceedingly to the significance and value of the gifts: "Enclosed please find a draft for sixty dollars for mission work of the American Board. May your work not be hindered for the want of means. This is a thank-offering for God's goodness to me in the past year. I am a feeble old woman, nearly seventy-five years of age, and what I do for the cause of Christ must be done soon. May the knowledge of the Lord soon fill the whole earth, is the prayer of your friend."

## ANOTHER VESSEL NEEDED.

## AN APPEAL TO YOUNG PEOPLE.

ANOTHER vessel is needed for the Lord's work in Micronesia. Are the Lord's children ready to build it? The *Morning Star* goes down from Honolulu once a year to take supplies to the missionaries in the three principal groups, the Marshall, the Gilbert, and the Caroline Islands; but it is absolutely impossible for the *Star* to tarry long enough in some of these groups to enable the missionaries to do efficient work. Last year she was unable to visit the Marshall Islands at all, and the time she could give among the Gilberts was not sufficient to make thorough work. Rev. Mr. Walkup, who has labored indefatigably for the Gilbert Islanders, declares that it is useless to attempt further work for them unless he can have a small vessel such as will enable him to move about through the group, stopping at the several islands for a longer or shorter period, as the need may be. He ought to have a house somewhere, but he thinks it must be a movable house, so that he can live at one time in one part of the group and then in another part. Hence it is proposed to build him a house that shall float; in other words, a small vessel, of about fifty tons, which he can make his home, and in which he can move about the group, having an eye on all Christian work. In this way Mr. Walkup thinks those islands can be Christianized speedily.

But, as all who are familiar with those waters agree, a sailing vessel will not do for work in the Gilbert Islands; for the calms are frequent and all the time the currents are very strong. It sometimes took the old *sailing Morning Star* more than a month to make a passage of a few miles from one island to another. It has therefore been decided to furnish Mr. Walkup's vessel, which is to be his house, with auxiliary power in the shape of a gasoline engine, which experience has shown can be used efficiently and economically. Arrangements are already in progress for building such a vessel at San Francisco. It will cost, all furnished, something over \$5,000. Will not the children and young people, members of Sunday-schools and Christian Endeavor Societies, many of whom have contributed generously in the past for the building of the *Morning Stars* and for the schooner *Robert W. Logan*, which is now doing excellent work at Ruk and among the Mortlocks, contribute generously also for this new vessel for the Gilbert Islands? We hope for hundreds of prompt responses to this appeal. The vessel is needed, and the plan is heartily approved. Just at this time the whole Bible has been translated into the Gilbert Islands language by Rev. Hiram Bingham, and the completed volume is now being printed at the Bible House in New York. We must have the means for carrying this Bible to the 25,000 Gilbert Islanders who are waiting to receive it. Would it not be a suitable thing to call the proposed craft the *Hiram Bingham*, in honor of one who has given his life for the people of these islands, who was for a time the commander of the *Morning Star*, and who has the rare distinction of being the first person, so far as is known, to reduce to writing a language before unknown, and then to translate into that language the whole Bible?

An interesting fact is that the islanders themselves have already raised \$1,000

out of their scanty earnings for this new vessel, and some friends of Mr. Walkup have pledged \$500. How soon will the young people in the Sunday-schools and in Christian Endeavor Societies send us the \$4,000 we need?

Shall we not receive at the Missionary Rooms, within a few weeks, at least two hundred pledges, averaging twenty dollars each? Who will be the first to respond? and the second? and the third? The money, when collected, may be sent to Langdon S. Ward, Treasurer, No. 1 Somerset Street, Boston.

## STORY OF BITLIS STATION, KOORDISTAN.

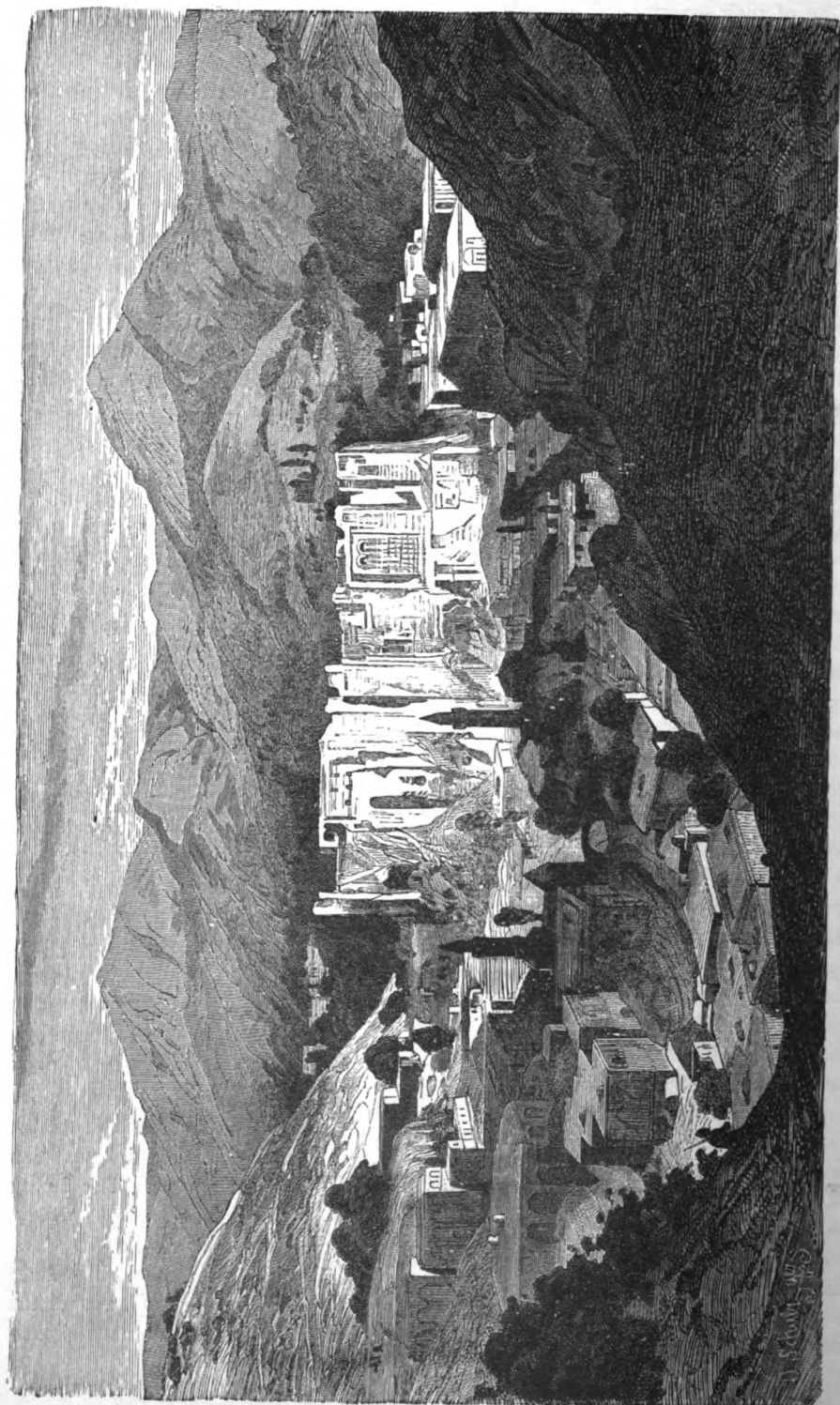
BY REV. R. M. COLE, OF BITLIS.

OUR mission was "building better than it knew," thirty-four years ago, in sending Rev. and Mrs. G. C. Knapp from Diarbekir up to this mountain country in search of health. Physical vigor came back as if by magic. Meanwhile the heroic interest of these pioneer workers went out toward the large Armenian population in this city and vicinity, if perchance something might be done for this gross darkness also.

Bitlis city itself is a unique old town of an early generation, having a population of something over 30,000, one third of whom are Christians in *name* —mostly Armenians, the remaining two thirds being Moslem in faith, though in blood largely Koords. Its history, like its obscure location among these Taurus Mountains, is shrouded in mystery. Moslem tradition has it that it was founded in Alexander's time by one of his generals named Laiz, who from his invincible character, looking out from his strong fort in the centre of the town, was called Bed (*bad*) Laiz, and hence its present name, by some euphonic changes.

But, like many Oriental cities, it has, from time immemorial, borne a Christian name also, Paghesh, which is *prima facie* evidence that here too Armenians may have antedated the Saracens in occupying this strong pass between Assyria and Persia. Doubtless the tramp of soldiery has resounded more than once along this river, possibly led on by royalty, more especially if the Babylonish queen Semiramis took her summer outing at Van, as has been thought. There surely can be no doubt that Xenophon with his ten thousand Greeks in that famous retreat must have filed through here, turning to the left six miles north, through the Moosh Plain. During the Middle Ages and down to the time when navigation round from Trebizond by the Black Sea intercepted it, thousands of Moslem devotees from Persia thronged this passage in their yearly hegira toward Mecca. Whether Bitlis was larger then than now is doubtful, though one writer makes it to have been a walled town. But why it should have been walled, with such mountains as we have about us, does not appear. The laying out of the town has all the regulation of chance, just like haphazard Turkey. Here the buildings go creeping up some mountain stream, serpentine like, while others boldly mount steep hillsides or rocky cliffs that render them difficult of access, for there are no built roads. But with a goodly number of trees in the gardens and other places, and from the abundance of water, it presents a pictur-





A SECTION OF THE CITY OF BITLIS.

esque appearance as we look upon it from near elevations. Among the springs are rich mineral ones, largely running to waste for want of a government to encourage and people to appreciate.

But leaving the exterior and general view of this the chief city in Koordistan, let us descend into the midst thereof, "taking note of her bulwarks," as looking toward another invasion, the success of which should be the objective part of our narrative. The leaders in the campaign have been modestly waiting since our opening sentence, while we took in the general bearings of the place; but nothing daunted they are there still. For simply to see this bowery among the mountains, with its teeming multitude without the gospel, was to set on foot plans for a new missionary station. The following October (1858), by mission endorsement, Mr. and Mrs. Knapp moved their home to Bitlis, and began a residence and work which still continue. Rev. T. C. Trowbridge passed the next winter with these lonely workers, and Mrs. D. H. Nutting the winter following. In the autumn of 1860 came from America Rev. and Mrs. Lysander T. Burbank, who were associated with Mr. and Mrs. Knapp for the next ten years. In 1868 the Ely sisters joined them; October 4, 1884, Rev. R. M. Cole and family came on from Erzroom; while on October 24, 1890, came Mr Knapp's son with his wife, Rev. and Mrs. George P. Knapp.

As might be expected in such a fanatical place, rank opposition and open persecution characterized the early years. Jealous priests set marksmen at short and long range to watch any who might wend their way toward these expounders of a new faith. To sink into the service or have dealings with the heretics in market was to bring upon them all the fulminations an infuriated clergy could muster. So fierce was opposition that the Sabbath audiences were scattered to the winds, there being no hearer at one service. At the end of two and one-half years four came, when Mr. Knapp took for his text, "Will ye also go away?" and as he says, "They did not go away." During those storm-tossed times a little band sometimes had their prayer-meeting in the shadow of a great rock up the mountain gorge. Not till the end of seven years was a little church of five members formed, two of whom developed into preachers, and all of whom are still living. From this on the work developed quite rapidly in the city and in some other parts of the field. Scores were gathered into the church as results of revivals connected with the Week of Prayer in 1866, 1870, and 1876. When in the first revival persons were found weeping and confessing their sins in public, it was the wonderment of observers who had never seen such a thing before; and enemies suggested there might be some power of incantation working on unsuspecting ones who came near!

Of course Christian education was a matter early to be thought of. A school for boys, with a training class for young men, whose aim should be to teach and preach, took form, and in 1881 began the high school, with the boarding department, as it now continues, having from thirty to forty boarders, and including the intermediate department; nearly 100 pupils in all. But most needy of all were the girls, and in 1861 a few were gathered for reading. In 1868 the Ely sisters came in charge, and it was made a boarding high school for girls under the name of "The Mount Holyoke of Koordistan." Including



the lower departments, they have more pupils than the boys' school. We must not dwell on the noble work these schools are doing or upon the heavenly effulgence they send throughout this field. In our eighteen out-stations, ranging from three to seventy miles from this city, are important centres where this gospel seed has taken root, and we aim to make their schools feeders to these high schools.

Thus it is we seek to give the means for Christian education to this great field, equaling in extent the three southern New England States with New Hampshire thrown in, and which has more than 300,000 for a population. Our Protestant adherents in the field are 1,285, of whom nearly 500 are in this city. The church here has 200 members, while the one outside has nearly half as many. Out of their poverty, greater in this field than in any other part of Turkey, their contributions for gospel work average more than seventy-five cents for each adherent, while it is upward of four dollars for each church member.

These are some of the results already realized in an infant station of the mission. So new is the work that only the younger portion of our people were cradled in Protestantism, their parents having come from the pale of the Old Church. And yet they had the courage and zeal, in the midst of opposition and poverty, to contribute largely toward the erection of their chapel that will seat some 600. In the same enclosure with this are the two high schools, while near by, and upon the same original property, reside two of the missionary families; the whole site formerly belonging to a despotic old chieftain who lorded it over these parts as sort of king in feudal times, even coining his own money in the cellar of our present houses. It is amazing to think that the Lord of all should have singled out these very premises to be His own stronghold for gospel work in these parts. Well did Miss Ely say, in reporting work on their school building in 1871: "On the identical spot where, not many years since, a cruel tyrant gathered forced slaves to serve his despotic will, now assemble volunteer bands to set their seal to the building of the house in which women and girls will be taught that they, as well as men, have souls; and that the Saviour died to redeem them from their bondage to sin and to set them as 'lively stones in His spiritual temple.'"

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### PRESENT NEEDS IN NORTH CHINA.

[The North China Mission has for years had a standing "Committee on New Stations," with a view to the careful selection of points that should be occupied in the development of mission work. Though many favorable locations have been found and recommended, within the past twenty years only two new stations have been actually opened. The reinforcements needed for the occupation of these proposed stations have not been secured. At the recent meeting of the mission held at Tung-cho, May 14-19, this Committee on New Stations presented a report as to the needs of the existing stations. The larger portion of this report is given here.]

At the annual meetings in 1889 and 1890 a large number of families was asked for to enter upon new districts, as well as to reinforce the older stations. To these repeated calls no response has been made, and in the meantime the

situation has materially altered, owing to changes in the composition of the mission, by which it has become evident that it is necessary to confine our calls for those objects of immediate and pressing need in the stations already existing rather than to plan for an extended advance into new regions, for which no recruits can be had.

At its recent meeting the mission voted unanimously to send an urgent request for the following additions to our working force, additions which are placed at the minimum of need, and which might easily be increased by at least fifty per cent. We want an immediate reinforcement of seven families and four single ladies, and that this is an eminently reasonable summary of our necessities will appear from a plain statement of the circumstances.

For two years and a half the important city of Pao-ting-fu, the only provincial capital which we occupy, and for twenty years a station of our mission, has been left in the sole charge of a physician and a single lady, supplemented by such occasional visits as members of other stations could make. The foundations in that place have been well laid, and despite this gross neglect to follow up opportunities everywhere opening the work has expanded in a gratifying and unprecedented manner. A native pastor had been providentially ordained just at the beginning of this period of neglect, or the evil consequences would have been much greater. But this is the strongest reason why immediate relief should have been afforded. The native pastorate is in our field a new and an untried experiment, and it is important to preserve the most cordial and intimate relations between the native pastors and the missionaries in charge of the field. A failure to do this has often brought great and far-reaching troubles in other missions. But the golden period for cultivating these relations is at the beginning, and not after the lapse of many years. The beloved physician who has had these heavy burdens thrust upon him ought to be relieved of them at once. Yet it has been difficult to find a station with a surplus force upon which to draw. We ask for a missionary family to come at once to Pao-ting-fu. Even if each of the three men hoped for to engage in that work should actually join the station during the present year they would all be fully and usefully occupied. That which is true of the general work of this station is still more obvious with regard to the work for women, which is of a most encouraging character and quite sufficient to tax the time and strength of two or three women wholly devoted to it. Yet for two years and a half this great burden has been thrown upon the shoulders of one single lady, whose study of the language is not yet so far advanced as to carry her past the last examinations! How can any woman be rationally expected to devote all her time to the acquisition of the Chinese language, and occupy *the rest* in doing the work of two other women?

In the country station of Pang-chuang, which was opened twelve years ago, where there has been a steady expansion in all departments, there have been only one missionary and a physician for almost the whole of that time. Another family should be sent immediately, and two families would not be an oversupply as related to the need. Five years ago, when there was only one missionary lady to do missionary work, her hands were more than full, with a large circle of country villages to be visited, and less than sixty women under instruction. Now

that there are three ladies their strength is taxed to the utmost to keep in sight of the work crying to be done, with 340 women under instruction and regular station classes lasting seven months of the year. Is it too much to ask that another single lady should be sent there, in view of the fact that necessary absence will soon reduce the available force of workers, while the work continues to expand in every direction? The remote station of Kalgan is in urgent need of a physician, who should be at that post in the early autumn, to supply a need of two years' standing. Another missionary family should be sent thither also, and an additional single lady to help carry burdens which are beyond the strength of one. The new college at Tung-cho is in a sense by no means new, since it already has an objective existence. But it needs a large sum of money for immediate use, and it requires an additional man, in connection with the evangelistic work of that important station, the results of which work are diffused in grateful influences all over our mission field. An additional single lady is another need at Tung-cho. Every worker there carries a double load, the educational and the evangelistic, so that while the equipment of this station may seem to be relatively better than that of other stations, it is in reality less.

For many years the mission press has been run at a disadvantage and with great loss of force. A mission printer has been called for to take up that work, and ought to be on the ground immediately. The senior missionary, now nearly forty years in the field, is no longer able to bear the burden and heat of the day, and the single other missionary stationed there should be provided with a reinforcement, in the shape of an additional family to share in the great work in and around the capital, where the church membership is the largest of any station in the mission.

At its recent meeting the mission has asked permission for the return to the United States of three of its members, including one physician, at some period during the next two years. Within that time these needs should all be met or the work already in hand must suffer.

In connection with these pressing calls for new workers it is necessary to point out a fact of which little account is sometimes taken, but which is of the greatest importance. It is the constant loss of mission force after it has actually entered the field. Difficult as it sometimes seems to get recruits, it is not less difficult to keep them. A careful examination of the list of accessions to the North China Mission during two and twenty years, and of those connected with it at that time, shows a total of thirty-four men. After a longer or shorter connection with the mission fourteen of these have ceased from service, leaving sixteen now on the field and four in the home land. This means a loss among the men of forty-one per cent., and it accounts for the strange fact that while many recruits have arrived the effective force of the mission in some lines is steadily falling behind relatively to the work to be done. . . .

In view of the facts regarding the various stations named, and in view of the heavy tax upon missionary vitality which it is seen that this work inevitably entails, we urgently request the Prudential Committee to send us at the earliest possible date a large force of workers, men and women, to be diffused throughout the mission. The work was never more hopeful than at present, and the

various reports were never so full of tokens of abundant blessing in the past and promise for the future, but we must have recruits and we must have them at once !

(Signed)

ARTHUR H. SMITH,  
CHAUNCEY GOODRICH, } Committee.  
WM. S. AMENT,

## THE PRESENT DAY ATTITUDE OF HINDUS TOWARD CHRISTIANITY.

BY REV. HENRY RICE, MADRAS.

[The following article appeared in the *Home and Foreign Mission Record* of the Church of Scotland for March. It presents in clear and forcible manner points of such vital concern to the work of all missionary boards in India that we are glad to give it here in full.]

SPEAKING generally the attitude of educated Hindu society towards Christianity in the present day may be summed up under the four following heads : —

1. *Those who advocate a renovated Hinduism.* The Hinduism of the past, with its grotesque cosmogony and mythology, its abject worship of innumerable gods and goddesses, its priestcraft and superstition, has gone, but Vedic and Monotheistic Hinduism, say many, is the true religion of the Aryans, and to this we intend to return.

Under the guidance of a well-known social reformer of Madras, a society has been formed to enjoy and maintain a brotherhood of all persons professing the Hindu religion ; to promote the study and knowledge of Vedic and Shastraic literature and religion ; to inculcate and practise toleration towards all other religions ; to worship God ; to be loyal to the sovereign, and to love Bharata Varsha (India).

This movement is probably the next stage in India's religious history on the part of the orthodox Hindus, and may be regarded as the last despairing effort to save an ancient and honored institution. Its members are not necessarily opposed to Christianity. Some, no doubt, resent the intrusion of an alien religion and patriotically defend the ancestral faith, but others are quite friendly towards Christianity and admit that it has done much for the country. In many parts of South India there exists a strong feeling, however, that something ought to be done to restore the past. Letters are written to the papers, schemes are elaborated for preaching Hinduism, occasionally a lecture is delivered — but no one loves the past so well as to give himself heart and soul to its revival. Spasmodic attempts there doubtless will be here and there, but they are not likely to be either widespread or lasting. We believe there is not sufficient enthusiasm among the Hindus to maintain for any length of time such an organized revival and reconstruction of Hinduism. It may be clung to as an historic possession for some time to come, but the national faith cannot satisfy the deepest spiritual longings of the human heart, and this movement will ultimately lead on to the reception of Christianity as the fulfiller of all ancient faiths and the satisfier of all human aspirations.

2. The second class are those who are more active in their opposition, and *who have adopted the policy of the "National Reformer": "War against all religions."* On the one hand there are those who assert that Europe itself presents an arena of contending speculations, and is torn by theological and philosophical antagonisms of the keenest kind; there are, in the first place, the two great conflicting systems of Catholicism and Protestantism; there are the two poles of thought — the Ultramontane Catholic with whom unquestioning belief is the first of duties, and whose one idea is to place the moral and intellectual world in subjection to a single theological authority, and, on the other hand, there is the Physical Philosopher, who banishes theology altogether from the world of knowledge. Between these two extremes the world of thought rages and seethes, and every phase of opinion finds ardent exponents and ready believers.

Again there are those who say that the latest conclusions of metaphysical theology and philosophy in Europe bear disheartening likeness to the ultimate ideas reached by the Hindus many centuries ago. "Mansel's Bampton Lecture," says one, "seems to me to be impregnated with an odor of Oriental speculation. I could quote passages," he continues, "that might have been taken almost textually from the Vedantists — while the German school of pessimism openly acknowledges the influence of Indian thought; and many eyes are looking back beyond Christ and Muhammad to the figure of Buddha, standing alone in the remote background of religious history."

These tendencies produce in many minds an apprehension that the essential sources of religion are drying up, and that the conditions are unfavorable to its further development or even to its prolonged existence. This class seeks eagerly after what is skeptical and anti-Christian in current English magazines, and boasts that they require no other gospel than Secularism, Positivism, and Materialism. The danger is so great that some thoughtful observers believe that the battle of the future will not be so much with Hinduism or with Islam as with Western skepticism modified by Oriental metaphysics. That such a struggle will take place in the near future is not improbable, but the Hindu nature is far too deeply religious for Atheism to take root in the land. The Hindus banished Buddhism because of its atheistic character, and they will never endure a negation of God and faith. When we bear in mind the deep religiousness of the Hindu nation; their instinctive passion for transcendental ideas; their spiritual searches after the Divine Essence; and, what is of greater significance, that all modern revivals of Hinduism have tended towards Biblical Monotheism, — we may believe that the present opposition to Christianity proceeds rather from the pride of national inheritance than from any hostility to spiritual truth as such; and that India's best minds will yet surmount their superstitions and prejudices and turn adoringly to the Light of Life.

3. A third party is that represented by the *Theistic Church*. This party, though neither numerous nor united, and its members not all equally devout and reverent, yet stands on the common ground of Theism with Christians, and is one with them in condemning the social evils of the day. It contains a conservative and a progressive party: the one looking to the East and to Hindu sacred

books and types of piety ; the other to the West and to the truths of Christianity, but all that is best in it has been inspired by Christianity.

Although missionaries are much indebted to this class as being the mediators between the religious thought of the East and the West, the interpreters to India of Western Christianity, and the interpreters to Europe of the best religious aspirations of the East, yet there is no doubt that the Brahminist movement has proved a hindrance rather than otherwise in many ways to the reception of Christianity. The paucity of converts from the educated classes of Hindu society in recent years may also be largely traced to this cause. Its utterances are half-Christian, and its promises offer rest without involving the cross which the Christian convert has to take up. Its influence, however, upon the intelligent portion of Hindu society is becoming less and less every year. Ardent young students may join the sect and boast of its excellences, but the heads of families, the leaders of society, distrust it, and those very students when they attain to years of discretion fall away in considerable numbers. The Brahmo Samaj is not a solid phalanx, guided by a well-defined purpose and marching in a compact body. It is rather a movement, a tendency of many restless minds journeying forth out of the Egypt of Hinduism to some better land, they know not whither. While the more sincere and open-hearted will be guided to the Promised Land, others will fall behind and lose their way in the wilderness of doubt and man-made philosophy.

*Lastly*, there is the class of earnest, thoughtful men whom every missionary meets, who are already confessedly *Christians at heart*. They are far more familiar with the facts of "Christianity" than they are with their own religion. They admire Christ's character and delight in His teaching. Within the visible pale both of Brahmoism and Hinduism there are those who recognize the claims of Christ and His right to their allegiance. There is many a Cornelian Hindu who would embrace Christianity at once if an open profession by baptism were not demanded with it. But so long as the open acceptance of Christ's religion means the sharp severance of family ties, social disgrace, and isolation, so long must we be thankful for this growing number of *secret disciples*. The heroic in daring is absent from the Hindu. He dares not "be a Daniel." Bring him to a crisis and his courage fails. He sees, but stands still. He knows, but will not do. He needs arousal. He stands shivering on the brink, waiting for the leadership of a more venturesome spirit. But may we not claim these timid silent ones for Christ, and wait patiently and hopefully for the day when the enormous difficulties created by caste and the power of an unenlightened female influence shall have passed away?

What is wanted is that a man shall arise among the Hindus themselves fired with the moral fervor and splendid courage of Martin Luther, who shall possess the instinct to comprehend the blind outreachings of the native mind, and the genius to give expression to its common longings. The success of such a leader will be greater than that of any Vishnavite reformer, because he will appeal to a people waiting for a change and because the tolerance of British rule will secure him unrestrained freedom of preaching. The appearance of such a personality is but a question of time, and when he appears, who will deny that his success will be greater than that of Chaitanya and might equal that of Gautama Buddha himself?

## Letters from the Missions.

### Marathi Mission.

#### WORK IN THE SCHOOLS.

THE Annual Report of this mission fills a printed pamphlet of about 100 pages, and is of unusual interest. It contains an excellent map of the district covered by the Marathi Mission, also the portrait of Dr. Bissell first presented in the *Missionary Herald*, together with a memorial sketch of this beloved missionary prepared by Dr. Fairbank. We should be glad to give from this report much more than our space will allow, but must content ourselves with presenting some incidents which show the condition of affairs within the mission. Mr. Abbott, of Bombay, speaks of the effect produced by the conversion of a Brahman youth as illustrating the fickleness of the people of the Konkan. "The proposed English school at Tale, for which the people had seemed so anxious, fell through, for the people became alarmed, and decided to have no school rather than run the risk of having any of their children become Christians. The school at Pingalsai was for a time entirely broken up, every boy being taken out of school. The people had the idea that, finding no boys in the school, it will be given up, the schoolhouse sold for a trifle, and they would be free from danger; but they did not properly count on our persistence. The teacher remained at his post, regularly rang his bell and sat at his desk. After waiting for an hour he would go into the village, or a neighboring village, and preach. This he kept up for a month without a break in the determination of the people; but finally kindness conquered, and the children came back one after another, until now the school is fuller than ever."

"WE DO NOT WANT YOUR SCHOOL."

Mr. Bruce, of Satara, reports some incidents connected with the school at Khumta, a village thirteen miles east of

Satara. This school has been open for several years, and was one of the most successful among village schools, and approved by the people. Mr. Bruce says: "The number of pupils was not large, but some of the boys had made very good progress in their studies. There was one boy who seemed specially promising, and he expressed a desire to come to our Station school at Satara, and continue his studies here. He came to me in September, and after examination I told him that if his father was willing I would receive him at the beginning of the school year in November. When the time came the boy did not appear, and I learned that his father, after having once given his consent, was influenced by the other people, who were greatly excited over the matter, and he would not allow his son to come. The boy pressed his case, but was unable to gain permission. Seeing his importunity, the people became very much alarmed, fearing that all their boys were in danger of becoming Christians. They therefore decided to withdraw all their children from the school, which consequently came to a sudden close. The people sent me the following letter, which will explain itself: 'To the kind Padre Saheb, resident at Satara, all the Mahars of Khumta send very great salam. You have had a school here up to this time, and we are thankful to you for it. But from this time we think we do not want your school. The reason is this, that you teach your religion and our boys are becoming Christians. Therefore we cannot send them to your school any more. Besides, the times are bitter, and we have difficulty in obtaining the wherewith to eat and drink, and we must put our boys to work. If it is your desire to continue the school, then with hands clasped we entreat you to tell your teacher not to teach the things of religion. Signed by all the Mahars of Khumta, this 28th day of November, 1891.'

"As we have no desire to keep up a

school on the above conditions, the school at Khumta has not been reëstablished.

"The boy referred to above remained at his home for some weeks, pleading with his father to allow him to come to school. Through fear of his neighbors his father would not consent. When he found that further waiting would not avail anything, he watched his opportunity and ran away, going to the Christians at Rahimatpur, some ten miles distant. From there he came to Satara in the night, and, declaring his purpose to become a Christian, he claimed our protection. The same day two of his friends came for him. I allowed them every opportunity to talk with the boy, and to persuade him to return home with them if they could, but I told them that I could not allow them to use any violence upon him. He firmly declared that he would be a Christian and that he would not go with them. The next day (Christmas day) twelve men came for the boy. I seated them upon the floor in my study and then brought the boy before them. They used every form of argument and threat, but the boy, whose name is Bhau, remained stedfast to the end. All the men came to our Christmas gathering and stayed through it all. After this meeting one of the men told Bhau that the earring he was wearing was not his but his father's. Bhau immediately took off the earring and gave it up. His own father then told him that the clothes he wore were not his, and he stripped himself of turban and tunic and threw them at his father's feet. This made the father ashamed of himself, and he insisted that Bhau should take back his clothes.

"Four days later, at 9.30 o'clock in the morning, two men suddenly appeared at the door of the schoolroom, which is situated in our compound. One of them entered, and seizing Bhau by the arm dragged him outside, and the two men tried to get him outside the compound before help could arrive. The alarm was quickly given, the teachers and older boys ran to the rescue, and providentially I was myself near at hand, so that they were

foiled in their attempt. One of these men was the brother of Bhau, and he clasped his arms around Bhau's body and declared that he would never let go his hold. Reasoning was of no avail, persuasion was useless, and so the police were called in to remove the intruder. Statements had to be written out which caused delay, but after the necessary formalities had been attended to, the chief officer of the police ordered the brother to release the boy. He refused to do so, and then the policemen themselves quickly loosed his hold and let go the boy, who ran like a deer to the shelter of the bungalow, after having been for three hours in the tight grasp of his brother. Bhau has had several later interviews with his friends, and various threats have been uttered, but after a month all is quiet, and the boy is steadily pursuing his studies in the school, in the expectation of being baptized before very long."

#### A CHRISTIAN LEPER.

"In our previous reports I have several times mentioned Raghoba the leper, who lives in a village near Medha. It is eleven years since he and two other persons from his village were received into the church, and owing to death and removals he is the only Christian remaining there. He has become very much weakened by his terrible disease, and is able to walk only a few rods at a time. He lives alone in a little hut not more than six feet square, situated some distance from his neighbors. His poor body is in a fearfully diseased and loathsome condition, but he is one of the brightest Christians that I ever met. His face fairly shines with the love of Christ. He possesses a remarkably contented spirit, and I will venture to say that, notwithstanding his physical condition, he is the happiest man in all the Vena Valley. Raghoba cannot read, he never learned letters, and yet I have often wondered at his apprehension of spiritual truth. His communion is with the spiritual world, Christ is his teacher, and the Holy Spirit is his enlightener; hence he has proved a



more apt pupil than many of his more favored brethren who are able to read the precious Word. With such an indwelling of the Spirit it is impossible that he should remain without witnessing for that Saviour who is so precious to him. I have many times seen him surrounded with a little company of his people, and heard him set forth the simple truths of the gospel, and plead with them in a way that surprised me. He has some picture-books representing scenes in the life of Christ, which he uses as texts, as he tries to impress their truths upon his hearers. His whole life is a witness for Christ, and I have no doubt that its influence will some time be powerfully felt among his neighbors, perhaps after he himself has passed away. A few weeks ago I went to Raghoba's village unexpectedly to him, and visited him in his solitude. His countenance told of some unusual suffering, but he met me in his usually cheerful manner. In answer to my inquiries he related to me an experience which reminds one of Old Testament scenes in the times of Abraham and Jacob. He told me that he was taken violently ill one night, and though he shouted to his neighbors he could not rouse them from their sleep. He then got up and attempted to go to their houses, but in the darkness he took the wrong road and went some distance into a field. Dizziness came upon him and he fell down there. When somewhat recovered he found his way back to his hut, but fell down, unconscious, outside the door. Here he lay until morning, when his friends came and found him. But while he lay there he had a '*dream*' which gave him great comfort. He saw two angels coming to him with smiling countenances and garments of dazzling whiteness. They spoke to him and said, 'Raghoba, do not fear, and do not be troubled because the Missionary Saheb and brethren of the church are so far away and cannot come to you now. *We* are here, and *we* will take care of you, and after you are through with this life you will have an everlasting life of happiness in heaven!'

"One of the greatest causes of anxiety with these poor and isolated Christians is the thought that when they die there may be no one present of their own religion to bury them, and I have no doubt that Raghoba had partaken somewhat of this fear. But now his fears were all gone. He was no longer troubled because all his Christian friends were so far away, and he is cheerfully waiting for his Saviour to take him home. I have often looked with admiration upon the heavenly spirit of Raghoba, notwithstanding the repulsiveness of the body in which it is enclosed, but now I felt like reverencing one whom, in his distress, the angels were commissioned to care for and serve. For, whether we regard this as 'simply a dream' or a 'real experience,' it must have been sent by a loving Father to comfort his stricken child in his lonely situation."

#### SIGNS OF PROGRESS.

In answer to the question "Is there any progress among the non-Christian community?" Mr. Bruce refers to many hopeful signs which the missionary sees which it is impossible to present in statistical tables, and he refers to a fact stated by a native pastor as follows:—

"In one of our church prayer-meetings recently, Rev. Mr. Kassimbhai spoke upon this subject, and in illustration of the indirect influences of our work he presented three pictures, somewhat as follows: (1) In the village of K. many years ago the people were very bitter in their hatred of the missionaries, and when Rev. Mr. Wood went there, on one of his tours, there was a serious riot, in which the missionary was stoned. (2) At a later period, when I began visiting that village there was no sign of public disturbance, but the people appeared very *sullen*, and it was impossible to gather an audience to listen to our preaching. (3) On a recent tour we visited that same village, but were surprised and pleased with the reception which was given us. After pitching our tent we went into the principal street to preach to the people, who gathered around us in large numbers.

The patil and other chief men were present, and all listened eagerly to the truth. We remained for a long time, but the people showed no signs of weariness. It seemed a great contrast with our reception here a few years ago. This is but a sample of what we see all about us. We cannot point to a single convert from the village of K., but the results of our efforts are seen in the changed attitude of the people toward us and toward the message which we bring to them. Whole communities are feeling the influences of the gospel, and we believe that the time is not far distant when whole communities will forsake their idol-gods and turn to the living God through our Lord Jesus Christ."

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#### Ceylon Mission.

#### RELIGIOUS INTEREST IN JAFFNA COLLEGE.

FROM a letter of Mr. W. W. Wallace, a valued instructor in Jaffna College, written in February last, we give the following cheering extract:—

"We have rejoiced in spiritual blessings during the past year. Several of our boys seem as genuinely converted and as truly filled with the Holy Spirit as any boys I ever met. They are very faithful, and God has blessed our labors together. In November a work of grace began very quietly and naturally. We continued in prayer and exhortation and many were led to a serious consideration of Jesus Christ as their personal Saviour from sin. Many were anxious to speak in our meetings—not in their usual way of advising others, but in the first person, briefly and pointedly. How we thank God for his refreshing grace and long for continued blessing!

"In a recent debate on a question connected with the government I was surprised and pained at the caviling and carping of some of the speakers; pleased, however, to find that some were very manful and generous in spirit. 'The English have made us all that we are. They have raised us to a higher plane of living, and brought us civilization and

Christianity. We cannot but show our gratitude,' etc.

"I have of late accompanied some of the boys in their village Sunday-school work. At one school the work was quite run down. Only three or four boys were at times in attendance. Two weeks ago there were thirty-two boys there and last week thirty-five. I asked them to promise daily prayer. They answered that they were Sivite boys and could not say Christian prayers. Coming from children, that shows something of the opposition here met and how strong is still the hold of heathenism on the country people. We cannot expect much, however, from such teachers. In conversing with the man, I found that his view of Christ was that he was a *Mahatma*!"

At the time of writing the foregoing letter the College was about to send up sixteen students for their first university examination, and there was some anxiety as to the results. Writing home May 1, Mr. Wallace reports unusual success on the part of these students at their examination. He says:—

"The final results of our first university examinations are now published and show that our College takes the lead of all institutions in Ceylon, having passed fourteen out of sixteen candidates, and four of them in the first class. Eleven of these remain with us for the F. A. course and our class is augmented by two boys from the Jaffna Central College (Wesleyan). We have now over eighty boys on our roll, and enter upon a very hopeful year of work. The past year witnessed spiritual blessings also, and so thoroughly an evangelizing institution has our College always been that it has won the reputation among heathen circles of being 'a regular proselyting institution.' We hope to maintain it such, and that the present year may be very fruitful in genuine conversions."

#### GIRLS' BOARDING SCHOOL AT OODOOVILLE.—A HAPPY FAMILY.

Rev. W. W. Howland gives the following interesting account of the school at Oodooville:—

"At the commencement of the new term fifty candidates for admission were examined and twenty-six admitted, making the number 113, all of them boarding in the institution. This is a larger number than we like to have, but the anxiety of the parents as well as of the girls makes it hard to refuse to receive them even when the candidates fail to pass perfectly the examination or are unable to pay the full rate for board and tuition. It is remarkable that parents whom we have considered rigid heathen have brought their daughters to be admitted, ready to pay full tuition at the highest rates. We hear that the Wesleyans also had a rush of candidates for admission to their boarding school recently. A class of eleven pupils graduated in January, all of them church members. Some of them go to heathen homes where they are exposed to great trials and temptation. I went with my daughter yesterday to visit one of these. We remained some time talking to the friends and neighbors who crowded around, having a portion of Scripture read to them. Her brother is urging a heathen marriage.

"The necessity which parents in this heathen country feel of having their daughters married exposes many to trials and temptations. Even the promise of a heathen not to hinder his wife from walking as a Christian is not always kept. Yet with this risk we consider the giving a Christian education to the daughters even of the heathen is one of the most important and encouraging branches of our work. Twelve of the pupils of the boarding school were received to the church during the year, and there were quite a number of candidates who are anxious to be received and are deferred not so much on account of any special unfitness, but for a longer trial. There was some special religious interest near the close of the year and a number of the pupils then decided to serve Christ."

Mr. Howland sends an account of a household now united in Christ, the story having been written out at his request by a native assistant:—

"Mallamuttu is the wife of Maruthacutty, a Tamil compositor in the Manepay Press. She became thoughtful of her soul's salvation by attending meetings held by the catechist in the Bible-woman's house, which was in her neighborhood. Her husband was somewhat a skeptic, and did not allow her to attend meetings where she could learn more of Jesus the Saviour. The Bible-woman visited and taught her and prayed with her. In time the catechist influenced her husband to send their daughter to a boarding school, where she became interested and was baptized. This was a happy disappointment to the father, with whom the catechist, by this time, became a favorite, and who, by his request, attended Sunday services and prayer-meetings in the village preaching bungalow. But he would not allow his wife or the daughter to attend. His wife and daughter were praying for his conversion, and the catechist made it a point of special prayerful effort, and it was blessed. In a meeting during the Week of Prayer, Maruthacutty stood up with shaking and trembling, confessed his sinfulness, and accepted Christ as his Saviour. This was a day of great joy to his family. He was received to the church and he is a consistent Christian. His new name is Joshua. Now Mallamuttu had courage to speak to her neighbors about Christ, had family prayer regularly, and attended the Sunday services and prayer-meetings in the village chapel. On the day she was examined by the church committee for admission to the church she answered the questions like those who are able to read, and said that a light and joy have come into her heart which she is unable to describe. She was baptized with the same name, Mallamutta (good pearl), and made a communicant. Her oldest daughter was made a communicant also, and her two other daughters were baptized."

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#### North China Mission.

##### A GREAT FAIR.

UNDER date of May 16, Mr. F. M. Chapin, of Lin Ching, writes:—

"Again we have to record the attendance of multitudes who have come to see us during the great fair. The main difference between this year and last seems to be that the crowds have been greater, and our force being larger we have been able to preach more continuously. More books and tracts have been sold than during all the rest of the year. The number of people who have come to see and to hear, estimated by the Chinese at 40,000, and probably not less than 20,000, is more than twice as great as those who listen at the outside chapel throughout the year. The number of patients at the hospital is considerably larger than last year at this time. Add to this the fact that several inquirers have come forward, and you will see what a busy season it is with us.

"We have been very fortunate this year in obtaining help from Pang-chuang, two of their helpers having given us assistance during the entire time. One of the Canadian missionaries has also been here and assisted not a little, and a Bible-woman in the employ of that mission has talked day after day to the women.

"One peculiar feature which occasions surprise among even old residents of China is the large number of women who have come, listened, bought tracts, and assented to the words spoken to them. The common idea with regard to a Chinese woman is that of a being who has no control over her own time or possessions, who dares not call her soul her own, and who never goes far from home because of her little feet. So when one sees hundreds of women buying books with their own money, and learns that many of them have walked thirty and even fifty miles in order to attend this fair, it is quite a surprise. But one soon observes that though there are hundreds and thousands of women who have come hither to worship, only a very small percentage of them are under forty, and most of them are fifty, sixty, and some even seventy years old. The young women do not come out; they are left at

home to care for the children, while the old mother-in-law enjoys the freedom to which years and gray hairs entitle her.

"Another feature of the fair has been the orderliness of the crowds. They have been shown around the compound, and with all their curiosity there have been few instances of unseemly behavior, and among the 20,000 who have come here only a single case of drunkenness. This peaceableness on the part of the Chinese, their readiness to enter our courts, and the good attention given show how little effect the rumors of the past year and the anti-foreign feeling in other places have had in the region around us.

"Yet it has not been entirely peaceful. At a village twenty miles away the Roman Catholics are having no end of trouble. The people there rose up in arms against the native Christians, killed a few, refused all offers of peace from the official, and created such a disturbance that the Catholics dare not till their fields, and there is every prospect of a local rebellion. Meantime a body of 500 soldiers have assembled to protect the Christians and to defend the workmen who are engaged in tearing down a temple which the people had built on land owned by the Catholics. Opening our courts in the way we do, and avoiding those things which try the patience of the Chinese, avoiding the taking sides in lawsuits, cannot fail to have its effect upon the people. At the same time we have reason to believe that the people about us are less inclined to make trouble than they are in many places.

"We rejoice greatly over the arrival of Dr. Wagner. He came in the very nick of time."

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#### *Japan Mission.*

##### EVANGELISTIC WORK NEAR KYOTO.

UNDER date of June 22, Dr. Davis writes from Kyōto:—

'Professor Ladd's lectures here will do good, especially to those theological students who were doubting whether God had made any real revelation or not, and to agnostics in the higher classes of the

college department. We graduate twenty-three from the theological department, thirty-eight from the collegiate department, twelve from the girls' school, and ten from the training school for nurses, this week.

"A church of forty-eight members, thirty-nine coming by letter and nine on profession of their faith, was organized in Fushimi, eight miles south of Kyōto, last Sabbath. These Christians are gathered from ten different places in the southern part of the province, a district ten miles long and seven miles wide. They are the firstfruits of the work which has been done in this district by the students from our theological classes during the last few years, and especially during the last two years.

"Some of those who gave their money to prevent this work from being given up a year and a half ago will be glad to know of this result. We hope that this church will prosper and increase, so that ere many years it will be divided into many churches in this region. This was the second council I have attended in the last few months, where no pastors were sent; it is not for *lay* but for *clerical* representation that we must strive in Japan.

"A recent tour of eight days with Mr. Yebina, president of the Japanese Home Missionary Society, impressed me very deeply with the importance of such touring work, and leads me to feel more than ever that some one must be stationed in Kyōto who can give all his time to such work. We spent three nights at the old castle town of Fukui, having communion with the little band of Christians there and holding some very interesting preaching services. One man came in twenty-three miles to attend the meetings. He borrowed a copy of Dr. Martin's *Evidences of Christianity*, in Chinese, some years ago, became convinced that there is a God, and came into Fukui to hear more of the truth. He became a Christian, and as he was a manufacturer of saké (rice-whiskey) he destroyed all his utensils for this manufacture, sold the débris, etc., and bought a little land which he now

tills. There is no other Christian nearer than Fukui, and he was very hungry to hear and ask questions.

"We spent a day and night at Nagoya, speaking to a large gathering of young men in the afternoon, and to a company of Christians in our preaching-place in the evening. Miss Gardner has been doing good work there among the women, and Mr. White has also made several visits from Tsu. We also spent one night each at Nagahama, Hikone, Hachiman, and Otsu, on Lake Biwa, finding much to encourage in all these places. We had an interesting experience in Hikone. We had traveled thirteen hours from Fukui that day, and reached Hikone late and tired, and we found the church packed full. The Buddhist priests and their students had taken possession, and had come to break up our meeting if possible. The pastor and Mr. Yebina spoke first, and they were almost drowned out by the cries and yells of the crowd.

"When I went upon the platform I was greeted with cries of 'Ketouin!' the term of reproach for foreigner. I waited till they had quieted a little, made a polite bow, and began by saying that I always enjoyed talking to young men, and that I hoped I could do them some good. Every young man wants to succeed in life, and I would tell them some of the elements of success: take a great aim in harmony with heaven, with man, and with one's own conscience; have a great zeal to accomplish that aim; take great models to help us; all nations have such models; Japan has them, all religions have them; Confucianism has Confucius; Buddhism has Shaka; Christianity has Christ. For instance, if a Confucianist goes to a Christian church, he will take Confucius as his model how he should behave and how he should listen; if a Buddhist goes to such a meeting, he will take Shaka as his model, and if a Christian goes to a Buddhist service, he will take Christ as his model, etc. When I began to apply the truth in this way the priests, who had been standing in the crowd in the rear of the church leading the disturbers, one

after another hung down their heads and walked quietly out. They were followed by their students, who were seated, some of them, in the front seats, where they had joined in the chorus of yells. They too walked out by twos and threes very quietly, so that by the time I had reached the point indicated above, about fifty had left. Half a dozen priests and twice as many students remained with a large audience which still filled the church, and it seemed as if I could hear a pin drop, so quietly did they listen then for forty minutes, while I *switched* on to my subject and gave them an earnest talk on the necessity and the way of getting a new heart.

"After speaking eight nights in succession, up till midnight or after, and waking early in the morning, I came home to take up the waiting school work, and my brain feels half-paralyzed yet. But the work is a joyous one, even if one gets very weary in it."

### Eastern Turkey Mission.

#### WORK AMONG WOMEN.

It will be remembered that on account of the special needs of Van station Miss Bush, of Harpoot, has been laboring for more than a year among the homes of Van. She reports that at least one hundred houses in the city and at the "Gardens" have been visited — a large number of them many times. She writes: —

"I have every reason to long to be constantly at work. Many doors are open and I have had only one rebuff. One day a woman in the street most cordially invited me to visit her. I went, but her husband, who opened the door, told me that she had gone to church. I went another day, and had just entered the court when he appeared at the door of a room calling out like a crazy man, 'What have you come here for? Go away! Go away, I say!' Of course I politely departed. My going about with Nazloo from house to house has attracted much attention, and especially during Lent. The arachnort, vartabeds, and priests have scolded and

warned their people against us, in some cases refusing the communion to those who should continue to take lessons of Nazloo. This cost her four scholars. She has suffered far more than I, as only boys or very rude young men dare to call after or laugh at me in the street. Once only did a boy throw a stone which hit me.

"But Nazloo, my assistant, has been abused right and left, until well frightened. She is startled every now and then by rumors that she is to be beaten — indeed she heard that several women had vowed by the mass that they would beat her and me. Stones have been thrown at her. I am sure that her scholars love her very much, and those who have been obliged to drop their lessons mourn greatly. One day she had been reviled and blamed at a house where she had been, when a little boy who stood at the gate said as she left, 'Read the fifth chapter of Matthew and be comforted.' Women have tried to entice her into houses as if to take lessons, but only for the purpose of abusing her. One day while I was walking in the street the sexton of the church asked of the man with me, 'Is that the teacher who preaches from house to house?' Another day a group of men by the same church were overheard saying, as they looked after me, 'That is the *Arakyaloochi* (female apostle), is it?'

"A strong effort has just been made in our church to have it take a firmer stand on the matter of marriages, baptisms, funerals, and the communion, that a Protestant should feel it his duty to have these services in his own church and have his family a unit in the matter. Five new members were received into the church Sabbath before last, when we had a most solemn and beautiful communion service. One of these new members is a teacher in the boys' school, two others are brides, former pupils of Misses Johnson and Kimball, one a teacher in the girls' school, and another a pupil there — all most promising. Our hearts were very glad. Dr. Reynolds received them with tender and fitting words, and he and Mr. Greene

each had a share in the communion service. Eighty women and children were present — a large number. Of course many were Gregorians, and we were delighted to see that they were deeply impressed by the service and enjoyed it. Many came up to shake hands with and congratulate the new members afterward. Miss Ladd asked me to take the whole company in one great Sabbath-school class. How I enjoyed explaining our lesson, the 53d of Isaiah, to those bright, attentive listeners."

#### MOOSH.

Mr. Cole, writing May 17 from Bitlis, says of Moosh: —

"Notwithstanding the terrible poverty there has never seemed to me such 'a set time to favor' that city of some 1,500 inhabitants. To begin with, that notorious Moussa Bey is an exile down in Arabia, and so we have no rehearsals of murders, outrages in families, plunder, etc., poured into our ears as at other times. Never during these seven years since we came into the field has there been such freedom for poor peasants that way. All this goes to show how easy it would be for the Turk to govern even his outlaws if he would only make such leading ones an example, as in this case. But we are very sorry to say that the Gregorians, or,

more properly, their schools in Moosh, have become so involved in a sort of pseudo-political organization that they are all much under the cloud before the government. Some twenty scholars and teachers have been sent off into exile, while four are sentenced for life in such miserable prisons as only such a land can produce. This is all the more unfortunate because that miserable Moussa often boasted that only he could keep down the large Armenian element, and now this secret organization seems in some sort a tacit admittal of as much, — at least so the Turks may choose to interpret it, — and hence there is a flying report abroad that the Bey is to come back again!

"But to Moosh city. I have said it was the 'set time' for this place. Hitherto those Gregorian schools absorbed everything, as they made no demands on the scholars, even supplying the ink and paper. But now that the parents see into what their children have been led as members of such schools, they look toward us, saying they have confidence in us, not only for education, but for integrity and true manhood. Hence, if we had the proper buildings and other arrangements, we might look for a large accession both for a boys' and girls' school. We trust the Lord will open the way this."

### Notes from the Wide Field.

#### AFRICA.

LAKE NYASA. — We have chronicled recently the entrance of the Moravian missionaries upon missionary work at the northern end of Lake Nyasa. The Berlin Society has also founded a mission in the same district, headed by Mr. Merensky, who was formerly leader of the mission of the Berlin Society in the Transvaal. His efforts will be directed chiefly to the Konde tribes, the station being some thirty miles from the lake and about 1,000 feet above it. In some African notes by Mr. Carlyle, in *The Missionary Intelligencer*, it is said that Mr. Merensky writes of this region of the north of Lake Nyasa as "almost an idyllic country. Extensive banana groves, well-kept roads, ample, comfortable cottages, large cow-stalls, all so clean and neat that in Europe they would be called pretty." Mr. Carlyle sums up the work now undertaken on Lake Nyasa as follows: There are five missions actively at work, with more than thirty stations; there are on the lake four vessels belonging to the Universities' Mission, and two steamers and a sailing vessel belonging to the African Lakes Company. Steam-launches are in preparation for the Scotch missions at Bandawe and Blantyre.

On the Upper Shiré there are two British gunboats, while on the Zambesi there are several British, Dutch, and Portuguese vessels. It is also reported that the British government has ordered the construction of two gunboats to be placed on Lake Nyasa as speedily as possible. Thus it seems that this interior African lake has been in some good sense taken possession of by missionaries and others from foreign lands.

SOUTH AFRICA. — From reports published in *The Mission Field* it appears that within the Cape Colony the Reformed Dutch Church has about 300,000 adherents, all but 80,000 of whom are Europeans. The English Church has nearly 140,000 adherents, one half of them being Europeans. The Wesleyan Methodists have over 100,000; the Independents, 66,000; the Presbyterians, 32,000, and the Roman Catholics, 17,000. The population of Cape Colony, including the Griqualands and the Transkei, according to the census of 1891, was 1,527,000, of whom a little over one fifth were Europeans. From these statistics it would seem that this section of Africa may properly be called a Christian colony.

A CHRISTIAN KING IN WEST AFRICA. — King Eyo Honesty VII of Creek town, Old Calabar, has recently died, and an account given of him in the *Missionary Record* of the United Presbyterian Church of Scotland shows that he was a fine specimen of African Christian manhood. From the account given in the *Record* we glean these facts: His name, when a young man, was Ensa, but he was known among the European traders as Henshaw Tom Foster, and received his first instruction in gospel truth in 1847, but was not publicly received to the church till 1858. His uncle was King Eyo II. Ensa was bitterly opposed in his faith by his wife and her family, and inasmuch as he stood in good relations with the missionaries and with the traders he was for a long time distrusted by his people. On one occasion, when he had offended his people in some way, they required him to make oath by what was called *mbiam* that he had not done what was charged, or else pay a fine of £300. He offered to take the oath on the Bible, but as *mbiam* was a distinctly heathenish ceremony he refused to take it and paid the fine. Some time after this, the succession having failed, it was proposed to choose Ensa as king, but three influential men prevented his election "lest he sell the kingdom to God's white men." The man who was chosen to the place proved incapable, and his principal supporters died, and Ensa was asked to become king. He made two conditions prior to his acceptance: "first, that the king govern, and the people submit to be governed, by the will of God, so far as that will is made known in the Bible, and that there be no religious intolerance; second, that he be not king of a party, but that all connected with Capetown submit to him individually." These conditions were accepted and Ensa was crowned king by the name of Eyo Honesty VII. At the coronation, after a prayer, the king addressed his subjects, inviting them to join with him in doing good, and then addressing the mission he expressed the hope "that God's blessing would continue on its labors, and urging that each member of it cease not day or night to win sinners from sin to Christ." His reign was peaceful and wise. He administered justice impartially; but aroused the antipathy of the heathen chiefs by his firm adherence to Christian customs. He favored the establishment of the British Protectorate, and sought to do much more than he was able to accomplish in the reformation of his people. He had a small library of English books "though very much a man of one book, and that book the Bible." He was a finely built man, over six feet in height, but he was modest and retiring, yet ready to do whatever he could for his people. He was for a time superintendent of the Sunday-school, which office he diligently discharged. If the minister was absent and need arose, he conducted divine service very acceptably. He died on the twenty-fourth of March last. At his funeral there was a vast assembly of mourners, and the writer in the *Record* speaks of it as a most remarkable fact that when the



funeral was over "the town lay as quiet as if no such event had occurred. How great a change from the too well remembered days when hundreds of slaves would have been murdered to keep him company in the other world." The story of this good African king is a wonderful encouragement to those who are seeking to develop Christian manhood in Africa.

#### THE SANGHIR ISLANDS.

THE recent awful destruction of life and property by a volcanic eruption at the Sanghir Islands, a group north of Celebes and south of the Philippines, and having a population of from 50,000 to 80,000 souls, makes the following statement in the July number of the Paris *Journal des Missions* a timely one, though written before the disaster occurred. The Sanghir Isles, although never officially annexed to the Netherlands, are under the Dutch Protectorate and the supervision of the governor-general of Batavia or of Java. The gospel was first preached there by Dutch pastors from Celebes about 1677. Christian baptism saved many from becoming the prey of Mohammedan propagandists. But to this day there are people among them who, thinking that they cannot have too much religion, are baptized and attend Christian worship on Sunday, join with the Mohammedans on Thursday, and between times adore their demons or ancient pagan gods! In 1857 four missionaries were sent to these islands. One of them, named Steller, has remained there thirty-four years, and, thanks to abundant plantations, has managed to bring up his family on a salary of \$48 a year! He has printed, in great part at his own expense, a Sacred History and the Heidelberg Catechism in the Sanghir language, and his daughter is now at Utrecht, occupied with a translation of the New Testament and the preparation of a Sanghir grammar and dictionary. Mr. Steller has baptized about 4,000 natives and has a church of 400 communicants. There were 20,000 nominal Christians at the time of the late disaster. According to the telegraphic reports of the eruption which occurred early in June, great masses of flame and stones poured forth from the volcano Gunona, falling all over the island, destroying houses and the lives of thousands of people.

#### MAURITIUS.

THIS island, under the government of Great Britain, is in the Indian Ocean, 500 miles east of Madagascar. Though it has an area of only 705 English square miles, it has a population of 378,000. It has been said that in no part of the world is there a population of this size composed of such a variety of races. The majority come from India, but English and French and African, Malagasy, Chinese, and other nationalities are well represented. The island has been in the possession, successively, of the Portuguese, Dutch, French, and the English, the full sovereignty of the British crown having been acknowledged by the Treaty of Paris in 1814. An interesting article in *The Church Missionary Intelligencer* for July gives a full report of the missionary work upon the island. Its growth has been gradual but real. This missionary work was commenced by the London Society in 1814, but it is now conducted by the Church Missionary Society and the Society for the Propagation of the Gospel. Their chief efforts are among the Hindus. The native church council embraces 2,500 adherents, 654 of whom are communicants. Much trouble has arisen on account of the action of the Roman Catholic church in securing government aid for education. The attention of the world has been called to this island because of the recent terrible cyclone which wrought fearful destruction. The island has always been subject to hurricanes, but this one was of an unprecedented character. It lasted but about an hour and a half, but in that short space of time nearly one third of the houses in Port Louis were destroyed, some streets containing the finest houses having been literally swept away. The loss of life and property has been enormous and recovery from the disaster must necessarily be slow.

## CHINA.

A HOSTILE OFFICIAL. — One of the incendiary bulletins circulated throughout the province of Honan which served to incite the people to commit outrages upon foreigners and especially upon missionaries was a book entitled "Deathblow to Corrupt Doctrines." At the demand of the foreign ambassadors at Peking, the Viceroy Li Hung Chang and the Tsung-li Yamen, or the official Board of Government, issued an edict against the book calling for its suppression and the destruction of the blocks on which it was printed. A response made to this edict by the Lieutenant-Governor of Honan has just come to light. It is addressed to the Viceroy and is a most remarkable document. The Lieutenant-Governor declares that the book which is condemned in the decree is "in its leading principles in accordance with the sacred exhortation of Yung Cheng to expel monstrous teaching. Its object is to make right learning respected. Every sentence is correct. I bought a copy of the book and read it, and saw statements accordant with the sacred exhortations. I knelt to it in reverence; then I rose, sat down and read it carefully. I found its title and contents admirable. The Tsung-li Yamen cannot have carefully perused this work. I cannot understand why on receipt of a single dispatch — a single note — from the barbarian ministers requesting its destruction it hastily did all they wanted to, and wrote requesting your excellency to give circular orders to your subordinates to search for and destroy this work." This dispatch continues at great length in the same strain, defending the book most vigorously and commending it as giving deathblows to corrupt doctrines; calling on the Viceroy "to write a dispatch to each of the barbarian ministers requesting them to have all Christian books and the blocks for printing them burned," etc! The boldness of this official in addressing the Viceroy is something astonishing, while his spirit and character are shown by his commendation of those infamous publications which have emanated from Honan. That he could send such a dispatch shows that there is little hope of speedy suppression of the hostile spirit in the province of which he is the Lieutenant-Governor.

## INDIA.

REACHING MOHAMMEDANS. — Toward the close of last year some account was given in the *Missionary Herald* of a remarkable work done by Mr. Lefroy, of the Society for the Propagation of the Gospel mission in Calcutta, among the Moslems; large assemblies having been addressed by Mr. Lefroy during a series of amicable discussions which have been arranged for by the Mohammedans themselves. A member of the English Baptist mission at Delhi reports a similar experience in that city. This missionary, Mr. Dann, having on one occasion fallen into conversation with a half-dozen Mohammedans in the bazaar, he was asked to come again, and on the next day he found about sixty men assembled, and among them a learned Maulvi who had been engaged in the discussions with Mr. Lefroy at Calcutta. After a friendly discussion arrangements were made to meet in a larger place, and the Native Christian Training Institution was chosen, the special point to be discussed being our Lord's divinity. Mr. Dann spoke for an hour and a half, and the Maulvi followed with an address of equal length. The discussion of the topic was then deferred until the Ramadan feast was over, when it will be resumed. As to the results Mr. Dann says it is sufficient to say that 1,000 Mohammedans listened in respectful silence for an hour and a half to an exposition of fundamental and saving truths.

CONVERSION OF A BRAHMAN. — Mr. Andrew, a missionary of the Scotch Free Church, at Chingleput, reports the conversion at that place of a Brahman youth of about twenty years of age, belonging to a rich family. The event has caused the greatest excitement throughout the whole community. The father and relatives came to plead with the son to return to his home. He absolutely refused, declaring that he

was determined to be a follower of the Lord Jesus Christ to the end of his life. Mr. Andrew speaks of him as a remarkable young man, specially so in prayer, having undaunted courage and great force of character. On Sunday, May 15, a crowd began to gather around the mission house, and the father of the young man and a number of Hindus came with a request to see the youth. The father was admitted, but the entrance of the others was forbidden. The crowd to the number of a hundred broke in, refusing to leave, and the father and a Brahman friend commenced to drag the young man out of the house against his will. Violent treatment was also given the missionary, but later, when the police arrived, the rioters took to their heels. The respectable Hindus of Chingleput are said to be much ashamed over the persecution. Though deploring the conversion of the Brahman youth, they denounce the attack made upon the missionary and the convert. This incident well illustrates the attitude of the people in many parts of India. A later report affirms that the young man returned to his father's home under the promise that he should be allowed to hold fast to his Christian faith, but that subsequently he yielded to the tremendous pressure brought to bear upon him not to break caste. Whether this report is true or not, no doubt he has been subjected to trials of which those in Christian lands can have little conception.

## TIBET.

THE correspondent of *The English Independent*, in Northern India, reports an interview with Dr. Thorold, who accompanied Captain Bower in his recent famous expedition across Tibet to Western China. Dr. Thorold made a special study of the religious life of the Tibetans, and he declares that they hold a form of Buddhism which has all moral life sifted out of it. He speaks of the people not so much as immoral as unmoral, apparently having no conception of virtue. Another obstacle to the conversion of these people is the fact that the lamas, or Buddhist priests, hold the only positions of influence, and they will resist to the utmost the coming of any who will destroy the faith of the people in their power.

## FIJI.

It seems that there are over 10,000 coolies from India now working in the Fiji Islands. Strange to say the immoralities of these coolies have seriously affected the Fijians, and the Wesleyan Missionary Society has sought for and at last found a catechist in India to go to Fiji as missionary to his countrymen.

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## Notes for the Month.

## SPECIAL TOPICS FOR PRAYER.

For the health of missionaries: that they may be strengthened for the special labors which press upon them; that those who for Christ's sake are constrained to live in surroundings unfavorable to physical vigor may be delivered from the power of disease; that those whose labors are increased by the failing health of associates may not be overborne; and that those who are now kept from their fields of labor by reason of impaired health may be restored to the work they love.

## DEPARTURES.

- July 16. From New York, Rev. John E. Chandler and Miss Eva Swift, returning to the Madura Mission, and Miss Mary L. Noyes, daughter of Rev. Joseph T. Noyes, to join the same mission.
- July 23. From New York, Mrs. Henry S. Barnum, returning to the Western Turkey Mission; also, Miss Grace N. Kimball, M.D., returning to, and Miss Katherine B. Fraser to join, the Eastern Turkey Mission.

July 30. From Boston, Rev. C. F. Gates and wife, returning to the Eastern Turkey Mission; Mrs. Catherine Parsons and Miss Laura Farnham, returning to the Western Turkey Mission, and Miss Susan D. Riggs to join the same mission; also, Mrs. Emily R. Montgomery, returning to the Central Turkey Mission.

August 7. From Vancouver, Rev. E. R. Atwater and wife, to join the Shansi Mission; also, Miss Mary E. Andrews, to rejoin the North China Mission.

August 10. From New York, Miss Isabella F. Dodd, returning to the Western Turkey Mission.

#### ARRIVALS IN THE UNITED STATES.

July 8. At San Francisco, Henry T. Whitney, M.D., and wife, of the Foochow Mission.

July 22. At New York, Miss Marion E. Sheldon, of the Western Turkey Mission.

July 30. At Boston, Dr. and Mrs. Charles F. Clowe, of the West Central African Mission.

#### ARRIVAL AT STATION.

July 10. At Kobe, Japan, Miss Abbie M. Colby.

#### MARRIAGES.

June —. At Okayama, Japan, Rev. Schuyler S. White to Miss Ida A. McLennan.

July 12. At Kobe, Japan, Rev. Claude M. Severance to Miss Almona Gill.

#### DEATH.

July 23. At Oberlin, Ohio, Mrs. Laurana W. (Fairbank) Mellen, widow of the Rev. William Mellen, formerly of the Zulu Mission. Mrs. Mellen was born at Oakham, Mass., July 12, 1829, and sailed with her husband for the Zulu Mission in 1851, returning to the United States in 1874. During the latter portion of their united lives Mr. and Mrs. Mellen resided at Oberlin, caring as best they might for missionary children. Mrs. Mellen was a woman of great excellence of character, wise and devout, and her praises will be spoken by all who knew her.

### For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Call for another missionary vessel. (Page 356.)
2. The present attitude of the Hindus. (Page 363.)
3. Religious interest in Jaffna College. (Page 369.)
4. A happy family in Ceylon. (Page 370.)
5. The work of the schools in Southern India. (Page 366.)
6. A Christian leper. (Page 367.)
7. A great fair in China. (Page 370.)
8. Evangelistic work in Japan. (Page 371.)

### Donations Received in July.

#### MAINE.

Aroostook county.	
Island Falls, Cong. ch. and so.	6 00
Patten, Cong. ch. and so.	18 84—18 84
Cumberland county.	
Lewiston, Pine-st. Cong. ch.	23 00
Portland, A friend,	25 00—48 00
Hancock county.	
Deer Isle, 1st Cong. ch.	7 00
Ellsworth, Friends,	18 00—19 00
Lincoln and Sagadahoc counties.	
Woolwich, —,	1 00
Somerset county.	
Norridgewock, A friend,	10 00
Union Conf. of churches.	
Bridgton, 1st Cong. ch.	18 50
Washington county.	
Machias, Centre-st. Cong. ch.	10 00
York county.	
York, 1st Cong. ch.	18 10
	131 44

#### NEW HAMPSHIRE.

Grafton county.	
Orford, Cong. ch. and so.	27 00

Orfordville, Cong. ch. and so.	7 00—34 00
Hillsboro county.	
Hollis, Cong. ch. and so.	25 00
Merrimac county.	
Concord, Rev. N. F. Carter,	10 00
Hooksett, Union Cong. ch.	15 25
Salisbury, Cong. ch. and so.	8 65—27 90
Rockingham county.	
Exeter, 1st Cong. ch., 83; Na-	
thaniel Gordon, for Tung-cho	
Theol. Sem., 68.50,	145 50
Kingston, Cong. ch. and so.	14 87
Raymond, Cong. ch. and so.	13 00—173 37
Strafford county Aux.	
Somersworth, 1st Cong. ch.	20 00
	280 27

#### VERMONT.

Addison county.	
Cornwall, Cong. ch. and so.	71 25
Bennington county.	
Rupert, Cong. ch. and so.	24 75
Caledonia county.	
St. Johnsbury, North Cong. ch.	15 95

Chittenden county.	
Burlington, College-st. Cong. ch.	57 54
Orange county.	
Chelsea, Cong. ch. and so.	18 03
Randolph, 1st Cong. ch.	16 84—34 87
Orleans county.	
Newport, 1st Cong. ch.	15 80
North Craftsbury, Cong. ch. and so.	5 00—20 80
Rutland county.	
Castleton, Y. P. S. C. E., for preacher in Madura Mission,	10 50
Washington county.	
Montpelier, Bethany Cong. ch., 21.45; George W. Scott, to const. Rev. GEORGE W. GALLAGHER, H. M., 50,	71 45
	307 11
<i>Legacies.</i> —Barre, Josiah Wood, by H. O. Worthen, Adm'r, balance.	334 54
Westminster, Jacob Chapin, by R. S. Safford, Adm'r,	800 10—1,134 64

## MASSACHUSETTS.

Berkshire county.	
Dalton, 1st Cong. ch.	164 70
Hinsdale, Cong. ch. and so., 72.85; Cong. Sab. sch., for Turkish Brigade, 3; do., for Chinese Brigade, 1.50,	77 35
West Stockbridge, Village Cong. ch.	20 42—268 47
Bristol county.	
Raynham, 1st Cong. ch.	21 60
Taunton, Winslow Cong. ch.	102 15
Westport, Pacific Union Cong. ch.	13 00—136 84
Essex county.	
Andover, A friend,	30 00
Essex county, North.	
Groveland, Cong. ch. and so.	16 00
Haverhill, Centre Cong. ch., 95; Algernon P. Nichols, for the Theol. Sem. of the Mission to Mexico, 1,000,	1,095 00—1,111 00
Essex county, South.	
Beverly, Dane-st. Cong. ch., m. c.	8 64
Gloucester, Trinity Cong. ch.	50 00—58 64
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Ashfield, Cong. ch.	1 34
Barnardston, Cong. ch. and so.	8 86
Greenfield, 2d Cong. ch.	65 02—75 22
Hampden county.	
Huntington, 2d Cong. ch.	13 86
Monson, Cong. ch. and so.	20 37
Palmer, 2d Cong. ch.	20 00
Springfield, Olivet Cong. ch., for Harpoet, 30; South Cong. ch., 125; White-st. Cong. ch., 5,	160 00
West Springfield, Park-st. Cong. ch.	5 00—228 23
Hampshire county.	
Amherst, College ch. (of wh. 36.10, m. c.), 121.16; 1st Cong. ch., 125; North Cong. ch., to const. EDWIN H. DICKINSON, H. M., 100; 2d Cong. ch., 7.05,	373 21
Goshen, Cong. ch. and so.	16 45
Hatfield, Cong. ch. and so.	86 40
Northampton, Percie Drabble, for Chinese Brigade,	25—476 31
Middlesex county.	
Billerica, Cong. ch. and so.	25 58
Cambridgeport, Pilgrim Cong. ch.	45 07
Melrose Highlands, Cong. ch. and so.	16 30
Newton, Eliot S. S., for Chinese Brigade, 29.25; do., for Turkish Brigade, 37.75,	67 00
Newton Centre, 1st Cong. ch., 135.15; Extra-cent-a-day Band of do., for preacher in Madura Mission, 40,	175 15
Saxonville, Cong. ch. and so.	15 60
Wakefield, Cong. ch. and so.	83 50—428 40
Middlesex Union.	
Harvard, Rev. C. C. Torrey,	10 00
Lunenburg, Cong. ch. and so.	14 35—24 35
Norfolk county.	
Braintree, 1st Cong. ch.	10 00
Foxboro, Cong. ch. and so.	21 75

Medfield, 2d Cong. ch.	26 88
Medway, Village Cong. ch.	55 00
South Braintree, Cong. ch. and so.	20 00
South Walpole, "Missionary,"	2 00
South Weymouth, Mr. and Mrs. A. O. Crawford,	15 00
Wellesley Hills, Cong. ch. and so.	58 98
—, "B. C.,"	100 00—309 61
Old Colony Auxiliary.	
East Wareham, Two friends,	5 00
Fairhaven, 1st Cong. ch., with other dona., to const. Rev. H. B. GREENE, H. M.	40 00
Lakeville, Precinct Cong. ch.	100 00
Mattapoisett, Mrs. P. G. Hubbard,	5 00—150 00
Plymouth county.	
Brockton, Porter Evang. Cong. ch., to const. JAMES W. WHEELER, H. M.	151 51
Kingston, Mayflower Cong. ch.	25 00—176 51
Suffolk county.	
Boston, Old South ch., 525; 2d ch. (Dorchester), 349.72; Union ch., 256.90; South Evang. ch. (West Roxbury), 20.20; Berkeley Temple, 10; H. N. P., Trustee, 50,	1,211 82
Worcester county, North.	
Hubbardston, Cong. ch. and so.	13 14
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Clinton, C. L. Swan,	100 00
Leicester, 1st Cong. ch.	46 16
Oxford, Cong. ch. and so., to const. Miss G. M. WHEELLOCK, H. M.	100 00
Webster, 1st Cong. ch.	50 00—296 16
Worcester co. South Conf. of ch's.	
Amos Armsby, Tr.	
Grafton, A friend,	10 00
Millbury, 1st Cong. ch.	78 41—88 41
	5,083 11
Less am't ack'd in January <i>Herald</i> from East ch., Ware, but intended for the \$100,000 fund,	25 00
	5,058 11

<i>Legacies.</i> —Boston, Mrs. Betsey R. Lang, by L. S. Ward, Trustee, 75; Elizabeth Carter, by Bailly L. Page, Adm'r, bal., 132.38,	207 38
Cambridge, A. E. Hildreth, by E. A. and S. B. Hildreth, Ex'rs, add'l,	250 00
Cambridgeport, Mrs. Caroline A. Wood, by W. A. Ballard, Trustee, bal.	2,300 00
Fitchburg, Catherine Feller, by Thomas R. B. Dole, Adm'r,	181 66
Georgetown, Luther P. Palmer, by Henry Hilliard, Ex'r, avails of Real Estate, less expenses,	748 96
Ipswich, Mrs. Miriam G. Burrows, by F. W. Coburn, Ex'r, add'l,	75 00
West Springfield, Marcia M. Hoisington, by L. E. Mitchcock, Ex'r, 1,000 00	
Wrentham, Jemima Hawes, by Samuel Warner, Ex'r,	37,758 50—42,721 50
	47,779 61

## RHODE ISLAND.

Barrington Centre, Cong. ch. and so.	100 00
Providence, Pilgrim Cong. ch., 20; Rev. N. W. Williams, 25,	45 00—145 00

## CONNECTICUT.

Fairfield county.	
Southport, Cong. ch. and so., to const. CYRUS SHEERWOOD BRADLEY, SAMUEL BRADBURY, EMMA F. EATON, H. M.	327 00
Hartford county.	
W. W. Jacobs, Tr.	
Buckingham, Cong. ch. and so.	2 00
Collinsville, Cong. ch. and so.	25 00
Farmington, 1st Cong. ch.	200 00
Hartford, Asylum Hill Cong. ch., Three friends,	12 00
Kensington, Miss F. A. Robbins,	10 00
Marlborough, Cong. ch. and so.	4 75
Simsbury, 1st ch. of Christ,	64 64
Wethersfield, 1st Cong. ch.	46 61—365 00

Litchfield co. G. M. Woodruff, Tr.	
New Hartford, 1st Cong. ch.	24 50
North Canaan, Pilgrim Cong. ch.	15 51
Salisbury, Cong. ch. and so., to const. JOHN L. MERRIN, H. M., 131.12: "The Home Class," 2,	133 12
Terryville, Cong. ch., A. S. Gaylord, for support of native preacher, Madura,	
Thomaston, Cong. ch. and so.	40 00
Middlesex co. E. C. Hungerford, Tr.	8 61—221 74
East Haddam, A friend,	5 00
Higganum, Cong. Sab. sch., for native preacher, Madura, 40; S. W. Noyes, 5,	
Middletown, 1st Cong. ch.	45 00
Millington, Cong. ch. and so.	200 93
Old Saybrook, Cong. ch. and so.	2 00
New Haven county.	39 16—298 09
Branch, Cong. ch. and so.	47 03
Meriden, Centre Cong. ch.	50 00
New Haven, Dwight-pl. Cong. ch., 103.17: E. Woolsey, 45,	148 17
North Guilford, Cong. ch. and so.	15 00
North Haven, Elihu Dickerman,	2 00
Waterbury, ad Cong. ch.	48 83—311 03
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Franklin, Cong. ch.	10 00
Griswold, 1st Cong. ch.	52 25
New London, 1st ch. of Christ, m. c.	11 10
Norwich, A friend,	5 00
—, A lady,	30 00—108 41
Tolland co. E. C. Chapman, Tr.	
Vernon Centre, "S."	2 00
Windham county.	
Plainfield, 1st Cong. ch.	32 31
Thompson, Cong. ch. and so.	42 38
Voluntown and Sterling, Cong. ch. and so.	11 00
Waugrean, Cong. ch. and so.	18 00
Woodstock, Cong. ch. and so.	36 26—139 95
—, A friend,	300 00
—, A friend,	50 00
	2,123 22

Less am't ack'd in March *Herald* from A. W. Belden, Newington, but intended for the \$100,000 fund, 5 00

Less am't ack'd in May *Herald* from J. N. Stickney, Rockville (in Union ch. collection), but intended for the \$100,000 fund, 500 00—505 00

1,618 22

**Legacies.**—Fairfield, Miss Abby B. Nichols, by E. Burr, Jr., Adm'r, 100 00

Litchfield, Phoebe M. Farnam, to const. AMOS C. BENTON, H. M., 100 00

by Geo. M. Woodruff, 500 00—700 00

Manchester, Nancy S. Barnes, by John B. Spencer, Ex'r, 500 00—700 00

2,318 22

## NEW YORK.

Albany, A friend,	50 00
Angola, Miss A. H. Ames,	5 00
Bridgewater, Cong. ch.	19 00
Brockport, Rev. J. Wadhams,	5 00
Brooklyn, Clinton-ave. Cong. ch., 1085.20: South Cong. ch., 60; Ch. of the Pilgrims, 50; Cent. Cong. Sab. sch., for two Bible readers, Madura, 36,	1,231 20
Busti, Eli Curtiss,	5 00
Canandaigua, 1st Cong. ch.	43 74
Dunnsville, Willard G. Davis,	100 00
Holley, Rev. J. W. Fenner,	3 00
Lowville, Lydia C. Hough, to const. Rev. J. WESTBY EARNshaw, H. M.	50 00
Mt. Sinai, Cong. ch., with other dona., to const. Rev. E. A. HAZELTINE, H. M.	24 09
Mt. Morris, Rev. Geo. W. Wood, D.D.	25 00
New York, H. E. Parkhurst, to aid Theol. student in Kyoto, 125; O. W. Coe, 50,	175 00
South Salem, Elizabeth Beers,	1 00
Warsaw, Cong. ch.	10 00
—, A friend,	10 00—1,757 03

**Legacies.**—Canandaigua, Miss Alice Jewett, to const. Chas. H. Jewett, H. M., by J. H. Jewett, Ex'r,

100 00

1,857 03

## NEW JERSEY.

Bound Brook, Cong. ch., W. W. Smalley, for support of native preacher, Madura,	50 00
Warsaw, Cong. ch.	10 23
Woodbridge, 1st Cong. ch.	36 73—96 96

## PENNSYLVANIA.

Philadelphia, "Lancaster," 60; Central Cong. ch., 10; Horace F. Carlton, 10,	80 00
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## MARYLAND.

—, A friend,	500 00
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## DISTRICT OF COLUMBIA.

Washington, Rev. W. G. Marts,	2 00
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## GEORGIA.

Woodville, Pilgrim Cong. ch.	2 50
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## FLORIDA.

Inter Lachen, 1st Cong. ch.	4 10
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## TENNESSEE.

Knoxville, A friend, Pilgrim Cong. ch.	25 00
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## TEXAS.

Paris, Maine-st. Cong. ch.	50 00
San Antonio, —,	5 00
Waco, S. B. Hoisington,	10 00—65 00

## MISSOURI.

Amity, Cong. ch.	5 00
Kansas City, Clyde Cong. ch.	25 00—30 00

## OHIO.

Cleveland, Pilgrim Cong. ch., 78.63;	
Bethlehem Cong. ch., 50,	128 63
Columbus, South Cong. ch., for Japan,	7 32
Greenwich, 1st Cong. ch.	3 50
Litchfield, Cong. ch.	3 58
Oberlin, 1st Cong. ch., 67.82; A friend, for training theol. students, Mexico, 100,	167 82
Ruggles, Cong. ch.	54 05
Toledo, 1st Cong. ch., toward sup. of Mrs. M. M. Webster and Rev. J. L. Barton,	250 00—614 90

**Legacies.**—Oberlin, Rev. C. V. Spear, by George N. Spear, Ex'r,

2,500 00

3,114 90

## ILLINOIS.

Aurora, Mrs. J. L. Greenfield,	5 00
Chicago, Kenwood Evang. ch., 464.80; Friends, 500; U. P. Cong. ch., m. c., 6.17,	970 97
Eastville, J. A. D.	25 00
Elgin, Rev. Geo. R. Milton,	1 00
Evanston, Cong. ch.	50 00
Granville, Cong. ch.	41 62
Jacksonville, Cong. ch.	41 00
La Grange, Cong. ch.	58 00
Lee Centre, Cong. ch.	7 00
Morris, Cong. ch.	21 25
Ottawa, J. W. Huett,	1 50
Payson, Cong. ch.	30 00
Plainfield, Cong. ch.	13 00
Rockford, ad Cong. ch.	52 75
Rollo, Cong. ch.	8 00
Wenona, Rev. L. Taylor,	2 00
—, Central Conf. of Free Evang. churches,	10 30—7,338 39

**Legacies.**—Galva, J. F. Hyde, by M. M. Ford, Trustee,

535 67

1,874 06

## MICHIGAN.

Allegan, 1st Cong. ch.	74 00
Alpena, _____	5 00
Ann Arbor, A friend in 1st Cong. ch., with other dona., to const. Rev. W. E. CALDWELL and Rev. A. J. CO- VELL, H. M.	50 00
Breckenridge, Cong. ch., add'l,	2 38
Chase, Maggie Furniss,	3 00
Detroit, 1st Cong. ch.	345 24
Eaton Rapids, 1st Cong. ch.	10 00
Flint, 1st Cong. ch.	17 95
Grand Blanc, 1st Cong. ch.	16 00
Lansing, C. B. Stebbins,	1 00
Olivet, Cong. ch.	32 14
Stockbridge, Mrs. R. W. Reynolds,	3 00
West Bay City, John Bourn, for W. C. Africa, and to const. MARTIN M. ANDREWS, H. M.	100 00
Ypsilanti, 1st Cong. ch.	28 65
_____, A friend,	50 00—732 36

## WISCONSIN.

Beloit, 1st Cong. ch.	90 36
Lake Geneva, Cong. ch.	21 00
Milwaukee, Grand-ave. Cong. ch., 52; Pilgrim Cong. ch., add'l, 50,	73 00
Mukwonago, Cong. ch.	10 00
Whitewater, 1st Cong. ch.	20 00—213 36

## IOWA.

Denmark, Cong. ch.	25 00
Ft. Dodge, Cong. ch.	9 35
Grinnell, College students, toward sal- ary of Rev. G. D. Marsh, 22.50; "An aged one," 10,	32 50
Jefferson, D. B. Eells,	15 00
Milford, Cong. ch.	4 53
Monticello, Henry D. Smith, with other dona., to const. Rev. PALMER LITTS, H. M.	30 00
Rockford, 1st Cong. ch.	35 24
Spencer, Cong. ch.	12 45
Vancleve, Logan Cong. cn.	13 85—177 92

## MINNESOTA.

Medford, Cong. ch.	20 00
Minneapolis, "Thank-offering from H."	25 00
Northfield, MIRON WINSLOW SKINNER, to const. himself, H. M.	100 00—145 00

## KANSAS.

Boston Mills, J. Hubbard,	4 00
Douglass, Cong. ch.	2 00
Kansas City, 1st Cong. ch.	24 00
Topeka, Central Cong. ch.	17 24—47 24

## NEBRASKA.

Hemingford, Cong. ch., m. c.	1 76
Lincoln, 1st Cong. ch.	46 33—48 09

## CALIFORNIA.

Clarksville, A friend,	20 00
Fort Jones, A friend,	10 00
Grass Valley, Cong. ch., 51.14; Ed- ward Coleman, 100,	151 14
San Bernardino, Cong. ch.	7 80
San Mateo, Cong. ch.	10 00
Stockton, Rev. John C. Holbrook, D.D.	17 50—216 44

## COLORADO.

Denver, ad Cong. ch.	5 00
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## WASHINGTON.

Shokomish, Cong. ch.	12 00
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## SOUTH DAKOTA.

Aurora, Cong. ch.	8 75
Vermillion, Cong. ch.	16 80—19 55

## MONTANA.

Livingston, E. H. Talcott,	10 00
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## IDAHO.

Coeur d'Alene, Harold Winter Val- entine, for Chinese Brigade, 25c.; do., for Turkish Brigade, 25c.	50
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## INDIAN TERRITORY.

Vinita, Cong. ch.	5 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, Rev. Wm. P. Clarke,	5 00
England, London, E. B. T., of which 50 for Japan,	100 00—105 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part, 9,714 24

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

<i>Treasurer</i> ,	4,000 00
For Miss Searle's refit,	100 00
For Miss L. A. Day,	75 00—4,175 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Calais, Y. P. S. C. E. of 1st Cong. ch., for pupil in Micronesia,	12 00
NEW HAMPSHIRE. — Raymond, Cong. Sab. sch., 1; Temple, Cong. Sab. sch., 5.25,	6 25
MASSACHUSETTS. — Ashfield, Y. P. S. C. E., 4; Bernardston, Y. P. S. C. E., 2.25; Bos- ton, Y. P. S. C. E. of 1st ch. (Charlestown), 5.50; Easton, Y. P. S. C. E. (of which 6.25 for Japan), 22.75; Hopkinton, Y. P. S. C. E., 22.93; Malden, Y. P. S. C. E., 22.02; Shrewsbury, Y. P. S. C. E., 14.56; Spring- field, Y. P. S. C. E. of memorial ch. for Volunteer Fund, 20; Sutton, Y. P. S. C. E., 18.22; West Newton, Cong. Sab. sch., 25; West Peabody, Children's Mission Circle, 2.25; Worcester, Y. P. S. C. E. of Sum- mer-st. Cong. ch., 24.34,	183 82
CONNECTICUT. — New Britain, "Standard Bearers," South Cong. ch., 20; North Wood- stock, Cong. Sab. sch., 2.75; Saugatuck, Cong. Sab. sch., 2.51,	25 26
NEW YORK. — Cambria Centre, Cong. Sab. sch., 10; Ithaca, 1st Cong. Sab. sch., toward sup. of student at Harpoot, 31.75; Rich- mond Hill, Y. P. S. C. E., 10; Walton Mountain, Y. P. S. C. E., 4,	53 75
MARYLAND. — Baltimore, Canton Cong. Sab. sch.	2 00
MISSOURI. — Kansas City, Clyde Cong. Sab. sch.	15 00
ILLINOIS. — Des Moines, Pilgrim Cong. Sab. sch., 2.42; Highland, Y. P. S. C. E., 5; Morgan Park, Y. P. S. C. E., 2.87,	10 29
MICHIGAN. — Esserville, Cong. Sab. sch.	1 22
WISCONSIN. — Hayward, Y. P. S. C. E., 2.16; Milwaukee, Y. P. S. C. E. of Pilgrim Cong. ch., 3.25,	5 41
MINNESOTA. — Excelsior, Cong. Sab. sch.	1 50
KANSAS. — Cornet, Children's offering, Cong. Sab. sch.	2 61
NEBRASKA. — Ulysses, Junior Y. P. S. C. E.	1 24
	322 35

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Northampton, Primary class, Edwards Cong. Sab. sch.	5 00
CONNECTICUT. — Brooklyn, Miss Adams' Sab. sch. class, 3.50; Plainfield, Cong. Sab. sch., 10.87,	14 33
NEW YORK. — Flushing, Cong. Sab. sch.	50 00
OHIO. — Berea, Cong. Sab. sch., 5; Ruggles, Cong. ch., 3.10,	8 10
ILLINOIS. — Roseville, Cong. Sab. sch.	5 16
	82 39

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## FOR SUPPORT OF YOUNG MISSIONARIES.

NEW HAMPSHIRE. — Lee, Volunteers Cong. ch.	6 25	WISCONSIN. — Plymouth, Y. P. S. C. E.	5 70
CONNECTICUT. — Watertown, Y. P. S. C. E. of Cong. ch.	25 00	NEBRASKA. — Ashland, Y. P. S. C. E., 6.25; Pierce, Cong. Sab. sch., 6.25,	12 50
ILLINOIS. — Chicago, Y. P. S. C. E. of South Cong. ch., 23.86; Ivanhoe, Y. P. S. C. E. of Cong. ch., 5,	28 86	COLORADO. — Pueblo, Y. P. S. C. E. in Pilgrim Cong. ch.	12 50
			90 81

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Bedford, Presb. ch., for Tung-cho college, 3; Wakefield, Cong. Sab. sch., for work of Miss E. M. Blakely, Marsh, 4.50,	7 50	Miss'y Soc. of 1st Cong. ch., for Aintab college, care Dr. Fuller,	8 00
VERMONT. — Wallingford, Cong. Sab. sch., for work of Rev. C. M. Severance, Tottori,	19 50	CANADA. — Montreal, Chinese Sab. sch. of Emanuel Cong. ch., for Mr. Hager's work, Hong Kong, 32.12; St. Thomas, Alma College, Miss'y Soc., for support of two native girls in Miss Bissell's school, 24; Toronto, James Fraser, for erection of lecture and recitation rooms of hospital and training sch. for nurses, Kyōto, care Miss H. E. Fraser, 500,	556 12
MASSACHUSETTS. — Amesbury, Union ch., for academy, care of Rev. T. D. Christie, 10; Brookline, Annie Ramage, for work of Mrs. C. C. Tracy, 10; Cambridgeport, Junior Y. P. S. C. E. of Pilgrim ch., for use of Rev. J. K. Browne, Harpoat, 10; East Weymouth, Y. P. S. C. E. of Cong. ch., for use of Rev. Edward P. Holton, 25; Fairhaven, 1st Cong. ch., for support of girl in girls school, Marsh, care of Miss Shattuck, 10; Maynard, Y. P. S. C. E., for use of Miss Corinna Shattuck, 25; do., Miss L. Maynard, for do., 10; Rutland, Y. P. S. C. E., for kindergarten work of Miss Lizzie Webb, 25; Somerville, Sab. sch. of Prospect Hill ch., for Rev. W. A. Farnsworth, 25; South Hadley, students of Mt. Holyoke College, for Albanian work under Rev. Gerasim Kyrias, 12.50; Worcester, Mrs. Ellen B. McClenning, to support a scholar in theological school, Pasumalai, 25,	184 50	CHINA. — Tung-cho, Miss'y Soc. of Y. M. C. A., for support of young man in school at Adams, South Africa,	35 52
RHODE ISLAND. — Providence, Pilgrim Cong. ch., for work in Ogaki,	10 00	<b>MISSION WORK FOR WOMEN.</b>	
CONNECTICUT. — Hartford, Asylum Hill Cong. Sab. sch., for Deccan Industrial school,	45 34	From WOMAN'S BOARD OF MISSIONS.	
NEW YORK. — Angolo, Cong. ch., 20.51; Cong. Sab. sch., 4.04; Miss May Gazlay, 12; all for salary of Zoropel Sarkisean; West Winfield, Cong. Sab. sch., for work of Mrs. J. L. Barton, 30,	66 55	Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
NEW JERSEY. — Newark, A friend in Fensmith Memorial Presb. ch., for work of Rev. J. E. Tracy, 20; do., Little children, for use of Miss E. M. Pierce, Aintab, 2.10,	22 10	For kindergarten, Smyrna,	3,000 00
PENNSYLVANIA. — Johnstown, E. Taminosian, for teacher and preacher at Antioch,	40 00	For house for ladies at Wai, Marathi Mission,	3,000 00
KENTUCKY. — Berea, Cong. Sab. sch., for work of Rev. Cyrus A. Clark,	21 75	For school building at Madura,	3,000 00
OHIO. — Lyme, Young People's Mission Circle of Cong. ch., for Niigata schools,	5 00	For sanitarium, Zulu Mission,	2,000 00
ILLINOIS. — Chicago, C. H. Morse, of Kenwood Evang. ch., 100; Sab. sch. of do., 50; Y. P. S. C. E. of Lake View Cong. ch., 25; all for Boys' school, Mardin, care of Rev. C. F. Gates,	175 00	For school building at Marsovan, Turkey,	880 00
WISCONSIN. — Milwaukee, Grand-ave. Cong. ch., for Rev. L. S. Gates,	8 00	For trav. expenses of Miss A. F. Webb,	148 78
IOWA. — Franklin, Cong. Sab. sch., for furnishing a room in school at Hermosillo,	17 00	For household articles for Miss Mary M. Root,	30 00
WASHINGTON. — Tacoma, Young People's		For grant for Miss Mary Shedd,	250 00
		For kindergarten, Adabazar, care Miss Laura Farnham,	75 00
		For use of Miss M. S. Morrill, Pao-ting-fu,	11 50-12,395 28
		From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
		Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	
		For Kōbe College building,	500 00
		For scholarship in Miss Millard's sch., Bombay,	30 00
		For Bible-woman, in charge of Miss Eva M. Swift,	30 00—560 00
			14,177 16
		Donations received in July,	42,355 64
		Legacies received in July,	47,691 81
			90,047 45
		<b>Total from September 1, 1891, to July 30, 1892: Donations, \$488,459.99; Legacies, \$232,021.12 = \$670,481.11.</b>	

## DONATIONS RECEIVED FOR EUFRATES COLLEGE, HARPOOT, EASTERN TURKEY.

MASSACHUSETTS. — Marlboro, Union Cong. Sab. sch., 10; Cambridge, North-ave. Cong. Sab. sch., 25; Mansfield, Orth. Cong. Sab. sch., 25,	60 00
RHODE ISLAND. — Providence, Union Cong. Sab. sch.	25 00
NEW YORK. — Brooklyn, Mrs. John B. Smith,	5 00
OHIO. — Painesville, S. Bigler,	6 00

Previously acknowledged,

96 00  
70,305 47  
70,401 47

July 14, 1892.

JOSHUA W. DAVIS, *Treasurer*,  
Sears Building, Boston.



# FOR YOUNG PEOPLE.

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## ANOTHER BASKET OF CHIPS FROM JAPAN.

PICKED UP BY THE SAME MISSIONARY.

A FRIEND has wittily said of my former "Basket of Missionary Chips": "If I could pick up chips like those, I'd stay out by the woodpile all the time." So I am encouraged to try another basketful, if one can be said to gather chips on a trip of 500 miles. And to start with, I confess to have stolen some of these chips from the woodpiles of my friends who did n't seem to want them.

On my journey to Osaka, to attend the annual meeting of the Kumi-ai churches in connection with the American Board, I went through the earthquake region where last October over 8,000 people perished in a few minutes, and where whole villages and towns were thrown down. It is over six months since the terrible disaster, yet every day and night lesser shocks occur, so that only recently has it been possible to sleep there all night without being awakened by the restless earth. I planned to stop there a night in order to get one little shock as a memento of this woful region, and I was indeed well favored. About three in the morning I was awakened by the deep rumbling of the coming earthquake, and before my eyes were fairly opened the hotel was going like a ship in a storm, the walls cracking with an ominous sound. Just as I began to wonder if this was n't rather more of a souvenir than I really desired for my happiness, the awkward motion ceased. Its business ability can be somewhat estimated from the fact that it extended over a hundred miles and shook up a dozen large cities.

At the meeting of the churches in connection with the American Board the largest church in Osaka was well filled with the delegates and evangelists, who gathered to represent the 10,000 Christians who are already members of our Kumi-ai churches. The faith of the pastors and evangelists in the progress of Christianity was conspicuously seen in this, that although the year has been rather disastrous in several of our educational institutions, and although, as one of the speakers vividly said, "two thirds of our churches are in a perilous condition," yet it was planned to stretch up north to the Hokkaidō (Yezo), down south to the Loochoo Islands, and east to the Sandwich Islands. In all these directions there are very providential leadings.

The story of the work in the Sandwich Islands is peculiarly interesting. A Japanese who had recently come from the Sandwich Islands was introduced to the meeting at Osaka and said: "There are 20,000 Japanese there on sugar plantations; there are over a hundred Christians in my church. I have come here for two or three pastors and evangelists to go over there with me and help in this unusual field. The laborers there are largely ignorant, and being away

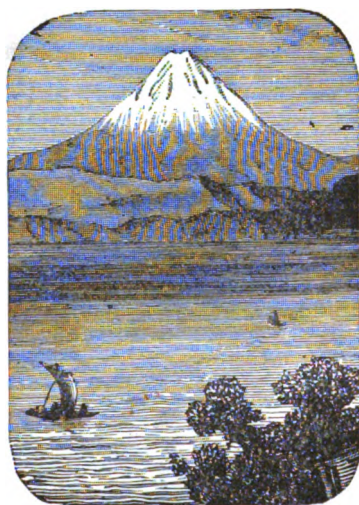
from their native land and from the restraints of our national customs, are drifting into gambling and drinking and all sorts of low living. *Now* is the time to do something grand for our brothers. We can save them if we go *now*. Hundreds of them will become good Christians, and when their three years' contract is up they will return here and will be the means of opening scores of villages to Christian teaching. We shall help all Japan if we help those 20,000 brothers over there."

This is good doctrine, and there is no doubt that before you read this some steamer will be on her way to Hawaii with the first band of Japanese missionaries who have ever gone to work in a foreign land.

This Christian worker from Hawaii delighted his audience with many a stirring story, one of which I will try to narrate: "Not long ago a foreigner was making his first visit to Japan. After spending several days in seeing the sights of Yokohama and Tōkyō, one of his friends inquired, 'Have you seen *it*?' 'What?' he replied. 'Oh, *it*. When you see it, you will know it; nobody will have to tell you.' So every time the newly arrived foreigner went out he kept his eyes open for *it*, but saw nothing so superlatively above all other things. One day, however, as the clouds and mist that sometimes hang on the Japanese horizon for weeks were breaking away, he saw before him high up in the heavens the snow-capped peak of peerless Fujiyama flashing the light from its glory-sheeted sides and looking like some mighty fairy castle floating on a broad bank of clouds. 'Oh, I've seen *it*! I've seen *it* *now*!' he exclaimed when he met his friend.

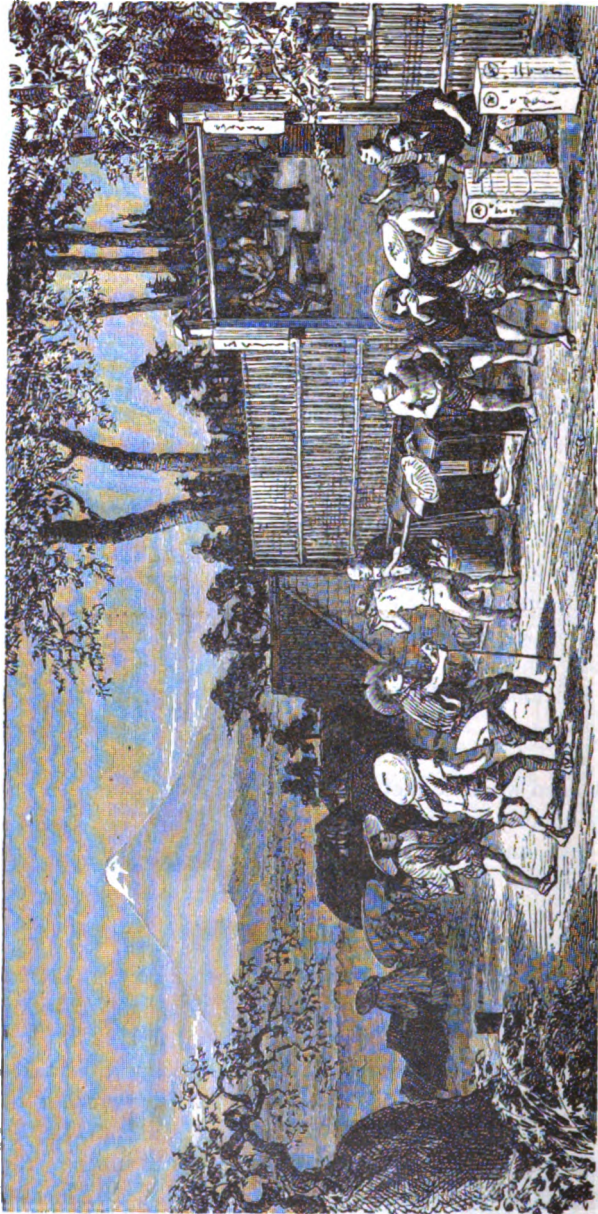
"Now every country has an *it* that it's worth while to seek, and when I went to the United States I began to look sharp for *it*, for I wanted to see whether America's *it* was as good as our *it*. Well, I saw their grand houses and stores from five to twenty stories high, and the vast wealth of their cities, but I did n't think that could be *it*. I visited their wonderful factories filled with yet more wonderful machinery that seemed to work as if it had brains, yet after all this inventive power did n't seem quite worthy to be called *it*. Then I crossed their high Rocky Mountains and saw the grandeur of American scenery, but I did n't see *it* anywhere. Gradually I got into the homes of the people and began to see the moral power that controls so much of the life of the nation. I witnessed their worship of the invisible God and learned the story of Christ. 'Ah! now I have seen *it*!' I said. 'It is Christianity! it is Christ!'"

If all the homes of our beloved native land were so full of the joy and peace and hope and love of Christ that our brothers from these great nations of Asia



FUJI: "THE MATCHLESS MOUNTAIN"

would always find *it* whenever they visit our shores, and would go back saying with enthusiasm to their friends, "Oh, I've seen America's *it, it is Christ!*" then



A JAPANESE RESTAURANT.

this mighty missionary problem, over which we are stumbling and at which skeptics are laughing, would be solved once for all in this our day and generation.

At the Osaka meeting they set apart two evenings in which the leaders who

had gathered from the north, south, east, and west might freely tell their experiences in the work. Among them was one young evangelist who is said to be doing first-rate work in an inland town. I know his father well, and think I baptized him about fourteen years ago. At any rate when the father became a Christian he told me how, when his children were increasing too rapidly for his limited means, he determined to drown his little baby boy. "So one morning," said he, "I took him in my arms early and went to the canal. I was just about to throw him in, but thought I'd take one more look. Just then the baby smiled and cooed at me, and it took all the heart right out of me for the bad deed. I carried him back home, and now that I've become a Christian I hope my boy will grow up to be one too." The boy has grown up, and the grateful father, whose bad heart was smiled out of him by his baby boy, now hears his son telling the old, old story that has taken the bad heart out of so many tens of thousands in every age and in every land. I must add here that the power of parents over the lives of their babies was done away with by vigorous laws many years ago.

As soon as I returned from this long trip a Christian student called, whose face showed signs of deep trouble. He had been for two years a successful worker in Sunday-schools, and besides that he had started a Christian club in the school where he was studying. He had carefully saved up from his allowance enough to give him the hope of entering our theological school in Kyōto. He belongs to an ancient family and his house holds the proud rank of being the first in all that region. But all of his relatives are bitter against Christianity, and when they found out his determination to study theology and be a Christian minister, their disappointment deepened into anger that would not listen to reason. The mother, with the fearless decision of a Samurai, at last gave her best beloved boy to understand that if he persisted she would wipe out the disgrace by suicide. The boy of eighteen well knew the spirit of his mother, and after a week of struggle, such as young men are seldom called to pass through, he yielded and promised to study medicine. His tried face told of the mental pain he has suffered. "But," said he, "I do not waver in my determination to use my life for Christ. If I must study medicine, I will use medicine as a means of extending the knowledge of Christ's gospel."

The student's call was followed by a visit from the wife of an evangelist from the large island in the north that used to be called Yezo, now Hokkaidō. This lady told me that some of the Christians in Sapporo sent two telegrams to the annual meeting in Osaka inquiring whether the American Board would at once establish a station in this northern island. It was a great delight to hear her tell about different individuals whom I well knew but had not seen for a long time. One was an army officer whom I baptized several years ago, and who with his wife is doing excellent Christian work. Another was a young evangelist with whom I have often preached, and who has given up his office as evangelist to become a farmer, for the noble reason that he cannot win the poor farmers without himself becoming one with them in daily toil. "You are paid to tell us these things," said a skeptical farmer to him last year; "and you get twice as much doing that as we can by farming." So the evangelist wrote me

he was going to be a farmer for Christ's sake, and that is what he's doing now.

Whether these chips are worth picking up or not must be left to you who take a look at them. There is a chip story which says that when a certain man tried



PILGRIMS TO MOUNT FUJI.

to get warm by the fire of the chips a viper came out and fastened on him. I sincerely hope that out of this basket of chips there will come out nothing like vipers, nothing but warmth.



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# ANNUAL MEETING

OF THE

## American Board of Commissioners for Foreign Missions,

OCTOBER 4-7, 1892.

---

The Eighty-third Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in Chicago, Ill., in the *First Congregational Church*, corner Washington Boulevard and Ann Street, beginning on Tuesday, October 4, 1892, at 3 P.M., and closing Friday noon, October 7.

The Annual Sermon will be preached by Rev. Daniel March, D.D., of Woburn, Mass., on Tuesday Evening, at 7.30 o'clock.

The invitation includes, and entertainment will be given to, the following persons: Officers of the Board and their wives; Foreign Missionaries and their families; Corporate Members and their wives; Officers of the Woman's Boards; Professors and Students of our Theological Seminaries; Home Missionaries now acting under commission of the Home Missionary Society and its Auxillaries, and Officers of the six Congregational Benevolent Societies.

Those accepting this hospitality are requested to send their names, before September 10, to Charles H. Case, Chairman of the General Committee of Arrangements, No. 169 Jackson Street, Chicago. Each applicant is requested to give the name in full, with title (Rev., Mr., Mrs., or Miss), and state to which of invited classes he or she belongs.

Cards of introduction and assignment will be sent to those applying, soon after September 15. Any one receiving such a card, and deciding that he cannot attend, will be expected to notify the Chairman at once, that his place may be given to some one else.

Accommodations will be engaged at hotels, as far as possible, for all who desire to provide for themselves while attending the meetings, if applications are made prior to September 15.

The principal railroads in New England, New York, Ohio, and Indiana, the Western and the Northwestern States to the Rocky Mountains (included in the Eastern, Central, and Western Passenger Associations), will grant a rate of a fare and one-third for a round trip for first-class tickets on the certificate plan. By this plan, purchasers will pay full fare to Chicago and *must obtain* from the ticket agent a certificate of the fact of such purchase. These certificates will be viséd by a special agent of the railroads at the place of meeting, so that a return ticket can be purchased for one-third the usual fare. This privilege will be granted to any person attending the Annual Meeting of the Board. If through tickets cannot be purchased at any starting-point, the person should purchase a ticket to the nearest point where through tickets may be obtained and from thence procure a through ticket and *certificate*. No reductions of fares can be obtained except by compliance with the above statements.

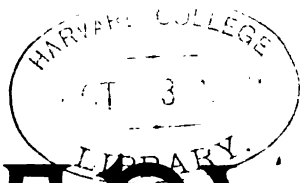
The Committee desires a large attendance at the meeting, and while unable to extend gratuitous hospitality beyond the classes above named, they will do their utmost to aid all persons who desire to attend the meeting.

Any further information will be furnished upon application to the undersigned.

CHARLES H. CASE, *Chairman*,

No. 169 Jackson Street, CHICAGO.

# THE MISSIONARY HERALD



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October, 1892

Number 10

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Published by the American Board of Commissioners for Foreign Missions

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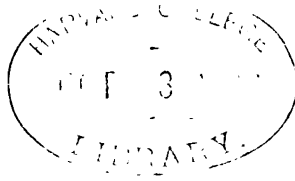
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# THE MISSIONARY HERALD.

VOL. LXXXVIII. — OCTOBER, 1892. — No. X.

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THE receipts for August were in advance of those of the corresponding month in 1891 from regular donations by over \$1,000 and from legacies by nearly \$13,000, a total of \$13,942.32. To this we are permitted to add, on the donation account, the extra contributions raised by the Special Committee appointed for the purpose at the last Annual Meeting, \$50,120, making the donations for the month \$106,637.50. Including this sum the donations for the financial year were a little over \$545,000 and the legacies nearly \$250,000, a gain over the preceding year from donations of nearly \$61,000 and from legacies of over \$43,000; a total advance from these sources of \$103,953.01. For so favorable a record we give hearty thanks to God and to the generous givers whom He has honored as His instruments in the good work. Now for a vigorous movement for a still larger increase during the year to come!

ARRANGEMENTS have been made so that *in case one hundred persons apply for passage* a special train will be provided from Boston for Chicago on Monday, October 3, leaving the station of the Boston and Albany road at 7.25 A.M. and reaching Chicago by noon of Tuesday. This is the only way by which passengers leaving Boston after the Sabbath can reach Chicago in season for the opening of the meeting of the Board, at three o'clock Tuesday afternoon, October 4. By special arrangement, the fare from Boston to Chicago and return, on a round-trip ticket, will be \$29.35. This does not include sleeping-car and berth, which will be \$5 each way. Round-trip tickets for those who go on to Minneapolis for the National Congregational Council, which meets the next week, will be sold at the same time, costing \$44.70. Return tickets from Chicago are good until October 11; from Minneapolis until October 25. Should any one after reaching Chicago desire to go on to Minneapolis, the return portion of his ticket can be extended until October 25. The train can be taken along the line of the Boston and Albany Railroad, at South Framingham, Worcester, Palmer, Springfield, and Pittsfield. Those who wish to engage passage and sleeping-car accommodations on this train should apply at once to Charles E. Swett, No. 1 Somerset Street, Boston, who will reply to all inquiries.

ARE the children and young people getting ready their money for the new missionary vessel, the *Hiram Bingham*? The shares in the vessel are fixed at one dollar each, and a certificate is in preparation to give to subscribers.

SOME excellent suggestions have recently been made by Secretary Thompson, of the London Missionary Society, in reference to qualifications properly demanded of those who are to be appointed for missionary service among the heathen. There are many who have little conception of the work in hand, supposing that any one should be sent to this service who has a devoted Christian spirit and readiness to endure hardness for Christ's sake. But it is by no means sufficient that one have a desire to be a missionary. It is a sorrowful thing to reject an applicant whose devotion is unquestioned but who is not fitted for service in foreign lands, yet to do this is a kindness to the individual himself and a necessity in the best interests of the work. The points which Secretary Thompson makes in regard to the general principles governing the London Society in its choice of workers are so well presented that we quote them here, commending them to the consideration of all applicants and friends of applicants: "(1) Those who would not be deemed suitable for continuous and responsible Christian work at home, though they may be admirable helpers in the Sunday-school or in a home mission band, are much *less* likely to be suitable for mission work abroad. (2) The conditions under which Foreign Mission work is carried on make it almost impossible to have two grades or classes of missionaries. Consequently it is not expedient in most fields to employ Europeans as assistant missionaries. It is still less desirable to lower the standard of missionary efficiency by sending out men of inferior training. (3) It costs as much to send out to the field, and to maintain while there, the most inefficient as the most thoroughly equipped. It is, therefore, false economy to send out any but the best. (4) Half a dozen trained native workers can be maintained for the sum which it costs to provide for one European. On this ground, also, it is a mistaken and extravagant policy to send out untrained men."

WITHIN a little over a year, four veteran missionaries have been removed by death from our India missions—each after a service of more than forty years; Dr. Bissell, of the Marathi Mission, Rev. J. T. Noyes and Mrs. John E. Chandler, of the Madura Mission, and now Rev. W. W. Howland, of Ceylon. They were all faithful, devoted missionaries who have left their mark on the life and character of multitudes in their several fields of labor. Their long service is indicative of the healthfulness of the Indian climate. Their satisfaction with the work as offering suitable opportunity for the largest usefulness is shown by the fact that these four persons had the pleasure of seeing their children following in their footsteps to the number of fifteen, of whom fourteen gave themselves to the India missions.

WORD has been received of the death, at Constantinople, on August 10, of Pastor Mardiros Shemavonian, of the Langa church. Dr. Greene writes most tenderly of the affection and esteem in which this beloved man was held. He was one of the earliest and best known of the pastors, having served about thirty years in Harpoot, coming to Constantinople about four years ago, in care of the Langa church. A graduate of Bebek Seminary, he was a man sound and faithful, an able preacher, and of most gentle spirit, and his loss is most deeply felt.

ANOTHER of our veteran missionaries has fallen. The cable has brought the message from Ceylon that Rev. William W. Howland died at Jaffna, August 26. "Father" Howland, as he was affectionately called, was seventy-five years of age, and had been not in vigorous health, yet the letter from him in the last number of the *Missionary Herald* will show that he was in active service. There has not been time to receive letters from Ceylon since his death occurred, and a fuller notice of this beloved missionary must be deferred until a future number.

AND yet again death has made a sad inroad upon the ranks of our missionaries, this time not one of the aged toilers, but one in the freshness of her missionary consecration. Miss Bertha Smith, daughter of Rev. J. F. Smith, of Marsovan, died at that city, on the thirtieth of July last, at the age of twenty-four. Born on missionary ground, after finishing her studies in the United States she gave herself unreservedly to the work to which her parents had consecrated their lives, and on receiving appointment she returned three years ago to Marsovan. She won all hearts by the beauty of her character and her devotion to her work. Occupying as she did a sphere she was well fitted to fill, human reason cannot fathom the deep mystery involved in the taking away of a life so full of promise.

SINCE the statements on another page in regard to the expedition to Gazaland were in type word has been received, through Mr. Goodenough, that the pioneer party, consisting of Messrs. Wilder, Thompson, and Bunker, sailed from Durban for Beira, July 12. Much enthusiasm in reference to this forward movement has been manifested both among the missionaries and the natives in Natal. Two native laborers have gone with the party, and at the farewell meeting held at Umtwalume, Mr. Wilder's station, one of these native laborers said to the people: "Don't pray that we may not die; for death is everywhere, and comes to all. But pray for us that we may not be afraid of danger or death, and may be faithful unto death." This Zulu gave up lucrative employment in Durban to accept one third the amount he had been receiving. Such a spirit augurs well for the expedition.

OUR friends have already learned, through the public press, of an outbreak at Bourdour, in Asia Minor, in which the house that was in process of erection by Mr. Bartlett, of Smyrna, was burned to the ground, and the lives of the missionaries were endangered. The facts were telegraphed our government by the United States Chargé d'Affaires at Constantinople, and a most vigorous response was sent, calling for indemnity and for the support of the rights of our missionaries. It is also reported that an American man-of-war in the Mediterranean Sea was ordered to proceed to Constantinople. Bourdour is an out-station of Smyrna, and is situated about 250 miles a little south of east of that city, and about sixty miles north of Adalia, a port on the Mediterranean. There is a native ordained pastor, and a Protestant community numbering about seventy-five, the population within the limits of the out-station being estimated at about 18,000. The land on which the house stood was bought about eighteen months ago, and six months later a permit for building was obtained. Just as the house was being roofed, the government stopped the work, declaring that it must not proceed till

a bond was given that the premises should not be used for religious or school purposes. The United States Legation remonstrated, and various orders were sent by Turkish officials to allow the work to proceed. Every possible obstruction was put in the way of the carrying out the orders. When complaint was again made to the Grand Vizier, he telegraphed a peremptory order that Mr. Bartlett be allowed to complete the house. This order apparently excited both the Armenian and Greek populace, and the result was that on the next night, August 17, the house was burned to the ground by the enemies of the mission. Mr. Bartlett and his daughter were then at Bourdour, and, under date of August 18, Mr. Bartlett says that there is great bitterness on the part of both Greeks and Armenians, who had united in pledging themselves to dispose of the missionaries in some way. The demands of our government, promptly made, have been responded to by Turkish officials, who have offered indemnity both for the property destroyed and for the personal wrong done our missionary. The offer of 350 liras for the house and 250 liras to Mr. Bartlett has been accepted. It is to be hoped that the incident will result in good, as indicating the fact that the rights of American citizens in Turkey are to be maintained against the machinations of their enemies. Thanks are due to our government for its vigorous action in the case.

ANOTHER incident, however, has recently occurred in Turkey, which has called for the intervention of our government. While Dr. Pettibone, of Constantinople, was on his way from Aintab, he was arrested at Adana, on the suspicion, absurd on the face of it, that he was an escaped Armenian criminal. His American citizenship was speedily vouched for, and under existing treaties it was a clearly illegal proceeding to arrest and detain him without the concurrence of the American Consul. Moreover, the officers went to the mission house and searched the baggage of the party, which included Mr. Lee and Miss Pierce, carrying off for examination all their private papers and books. After three days Dr. Pettibone was released by direction of the authorities at Constantinople. It does not at all meet this case to say that the arrest and search were made by mistake. It is such a mistake as should never have been made, and in flagrant violation of treaty rights, and, having been made, it should be atoned for by something more than a verbal apology. Since his return Dr. Pettibone has been seriously ill at Constantinople, but at last reports was improving.

REPORTS have been received of the occupation by the British of several islands in the Pacific Ocean. The Johnston Islands, a rocky group some 600 miles southwest of Honolulu, are said to have been formally taken possession of by a British man-of-war on July 17. If newspaper reports are to be relied upon, a far more important annexation took place June 12, when the British flag was raised on the Gilbert Islands, at Butaritari. In the July number of the *Missionary Herald* we gave an account of the coming of Nan Temate, king of Butaritari, to San Francisco, in the hope of securing from the United States a protectorate for his island. In this he was disappointed, and he returned to his island home uncertain as to what might happen, having special fears lest Germany should take possession of the group. We have had no direct communication as yet from the islands, but a correspondent of San Francisco papers at Butari-

tari, said to be an American, and, if so, doubtless a trader there, complains somewhat bitterly of the "high-handed" transaction on the part of the officers of a British man-of-war in proclaiming the sovereignty of the Queen. The first act of the British commander, according to this correspondent, was to issue orders that no foreigner should sell to the natives firearms, rum, or tobacco. Hence these tears over British aggression. We have no doubt that this whole affair was in accordance with the wishes of the Butaritari king, who would much prefer British to German or Spanish authority. In this we heartily agree with him. Though it is difficult to see just what advantages England may derive from the possession of the Johnston and Gilbert groups, yet such is the greed among the nations for territory, though it be distant and comparatively valueless, that the assumption by some power of authority over these groups seemed inevitable, and we are glad if British rule, which is religiously tolerant and which favors good morals, is established over the Gilbert Islands where we have such a hopeful missionary work. We shall await with great interest definite reports from our missionaries in regard to this transaction.

THIS number of the *Missionary Herald* will reach its readers a few days before the first Sabbath in October, a day that ought to be noticed far and near as the one hundredth anniversary of the organization of the first purely foreign missionary society among English-speaking people. It was on the second day of October, 1792, that, after the public services connected with the regular meeting of Baptist ministers at Kettering, England, twelve village pastors retired to a back parlor and formed, under the leadership of such men as Carey, Ryland, and Andrew Fuller, the "Baptist Missionary Society for Propagating the Gospel among the Heathen." These twelve men made then and there a notable collection toward the commencement of missionary work, amounting to £13 2s. 6d., not a large sum in comparison with later contributions, but large for those who were so poor in this world's goods, and a striking testimony to the depth of their convictions on the matter of giving the gospel to the benighted. In remembering this anniversary the churches of Christ may well give thanks for what God has wrought within the century, and in view of the past redouble their energies for the evangelization of the world.

OUR readers will have noticed in the secular newspapers a statement, said to have been made by the United States Minister to Spain, in regard to the settlement of the difficulties between that country and our State Department, growing out of the destruction of the American Board's mission at the island of Ponape. We have no information in regard to this matter other than that which has been given to the public, and no proffer of indemnity has been received as yet. We have no doubt that Spain will assent, through her diplomatists, to the return of our missionaries to Ponape. But it is quite another matter whether she will allow them to reside where they will, and minister as they see fit to the native population. A return to Ponape under restrictions such as would render nugatory all missionary efforts is not what is demanded. Liberty for the missionaries to preach, as well as for the people to follow their teachings, is the only permission that can meet our claim. We have confidence in our government that it will press this claim vigorously and secure indemnity for the large loss sustained.

WE find in *The Friend* of Honolulu a letter from Henry Nanpei, the Ponapean Christian teacher who came to the Sandwich Islands and to San Francisco a year ago, dated Ponape, June 6, which reports that the people on Ponape are strictly prohibited from holding any service except under the direction of the Catholic priests. Matters were quiet, and the rumors which had prevailed as to possible outbreaks had not been justified. Many of the Christians had fallen away, and no wonder, since everything is working against the spiritual life of the people. *The Friend* well remarks that it is "folly for Protestants ever to be beguiled into supposing that Roman Catholic priests are tolerant at heart." Since the Germans have established their government over the Marshall Islands the authorities have required the *Morning Star* to obtain a permit from the German commissioner at Jaluij, before she lands at any islands of that group or at Pleasant Island, which is some 250 miles west of the Gilbert group. It is a great hardship to require the *Star* always to go to Jaluij before visiting Pleasant Island, involving often much expense and the loss of time. The Hawaiian Board petitioned the Emperor of Germany, since the *Morning Star* did not go to Pleasant Island for purposes of trade but solely on missionary service, to grant it exemption from this rule. The request certainly seemed reasonable, and such exemption for a missionary vessel would in no wise affect the general regulations as to trade. But the reply to the request was a refusal, stating that "there is no motive to make any exception of existing laws." This means that there is no motive which the German officials can appreciate.

ACCOUNTS of the annual meetings of many of our missions have recently been received at the Missionary Rooms, and in several instances emphasis has been placed upon the manifest efficacy of prayer in directing the counsels at the various sessions. In three or four cases peculiarly difficult and delicate matters called for discussion and action, and no little anxiety was felt in anticipation as to what the issues might be. But in all these cases, as we now learn, there seems to have been a preparation by prayer, so that these knotty questions were quickly solved, and to the surprise and gratification of all united action was secured. The testimony as to the instrumentality of prayer in bringing about these delightful results, coming spontaneously from so many sources, is most striking. Shall not a like spirit of prayer prevail in anticipation of the Annual Meeting of our Board at Chicago, so that all questions presented shall be considered calmly, wisely, and in a spirit of profoundest devotion to Christ and zeal for the advancement of His Kingdom?

How many Christians in this land would stand as well in reference to Sabbath-keeping and Christian benevolence as do those native Christians in Madura described in Rev. Mr. Chandler's letter on another page? It means a great deal when people so poor that they can afford but one meal on days when they do not work say to their employers: "If you should give us an armful of money, we would not work on Sunday."

THIS year, which is the centenary of the Baptist Missionary Society of England, is also the Jubilee of the Free Church of Scotland; and the General Assembly of the Free Church has directed that a special "Jubilee Thanksgiving

Offering" be asked for foreign missions. The appeal of the committee emphasizes three special reasons why they this year should make enlarged gifts. First of all, it presents the fact that the Free Church has never before had such a year of ingathering in its foreign missionary work. Converts are counted by hundreds where formerly there were only tens. Moreover the year has been marked by a wonderful outburst of missionary spirit among the young men; sixty-three students in the colleges and among the senior medical students in the universities having given themselves to foreign missionary work. The committee say: "Our church has never witnessed anything like it; many have called it a modern miracle." The committee naturally regard the fact that this remarkable missionary movement occurs on this Jubilee year as constituting a divine call to the church, which was born in a revival under Chalmers and Duff, to move forward in this consecrated work. They suggest that the aim should be to raise for this Jubilee thanksgiving fund an average sum of £1 (\$5) per member. What a blessing would come to Scotland, as well as to India and Africa and the New Hebrides, if the Free Church should rise to this standard of giving!

PERSISTENCE and devotion are marked characteristics of many of the Christian converts in China. Miss Grace Wyckoff, of Pang-chuang, gives an account of a hot Sunday afternoon in July last when she was greatly surprised to see four women come into the yard from a village ten miles away. Three of them were over sixty years of age, and their faces were red with heat and they were very weary. They came simply for a Christian service, walking because the animals were so busy that they could not have a cart. One of these women said: "If one was to give me money, I would not walk that distance to get it." At the same meeting, which was only a regular Sunday service, sixteen other women were present from villages at least six miles distant, and a goodly number from nearer points. In some parts of New England, professing Christians have been known occasionally to absent themselves from church, even though it was considerably less than six miles away.

WHEN we published last year the account of the revival of hook-swinging near Madura, India, there were those who spoke of the occurrence as an isolated event, not likely to be repeated; but Mr. Jeffery, of Battalagundu, reports that in July last at a great festival held at that town, and only two miles from his bungalow, hook-swinging was to be repeated, and the car with its immense arm from which the man was to hang was prepared. Fortunately a quarrel arose between two factions as to who should conduct the ceremony, which "gave the government an excuse" to put a stop to the swinging. It would seem as if no excuse would be needed, and yet the government is extremely loath to interfere with the religious ceremonies of the Hindus. But what a religion it is!

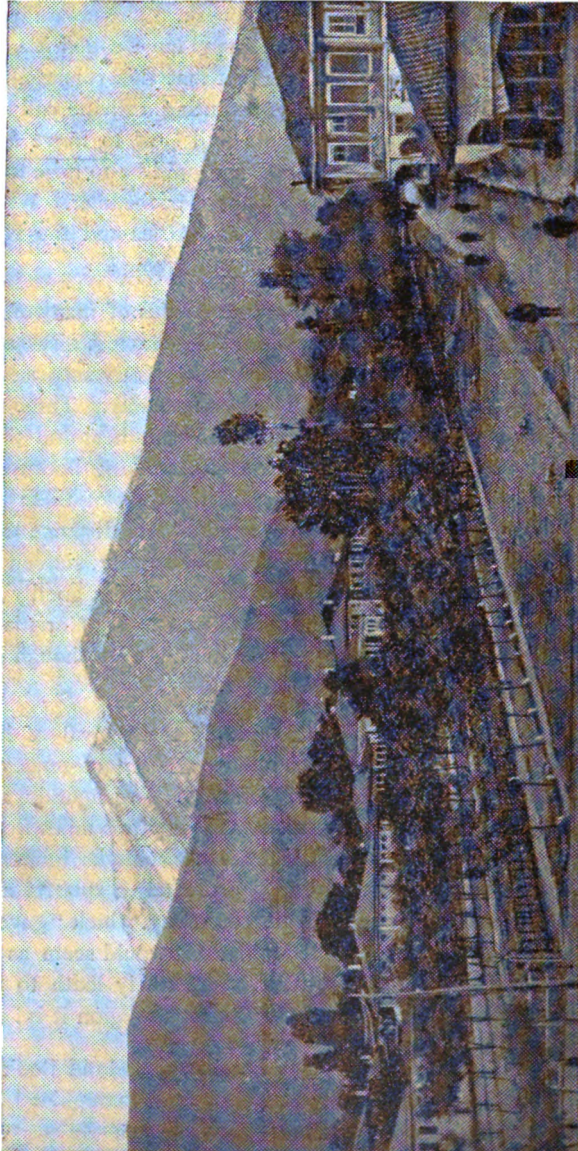
THE American Baptist Missionary Union has issued a Hand Book for 1892-93, which is both beautiful and most serviceable. In a pamphlet of sixty pages, full of maps and illustrations, it gives in condensed form the story of each mission, with a note as to each station and a list of its missionaries. There are many who will prize this Hand Book aside from the constituents of the Baptist Missionary Union.



## SKETCH OF MONASTIR STATION, EUROPEAN TURKEY.

BY REV. J. W. BAIRD, OF MONASTIR.

MONASTIR is a city of about 40,000 inhabitants, situated near the eastern skirts of one of the highest peaks of the Pindaric Alps, in latitude  $41^{\circ}$  and longitude



GOVERNMENT BUILDINGS AT MONASTIR.

$21^{\circ} 20'$  east of Greenwich, being nearly 400 miles directly west of Constantinople, and about 100 west by north from Salonica. It is on the old Roman road,

the Egnatian Way, a little nearer to Salonica than to the Adriatic. Ten minutes to the southeast are the ruins of a small city called Heraclia.

It is said that, when the Turks took this region, the site of the present city, in a valley more than a mile wide with hills on the north and mountains on the south, was occupied by a monastery, whence the name. The Christians almost always call it Bitola, which in Slavic has the same meaning. Evidently the city is of recent growth, a good part of it built during this century. It is the headquarters of the third army corps, for which large barracks and a fine hospital have been built. It is also the seat of a vilayet comprising parts of Macedonia and Albania, containing, it is said, more than 900,000 people. The government buildings, shown in the cut on the preceding page, are unusually good, but the residences of the people are rather inferior, though better than they were ten years ago. The streets are well paved for a Turkish city.

The people, coming from many towns and villages, are a heterogeneous mass. Nearly one half are Moslems, though very few of them are of Asiatic origin. Then come Bulgarians, Roumanians, Jews, Albanians, Gypsies, and Greeks. The Bulgarians have their own schools, which, receiving not a little pecuniary aid from Bulgaria for the last ten years, have been growing rapidly in number and efficiency, not only in the city but all over Macedonia. The other Christians, with some of the Bulgarians, hold to the Greek Church. Their schools (in Greek), though liberally aided by funds from abroad, are not increasing. Greek-speaking villages are not found in northern or in central Macedonia. There are several Roumanian schools in and around Monastir, supported by funds from Roumania. Turkish schools are numerous, but are inferior in quality.

Monastir is the youngest and most westerly of the stations of the American Board in Turkey. The station was first occupied in 1873. The following persons have been connected with it as missionaries:—

Rev. G. D. MARSH . . . . .	1873 to 1874	Miss S. CRAWFORD . . . . .	1880 to 1884
Rev. E. W. JENNEY and wife . . . . .	1873 to 1882	Miss L. E. SPOONER . . . . .	1882 to 1885
Rev. W. E. LOCKE and wife . . . . .	1885 to 1886	Miss H. L. COLE . . . . .	1884 till now
Rev. J. W. BAIRD and wife . . . . .	1873 till now	Miss M. L. MATTHEWS . . . . .	1888 till now
Rev. L. BOND and wife . . . . .	1882 till now		

The field left to Monastir station, not counting Salonica and the neighboring Greek villages, contains at least 40,000 square miles and about 2,000,000 people. Its eastern part includes all that is left of Philippi, where Paul first preached to Europeans, while its western border is not only "round about unto Illyricum," but contains that province which the Christian Church has left to this day unevangelized. Has this been in imitation of the Apostle to the Gentiles? Though church services have been, and are, held in many places, and schools exist here and there, both are in tongues never well known in those regions. The only religious literature in their language has been given them by the British and Foreign Bible Society. Its agents are doing an excellent work, and they desire that this station should press the work also in Epirus, which is a part of Monastir field.

Until a year ago missionary work has been done entirely in the Bulgarian language. In Monastir preaching and Sunday-school were held, first in the house of a missionary, and afterward in the school-building. A lot for a chapel has been bought and paid for, and means are now sought for erecting this much-

needed building. So far no church has been organized, though seventy-five persons have been received to communion, a few of whom have fallen away. Not only are the communicants poor in this world's goods, but many of them have removed to other places. Five of them are agents or colporters of the Bible societies working in this field, four others are preaching the gospel, five are now teaching, and four are in school preparing for the ministry.

Work by missionaries or native helpers has been attempted in Resen, Kru-shevo, Perlepe, Velles, and Uskub; but not being productive of desired fruit, the workers have gone to more distant and promising fields. Kafadartsi was occupied fourteen years with some fruit gathered, but is now without a preacher. Radovish (thirty hours east by north of Monastir), though visited occasionally, was not occupied till 1887. Since that time the Lord's work has advanced quite encouragingly. There is a church of fifty-two members, and it has a new building that answers well for chapel, parsonage, and schoolhouse.

Strumitsa (five hours south of Radovish) was occupied in 1881. Here is a church of over thirty members, including several from neighboring villages. A lot has been bought for a chapel, but for more than three years persecution and litigation have prevented their enclosing it with a wall. Monospitovo (two hours east of Strumitsa) was occupied in 1885. Though this village has seen much persecution, the Lord's work has grown. It has a church of about thirty-five members, and a building that serves them for chapel and schoolhouse. With some much-needed repairs it will answer them for some time. Some of the church members are from a village, Murtino, about one and a half miles distant, who are so anxious to have preaching in their own village that they bought a place and put up a small chapel.

In Kelkish (eight hours north of Salonica) new work has just been opened, and a preacher has removed there. He is well received by some, but it is too soon yet to report any permanent success.

There is a boarding school for girls in Monastir, having now eleven boarders, besides about thirty day scholars. Besides the American ladies, it has three native teachers. In Radovish there is a common school with thirty pupils, and one in Monospitovo with twenty-five. The teachers in these last two places are doing a good work also among the women.

The present force of native Bulgarian helpers is one ordained and four unordained preachers and five female teachers.

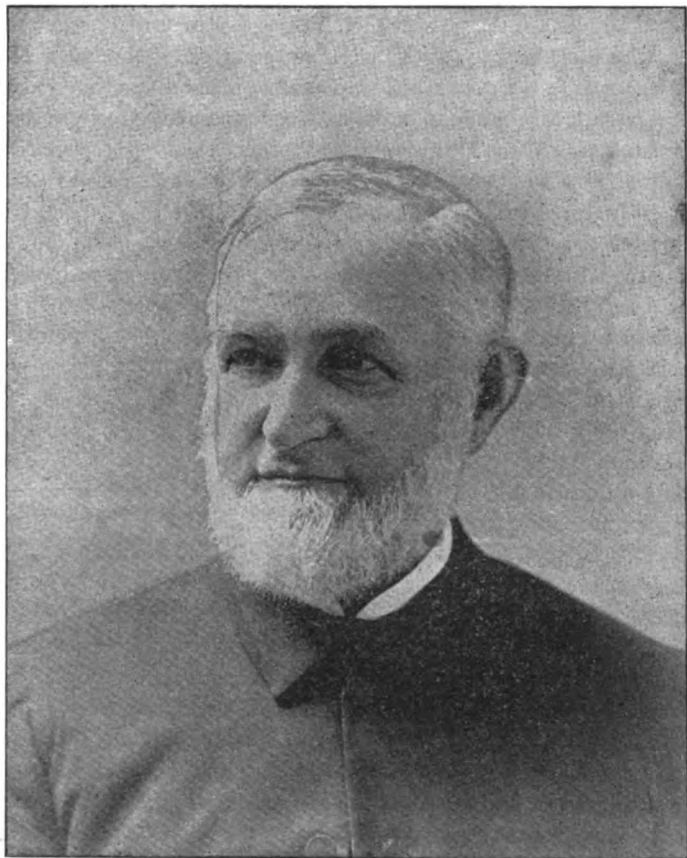
New work has just been begun among the Albanians, the ancient Illyrians and Epirots who seem especially open to the gospel. Though more than one half of them are nominally Moslems, they are less bigoted than other Moslems. Not only are these brave mountaineers ignorant and superstitious, but violence and lawlessness abound in their country as in no other corner of Europe, or even perhaps in Asiatic Turkey. Rev. Dr. A. Thomson, agent of the British and Foreign Bible Society, has done much for the evangelization of the Albanians, and Rev. G. D. Kyrias, of the same society, now living at Kortcha (eighteen hours southwest of Monastir), has preached to appreciative audiences of his countrymen for a year. His sister is there in the employ of the station, and finds all that she can do teaching girls and women. Efforts to secure an Albanian preacher have not been successful as yet. This new work is peculiarly promising.

## REV. JOSEPH T. NOYES, OF THE MADURA MISSION.

BY REV. GEORGE H. GUTTERSON.

FIFTY-EIGHT years ago a small company of brave and earnest men and women went over from Ceylon to the mainland of India. They were missionaries of the American Board and their object was to preach the gospel to the Tamil people in some part of the Madras Presidency. After many days of journeying they found their way to Madura, an ancient city of much renown,

a literary centre, written about by Pliny; a stronghold of Hinduism, fought for by kings, and having behind it more than twenty centuries of continuous history. Here with the cordial consent and written permission of the English government they planted what might be termed, in the language of to-day, the "American settlement" or the "American house";



they called it simply the "Madura Mission." But it was an illustration in all essential points of what the college settlements, the "Toynbee Halls" and the "Andover Houses" are doing so nobly before our eyes: that is, they built their homes alongside of the pagan man, they learned his language, they studied his manners and customs, they looked into the face of his difficulties, they faced cholera and cobras, smallpox and tigers, and by daily sympathetic contact they learned something of his human nature and found in him a material out of which to build Christian manhood. Day by day they preached the gospel, fought the cholera, built the schoolhouse hard by the church. To them came the leper and the blind man, the despised Pariah and the proud

Brahman. Freely they had received, freely they gave ; with little money but large faith and earnest effort they strove to lay the foundations of the Kingdom of God.

In 1879 there were in this Madura Mission seven veterans, worthy successors in the line of those earlier heroes ; the youngest of them had seen nearly two decades of service, with pen or lancet, or spoken word ; three of them are in active service to-day. In many ways these were remarkable men. Honored in their service long ago, they had won their spurs. If you studied their character, you would be impressed with their wisdom in dealing with the difficult problems constantly before them, with their knowledge of Oriental life and Hindu character, with their broad views concerning the work of foreign missions ; you would be struck with their statesmanship as they planned and builded not for a day but for generations. Some of them had been preaching to the Hindu and Mohammedan before I was born, yet I am sure it would have been hard to find any body of men who would have received their younger and altogether inexperienced brethren with that measure of sympathetic, loving, and manly fellowship which these men showed. They were broad-minded men ; they did not say much about what they had borne or what they had done, but with might of heart and hand and brain they labored to add to the efficiency of their beloved mission.

Rev. Joseph T. Noyes, tidings of whose death at Madras on the ninth of August have just been received, was one of these seven. He was born in Newburyport, Mass., March 4, 1819 ; graduated at Amherst College in 1845 ; at Andover Seminary in 1848 ; was married, September 12, 1848, to Miss Elizabeth A. Smith, of Amherst, and together they embarked at Boston, October 10 of the same year, for India, arriving at Jaffna, March 6, 1849. After four years in the Jaffna Mission they were transferred to the Madura Mission. Mrs. Noyes died in India, April 10, 1880. On the thirtieth of May, 1881, Mr. Noyes was married to Miss Martha J. Mandeville, of the Arcot Mission, Southern India, still a missionary of the Board. Mr. Noyes spent the greater part of his mission life in one of the largest stations of the Madura Mission, and the name Periakulam became almost synonymous with his. He was a guide and leader of his people in spiritual and in temporal things. He not only planned largely for them, but he taught them to help themselves ; he was generous and liberal-hearted toward all with whom he came in contact ; he had that amount and quality of business sagacity which undoubtedly would in this country have secured great wealth, had he chosen that object in life. Early in his missionary history he was placed in charge of the mission sanitarium on the Pulney Hills, a difficult place to fill. Here he used his thrift and business ability in the improvement and development of one of the finest sanitariums in India, a great boon to the mission and a saving of money to the Board. For some years it has been nearly, if not quite, self-supporting. This work he did in addition to the multiform and perplexing cares of a large mission station. If Mr. Noyes had limitations, they were along the line of strong elements of character which he strove to use for the highest end. He had great elasticity of spirit and of physical constitution. Obstacles only stimulated and aroused him to more determined effort. He was often cast down, but not destroyed. Again and again he arose from physical shocks which would have destroyed many a man, and, never willing to be idle, would again take up the

many efforts and endeavors which made up his life. In the beautiful valley lying along the base of the Western Ghauts, in the Madura District in Southern India, for forty years save one he found his work, and having found it he did it, and that is the latest gospel for any human life. When he entered that valley there were but few Christians, scarcely a schoolhouse or a church; when he left it there were forty-seven Christian congregations numbering 2,787 members, and six organized churches with 703 communicants; there were schoolhouses and churches, family altars and noble Christian lives — the promise and hope of a transformed civilization — the beginning of The Kingdom.

Three of Mr. Noyes's children are engaged in foreign missionary work — a son and two daughters; one son is in the ministry in the United States, at Somerville, Mass., and one, who has been a generous contributor to the work of the Madura Mission, is a successful business man in a large Western city.

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### MATEBELE AND GAZA LANDS.

BY REV. FRED R. BUNKER, OF THE EAST CENTRAL AFRICAN MISSION.

[The fact that a preliminary occupation of a portion of Gazaland has already been undertaken by members of the East Central African Mission will render the following sketch of the history of the region and the chieftains who have ruled in Matebele and Gaza Lands of special interest to our readers. Mr. Bunker prepared the sketch before the expedition had started from Natal.]

LOBENGULA is the paramount chief over Matebeleland, Mashonaland, and part of Manica. Gungunyana is the paramount chief over Gazaland and part of Manica. These two chiefs are confederates through intermarriage. In the early part of this century the tyrant Chaka had, with wonderful skill and genius, united the scattered tribes and clans of Natal and Zululand into the great Zulu nation, which swept everything before it, and set up military rule over this whole country.

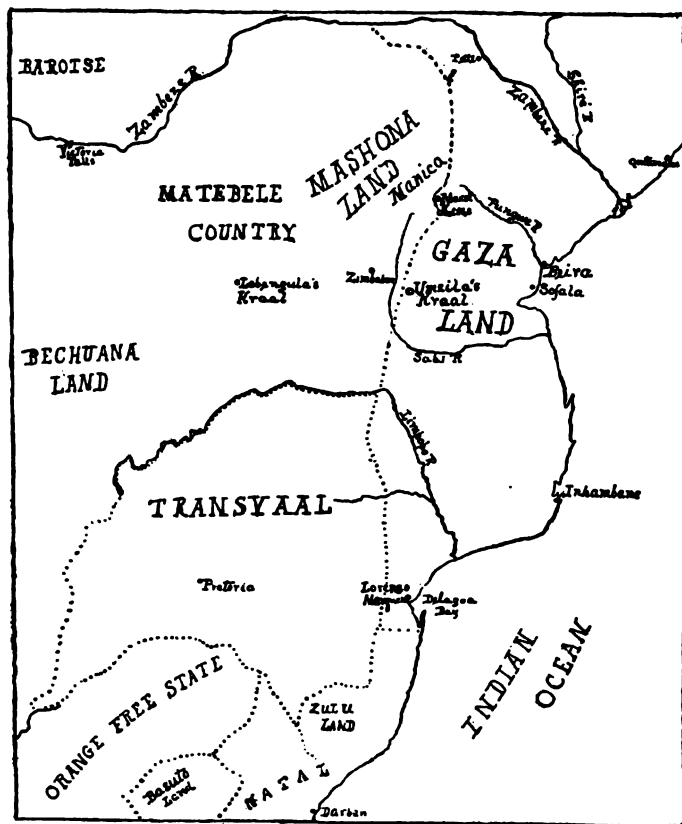
In 1820 two of his fighting captains fell into disgrace and rebelled against his power and with their followers withdrew to the north. One of these, Mosilikatse, ravaged his way to what is now known as Matebeleland, and the other, Soshangane, traveled to the north and settled in Gazaland.

Mosilikatse is supposed to have first made his way to the Zambesi, but, not being able to get his cattle across that river, he turned back and settled on the elevated plateau now occupied by his people. He conquered the Makalakas and Mashonas, who then occupied the Matebele highlands, and they have ever since been subject to the Matebele power as slaves, or living on high hills in constant fear from the tribute-collectors and forays of their conquerors. Dr. Moffat visited Mosilikatse about 1830, while he was temporarily staying in the Transvaal country, and several times afterward in Matebeleland. In 1857 he received permission to establish a mission in that country, and in 1860 the London Missionary Society began its work in Matebeleland. Very little apparent success has been seen from the labor of this mission, as the chiefs have opposed the profession of faith in Christ on the part of their subjects.

In 1868 Mosilikatse died, and Lobengula his son succeeded as king. He is a thorough tyrant. His whim is the law of the land. Witchcraft is the religion,

and human life is counted of little value. He has recently put himself under English protection and granted concessions to hunt for gold to the British South Africa Company, which is beginning to establish some degree of order in Mashonaland, which is directly under its control. The Church Missionary Society and the English Wesleyan Society have recently begun work in Mashonaland and Manica, leaving Gazaland, by a commonly acknowledged comity, to the care of the American Board.

At the same time that Mosilikatse broke away from Chaka and settled in Matebeleland, Soshangane left him and settled in Gazaland, where the tribes of



SKETCH-MAP OF SOUTHEASTERN AFRICA.

that district accepted him as paramount chief. Less is known of his conquests than of those of Mosilikatse because few white people besides Portuguese visited him. When Soshangane died he was succeeded by his son Umzila, who died about ten years ago, just after he had given Mr. Richards permission for missionaries to enter the country. He left a well-consolidated kingdom

to his chief son Gungunyana, who now collects tribute and is a terror to all the smaller tribes in Gazaland. A simple report that Gungunyana's soldiers have been seen will send the people all hurrying to the coast. The Portuguese claim Gungunyana to be their vassal, but he denies all such claims and desires an English Protectorate. But England, as an ally of Portugal, does not accede to his desire, much to his disgust. In the recent treaty between Portugal and England, as a result of the troubles of last year, a portion of Gungunyana's territory comes under the English protection, and it is in this territory that we expect to settle.

About seven years ago Gungunyana left Moyamuhle, the old site of his father's

kraal in the north, and with about 100,000 people, among whom was a standing army of 15,000 men and about 15,000 reserves, moved south to the Limpopo River, where he is now settled, at Manhlagazi. It is near the site of his old capital that we will be situated. There are rumors that he plans to return soon, which will bring a great population about our stations.

We sent a messenger to his kraal recently and have received his full written permission, through his attorney, to go and settle in his country. This, with the grant of three thousand acres of land from the British South Africa Company, seems to open the way fully for us. It seems that the Lord has thrown the door open for us which was closed by Gungunyana's reply to Messrs. Wilder and Bates in 1888, refusing them admission to his country.

Great numbers of white settlers are coming into the country now. Dutch farmers from the Transvaal are taking advantage of the liberal offers made of agricultural lands, and Englishmen are flocking into the country for the gold which it yields. We shall be satisfied to let others have all the gold that they can find if they will leave us free to win these dusky treasures for the crown of "the greater than Solomon."

This race of people to which we go are a brave, independent nation, still retaining the Zulu characteristics, and may be made a mighty conquering power for the Prince of Peace if they can be redeemed from sin and consecrated to his service. The hope of Africa is in her redeemed and consecrated children, who in their turn shall become evangels to the regions beyond.

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## THE MACHINERY OF MISSIONS.

BY ONE OF THE MECHANICS.

WOULD that three or four members of every church could visit some mission field in Asia and see how we live, how we grapple with these strange languages, our methods of touring and preaching, our publication work, our educational work, the manner of organizing self-supporting churches and of aiding in every form of evangelistic labors! Such travelers would always be ready to give right impressions to their churches on the great subjects of mission policy and on the practical and business methods of missions. It requires as much business ability to run a mission successfully as to handle a university or a railroad. All the prayer and praise and devotion in the world, without real common-sense and business tact, would never bring a particle of credit to the cause of missions.

Perhaps a brief account of the more important facts of our eight days' annual meeting just held in Kōbe, Japan, will enable your readers to understand somewhat the machinery of our mission.

I. We assembled with our families from twelve stations scattered over a region of one thousand miles in length. To bring our seventy-three adult members and the children together and return us to our respective stations cost the Board over \$500. This would at once raise the question in the minds of many, "Is this a wise use of Board money? Could n't the thirty male members of the mission have met at one fifth of this expense, and have done all the necessary work of planning for a year ahead?"



The only business reply to that is, Our mission has at this time twenty-six single ladies in it, who are mainly graduates of the best seminaries in the States, and they know their own business and are doing their own great work quite as well as the men do. "The success of your mission is largely due to your ladies," said an Englishman once to me. We fully agree with our English friend. Not to have these ladies come to the annual meeting would be a real loss to the business ability of the mission.

"But could n't the twenty-three wives and thirty children stay at home and save that amount of expense?" Yes, of course they could. The wives of this mission are in pretty fair subjection to their husbands and would stay at home if the husbands really thought it best. But, as a rule, it is conceded that the wives have as good business heads as their husbands. Many of them are directly engaged in evangelistic work and are deeply interested in the discussions. More than that, many a time in the heat of debate when the husband fires off some sharp remark, the more sensitive and sensible wife, by a look or a jerk, has brought him to his better self and caused a retraction that destroyed all bitterness. No; it would be a bad business policy to have only men to plan for a mission.

As for the children, to leave them at home without their parents for a week would not be impossible but it would not be safe. It would show such a lack of business ability to leave the children at home without their parents as would virtually discredit our ability to arrive at right decisions in other matters.

It is worthy of unquestioning belief that our many mistakes would have been yet many more, and our successes fewer, were it not for these full annual meetings, in which all perplexing questions are thoroughly talked out and in which the final decision is accepted by all. Any one who knows anything at all of the practical working of missions knows that harmony in such a large mission as ours prevents, at the least calculation, an annual waste of thousands and thousands of dollars.

II. One of the great questions of every annual meeting is on the estimated amount of money needed for the next year. This year we have asked the Prudential Committee for \$81,053. A large sum indeed, when looked at from the side of the smaller churches at home which can contribute only a few score of dollars. But this estimate is not made up in haste nor without greatest care. For the support of the more than a hundred men, women, and children of our mission we ask for \$44,851. A hater of missionaries has recently published the statement that missionaries actually save \$10,000 in ten years from their salaries! Any one can see that this bold writer could not pass the lowest class in mathematics in any primary school.

Of the remaining \$36,202, \$14,890 are for evangelistic work, in a large variety of forms. The next largest sum, \$4,532, is for teachers of the Japanese language and helpers in personal work. The rest is for schools; the support of theological students; repairs of dwellings; rent and taxes, etc. Not an item is passed over lightly. Each station first makes its own estimates, and then a committee of one from each station goes over the whole, giving uniformity to the various estimates, and revising in the interest of economy and of wise expenditure. Then the budget is given to the whole mission for discussion, item by item.

One item of \$200 was talked over through the better part of two days, and the support of our mission during that time actually cost more than the sum we were considering. Yet, because the asking of this \$200 might involve the gradual asking of larger sums, and thus affect the policy of our whole educational work, this one item was argued for and against by men and women until at last it found its proper place.

It is a solemn moment with us when called to vote upon the whole amount. And it is not done without a prayer in many a heart that we may not use wastefully a cent of this, the Lord's money.

III. Another question, so delicate and personal, that, were it not for the most patient and helpful consideration of all concerned, it would wreck our mission, is the location question. Some for family reasons, and some for health, and some as specialists, are limited to a very few places in which they can do successful work. There are also some who are quite unable to work harmoniously with certain other persons. This last sentence may seem strange to those who think of us as self-sacrificing missionaries. Alas, we know it looks bad, but we, as practical men and women, also know that when two persons can't work together, they may do excellent work in other circumstances. So our policy is to put those who can work together where they may do so. In no other way is it possible to secure permanent harmony in our diversified work. Prayers and good resolutions and mutual confessions are good, but they are of little value in the joint work of two persons who unconsciously rub against each other in the wrong way. We therefore follow Paul and Barnabas who, "when the contention was sharp between them, departed asunder one from the other." We have had just such contentions in our mission, among the best of men and among the choicest of women. I, who came here without the shadow of a doubt about my ability to work pleasantly with any and every one, very quickly fell from grace and said most emphatically to my brethren: "You may hereafter work in your own ways, and I'll work in mine. I'll never come to another meeting with you." But the older members knew how to stroke me down. A few tears, a new grip of hands, a kind and frank and patient getting at facts, and we are together yet after many years. This may explain in part why the location committee, composed of a dozen of our experienced men and women, had to hold ten sessions before they could report the advisability of changing the location of thirteen members. So far as I know, the inability of certain persons to work together played a very minor part, if any at all, in the prolonged discussions of this year. The weighty reasons for these changes were two—the extension of our work five hundred miles north into the Hokkaido, and contraction into the large central stations, in order better to hold the important work there.

There is no band of missionaries of any size that does not have trying times in locating its members so that they can work harmoniously. Nobody of experience blames missionaries for not being able to work with every other missionary. We are blameworthy only when we have not business tact enough and grace enough to consult together and plan our work so that each one shall have a fair field for usefulness in connection with helpful companions or else alone.

There were also many other things, which if they were written would fill more columns than any paper or magazine would accept. Joint sessions were held

with delegates from the 10,760 Christians of the Kumi-ai (Congregational) churches. Communications from our Japanese brethren, some in the line of requests and others of strong protest, were received from different parts of the field, and given to committees to settle. Reports from all the related fields were listened to. Language examinations of a number of the younger members were held. Precious Sunday services; a wedding under the trees; delightful chats, day and night, of friends with friends, — and the eight days were gone, leaving us with harder problems than ever before to face during the coming year.

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## Letters from the Missions.

### Eastern Turkey Mission.

MR. ANDRUS, of Mardin, reports an extended visit paid some months since to a district called Sherwân, east of Sert, which had heretofore remained unexplored by our missionaries. The whole journey covered more than five hundred miles and occupied forty-two days. After visiting Diarbeker, Karabash, Farkin, and other places, the route lay through the Koordish tribe called Reshkota, recently in rebellion. Spending a night at a small Christian village near Baiho, an incident occurred which Mr. Andrus describes as follows: —

#### ARRESTED AND DETAINED.

“About two hours before midnight two gendarmes rode up to our lodgings. Having quartered themselves and their animals they began to upbraid our host for harboring us, and threatened to arrest him for complicity with our designs! They said we were foreigners bent on mischief, and distributing inflammatory literature over the country to produce a rising, and that they had been sent by the kaimakam to arrest us and return us to Baiho. My servant overhearing their conversation was alarmed, and informing me of their business hoped I would do *something* — he hardly knew what! I told him we needed sleep now, and would see what the morrow might bring. Rising early we had prayers, breakfasted, and then quietly prepared to go on our way, paying no attention to the gendarmes, as they had made no communi-

cation to us. Having saddled their horses they rode out of the yard and posted themselves outside the gate. I soon rode out, followed by the colporter and servant, passed the gendarmes, and turned into the road to Sert. Being convinced that we intended to proceed to Sert the sergeant called out in Turkish, ‘Halt!’ As I paid no attention to the summons he came up on my left and shouted in Arabic, ‘Halt!’ Without halting I asked him in Arabic why I should halt. He then apologized for not having spoken to me before, as he supposed I was ignorant of Arabic, and added that he had been ordered by the kaimakam to take us back to Baiho. ‘If you have a summons to serve on me, produce it.’ ‘I have no written order.’ ‘Then I cannot regard your command;’ and kept on my pace. He thereupon dashed ahead, wheeled, and riding toward me said he must return me to Baiho, even if it be by force. ‘Would you use force to compel me to return with you?’ ‘My instructions are to take you back to Baiho, and I have no option.’

“Turning to the colporter and servant I called upon them to witness that I returned with the sergeant without a legal summons and under compulsion alone. I then asked the sergeant if he were willing to give me a statement to that effect over his seal. He said he was; so dismounting I drew up a statement which he accepted, promising to seal it at Baiho if it should be necessary. Remounting we returned with him, chatting pleasantly by the way, and commending him for faithfulness in

the discharge of his duty. At Baiho I was virtually a prisoner for three hours in the office of the captain of the gendarmes, who entertained me with his conversation until the arrival of the kaimakam. One point was already gained in that the latter came to me instead of summoning me to his presence. Not satisfied with that, however, I reproached him for his failure to issue a legal summons for my arrest and detention. He then began to excuse his dereliction, but ended by asking my pardon! I accepted his regrets and the incident was closed. Then he turned to the colporter and requested to see his books. All he had were then spread out upon the floor and cursorily examined. Seeing nothing which had not the imprimatur of either the Constantinople or Beirut censorship he retired gracefully from this search by opening a Turkish Bible at a disputed passage in John's Gospel, and called upon me to answer his interpretation of it. Although I had all the necessary traveling papers for all three of us, no inquiry for them was made, and upon our departure the captain offered us an escort to Sert."

#### SHERWAN EXPLORED.

"After a week's sojourn at Sert we set out for the exploration of a district to the east of Sert called Sherwân. Providence had not previously opened the way for either missionary or native helper to visit it, and we were anxious to learn the state of the nominally Christian population, the prospects for a future work among them, and the strategic points therefor. With a dismounted gendarme for guide and protection we completed the first stage of this trip an hour and a half after sunset, and at a village not down on our itinerary, the guide having lost his way. By noon of the second day we reached the beautifully situated Armenian village of Goorâna, with fifty houses, and in front of a valley to the south, in which, not half an hour away, nestled the villages of Mâzorân and Halasân. The village chief, who is also a member of the council of the kaimakam of the district, received us cordially. The priest soon appeared, and we had a profit-

able talk with the two in Koordish, which is the common language of this entire district. Upon concluding a lunch, at which was served up the best butter and honey I ever ate, we rose to go. I presented our host with a copy of the Armeno-Koordish Testament on condition that the priest should read from it as often as the villagers should assemble at his house. This he accepted, and receiving the book he reverently kissed it. We had found one place suitable for driving a gospel peg some day.

"Passing by and through several small villages, we pressed on to Simkhôr for the night. This is a Jacobite Syrian village of over fifty houses. As we approached it from the cliff above, and which conceals it until we are upon it, the priest and leading men came out to meet us. We lodged at the house of the chief, and until a late hour read, talked, and sung the gospel to a roomful of attentive people—the priest being among the most interested listeners. Next morning he brought us a small basket of the famous pomegranates of these banks of the Bohtân River. We also called on him, saw his old books of parchment and the church in which he officiates. Our impressions of the place and people had ripened into a judgment that here was another place for the gospel to fasten upon and reclaim; but the priest, as he took my hand at parting, said, 'I have not yet been able to divine for what intent you have visited us.'

"We journeyed east of north over the hills and dropped down into another valley in the bosom of which nestled the Armenian village of Khundik, of about twenty houses. It was a charming spot, but the oppression of surrounding Koordish begs was depleting the population. Their church had been reduced to a heap, and they were not allowed to restore it. That superstition was more rife than religion was attested by the tufts of grass which, roots and all, were fastened by their own mud to the upper lintels of the doors of the houses, and by the fact that they sought us not out as at the other places we had visited."

## SYRIAN VILLAGES.

"On Saturday afternoon we rode into Dere Håweël, a village of twelve Jacobite Syrian houses. The meaning of the name is 'surrounded by convents.' There were formerly ten of these convents, the ruins of most of them still remaining. One still stands in the midst of a grove of venerable oaks, so sacred that no axe must be lifted upon those thick trees; and if any one attempts to *ride* by the convent the saint to whom it is dedicated will surely slay him! Another of them, while in process of building in honor of a remarkable saint, was visited by flocks of wild mountain-goats which regularly contributed their milk to be used instead of water in mixing the mortar! What wonder that we found in such congenial soil for traditions and old wives' fables a people without priest, deacon, or Sabbath! Still, during the two evenings we were there and throughout the Sabbath, we were able to read and talk to both the multitude and individuals upon their spiritual needs.

"Our ride the next day took us over a wedge-shaped course around a chain of high and rugged mountains, so that by nightfall we were only on the opposite side of the mountain over against the place we had left in the early morning. We alighted at Nooben, an Armenian village of twenty houses. The Armenians all through here use Koordish better than they do Armenian. Here too we spent an interesting evening. The next day we halted at the Jacobite Syrian village of Serooz of twenty-five houses. Observing the clouds, and that only one storm was necessary to close for the winter the pass by which we had come, I left my servant here, and with the colporter only pressed on down the long and narrow valley to the village of Zenzek, with forty houses. Although Syrians, they use the Armenian and Koordish, having lost their own language. We went to the church, and as it was the hour of prayer the two priests present went through a responsive service. Having examined a parchment copy of the Gospels in the Estrangelo character, we retired with the priests to

the roof of a house of one of the chief men of the village, and there had a serious talk with them on the nature of the pastoral office as set forth by Paul to Timothy and Titus, which was well received. Later we returned to Serooz for the night, and read and talked long with those who assembled. At the time of retiring the inmates of the family that received us ranged themselves, eight in number, in a circle with their feet inward and over a fire of coals placed in an oven sunk in the floor. They possessed the scantiest and dirtiest bedding I ever saw.

"The next day we came to the Jacobite Syrian village of Maïden, having fifty houses and using the Arabic language. The headman of this village has also a seat in the council of the kaimakam. He received us in a room reserved for guests and used also as the resort of the villagers. We discoursed to a roomful of these that evening far into the night, and as we took our leave the next morning our host said to the colporter and myself, 'Your love has fallen upon our hearts; come to us again in the spring.' This last place is really the key to this section of our field, and is within easy reach of three other Christian villages. The whole region constantly suffers from the threefold exactions of government, Koordish Aghas, and Kochers, or nomad Koords; and their poverty, ignorance, and superstition cannot be matched in any other part of the field. But tough as the struggle must needs be in order to plant the gospel in such hard soil and in the face of such opposition as will surely be raised to prevent it, we feel that the time is approaching when the attempt should be begun."

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**Madura Mission.**
**PERSECUTIONS.**

MR. JONES, aside from his care of the theological department of the Pasumalai Seminary, has the oversight of Tirumangalam station, and writes of the work at that centre:—

"I devote every other Saturday and Sunday to the work of visiting its congre-

gations and administering the Lord's Supper at centres, besides spending two days a month with the agents of that station in prayer, conference, and instruction. I have already written of the urgent need of new churches in many villages — a need which would have been attended to long ago had there been a resident missionary in the station the last few years. In the village whose church and nearly all the houses of the Christians were burned down by enemies, we made a strong effort to bring the miscreants and persecutors to justice; but chiefly because we could not get the police, who were hand and glove with the enemy, to make a charge in less than two months, the magistrate dismissed the case.

“There is vast difficulty in securing justice for our Christians in the villages even with our influence behind them. One well-to-do Christian has been annoyed and robbed by a few men of his village for several years. They were angry with him for his being a Christian, and jealous of his prosperity. They have indulged in the pastime of destroying his crops every year. He has sought redress from the courts, which have decided several times in his favor; but his enemies are desperate, and they manage in some way or other to convert every time his triumph in court into a loss in the village; so he has practically lost all his property, is daily in danger of his life, and, saddest of all, his mind has given way under it. Generally speaking I do not feel sorry for persecution, for, though it has caused the loss of not a few churches and houses, it tests and confirms the faith of our Christians; and I hardly ever saw one turning his back upon our faith on account of persecution. On the contrary the most progressive congregation in the station — which has doubled during the last few months — is one most seriously persecuted. They are crying to me to build a church for them, and are willing and ready to pay at least one half the expenses.”

#### A PROMISING MOVEMENT.

“When I was at an out-station the other day I saw a beautiful illustration of the in-

fluence of the pastor among the heathen. In the night he brought two young men to me to be examined in Bible knowledge. One of them, twenty-two years of age, recited a number of Scripture verses and some Bible history. I found that he is the son of the wealthiest man of high caste in that whole region. The boy was a desperately wicked fellow and robbed his father of Rs. 6,000, which he gave to a companion. His father knew not what to do with him for his reformation. He finally decided to bring him to our native pastor, and with the remark that he could do nothing for him he begged the pastor to instruct him in the Bible and to exert all the Christian influence he could for his salvation. So the pastor is faithfully at work instructing, counseling, and guiding the young man, who was proud that evening to come to me with his spiritual guide. The other boy is his cousin, in whose mind is treasured a vast amount of Scripture knowledge. He is one of the brightest boys of fourteen that I have seen in India. The son of another high-caste heathen, the village official, has recently joined our school at Pasumalai, and united with the church at the last communion, and is a very promising youth. From other villages in this station other heathen youths have sought admission at our Pasumalai Institute, soon to be led into the light and to receive Christ as their Saviour. At the beginning of the year a Mohammedan brought his bright boy for instruction and Christian influence. And another bigoted, wealthy, and very influential heathen brought his son, nephew, and grandson for admission. All of these board and sleep with our Christian boys, and thereby break caste and sooner or later are brought into the kingdom of our Lord. Several others of the same kind, in this station, are begging us to take them in and educate them, knowing that it means an ultimate acceptance of Christ.

“This movement among the influential young in many villages of the station is one of the most encouraging signs of the times. It shows clearly to us the beginning of that grand movement among

the well-to-do and influential people of the villages toward our faith to which we have been looking forward and for which we have been praying so long."

#### FAITHFUL SABBATH-KEEPING.

Mr. John S. Chandler, on returning from the Pulney Hills, found much encouragement in the progress of the work at Madura city. He says:—

"Some of our Madura people have found employment in the new cotton spinning mill that has been opened here, but the other day they were fined one day's wages for not coming on Sunday. And on the next Saturday the European in charge ordered them to come the following day. When they refused he threatened to dismiss them, but, finding they could not be induced in that way, he told them to get permission from their pastor and come. They still refused, and he said they might stay to morning service and come the rest of the day; to that they replied that they had services from eight o'clock until ten, then from three to four and from seven to eight. Their pastor would be displeased if they should be absent from any of them. Finally he said he would build them a church on the mill grounds, and they could attend service and work between times. Again they refused, and one little boy said, 'If you should give us an armful of money, we would not work on Sunday.' They were then allowed to go, and on the next Monday morning when they received their pay for the week's work, no deduction was made in their pay. This is considered a most important gain, because many of the native Christians are forced to work on Sunday, whereas if they would stand to their colors, as these have done, many employers would let them have their Sundays.

"These same people are so poor that it meant a great deal for them to give up any part of their wages, or even run the risk of it. Every day they take a little of the grain for their daily food, and dividing it, put one portion into one earthen vessel for their Sunday contribution, and the other into a second earthen vessel for

their Sunday meal. As they can spare only a little from the daily earnings, the savings for Sunday are sufficient for but one meal, and that is all they have for Sunday."

#### *Foochow Mission.*

#### A MEMORABLE OCCASION.

MR. PEET sends the following account of the closing exercises of the first term of the Boys' Boarding School, which were held on June 23:—

"Invitations were sent to the presidents of the various native colleges in the city, as well as to other distinguished literary men with whom we have become acquainted during the past two years. Through the agency of our consul, Dr. Gracey (to whom, in a great measure, the success of the day was due), invitations were also sent to all the officials to visit our school on the day in question, and witness a few closing examinations. These invitations were received in a most courteous manner. Some of the gentlemen could not accept on account of pressure of business, but sent representatives. The officers present were Mr. Cheng, the Tartar general's chief deputy, who has since that time been appointed Tantai in an adjoining district; Mr. Nguoi, an officer connected with the salt business; a deputy from the foreign office, and His Excellency Chen Tantai. The latter was the highest official representative present. He is a man much respected by all the foreign consuls; and by his intelligent face and kind smile he created a most gratifying impression on the minds of all present."

#### A PROCESSION OF OFFICIALS.

"A little before two o'clock the beating of a gong announced the approach of the high official to our residence, and a few minutes later the gate of our compound was thrown open and the Tantai in his green chair, borne by four, entered. He was preceded by a man with a gong, another with the well-known red umbrella, quite a large number of soldiers and licitors wearing what foreigners would call 'dunce caps.' Behind him were a num-

ber of horsemen. He was met at the front door by Consul Gracey and Dr. Baldwin, and soon after a procession, made up of the various officials, their interpreters and attendants, was formed and started for the school. On the way thither we were met by a company of the city gentry, who had come prepared to meet and pay their respects to those in authority.

"At the school everything was in readiness, and every one on the 'tip toe of expectation.' Never before had the officials deigned to take favorable notice of us or of our work. Out of respect to our distinguished company it had been decided to limit our invitations to the preachers of the three missions, the officials, and some of the gentry with whom we were acquainted, and no one was to be admitted who had not on a long gown. To have admitted those clothed in a different style would have been considered an insult to our guests. The 'Philosophical Room' had been specially prepared with pictures, Chinese furniture and bric-à-brac, for the consul with the officers and their interpreters, and an adjoining room set apart for the gentry. As the procession entered the schoolhouse, all present arose and stood in their places. As usual it was necessary to go through a little preliminary formality such as drinking tea, shaking hands at each other in the usual China fashion, etc. But this was soon over, and the officials then entered 'Cowan Hall,' as the main schoolroom is called, and took seats which had been set apart for them. Then followed brief examinations in arithmetic, physiology, geography, physical geography, and English, everything being interpreted to the mandarins, who seemed much interested in all they heard.

"At the close of the examinations, the Tantai, being requested to make a few remarks, expressed himself as being much gratified at what he had seen and heard. He hoped the boys would exert themselves in their studies, and thus be fitted to do great and good work for their country. It was hoped our official friends

would stop to the gymnastic exhibition which was to follow immediately, but they did not feel able to spare the time. The exhibition took place, however, at the special request of a prominent literary graduate present, and was enjoyed by all who witnessed it. The boys all dressed alike, in garments specially prepared for the occasion; they looked finely and accredited themselves well. In the meantime the officers, together with our consul and the gentlemen members of our mission, returned to my house to partake of the feast prepared for them. Fourteen sat down to the table. There were no ladies present, as this would have been contrary to Chinese ideas of propriety. The gentry, the teachers of the school, and the preachers were feasted at the school later in the afternoon.

"Thus passed one of the pleasantest events in the history of our institution. A novel and pleasing feature of the occasion was the unexpected presentation of prizes to the 'honor men' from the officials and gentry. At least fifteen thousand cash (about \$15) were spent for these gifts, which consisted of pens, ink, handkerchiefs, books, fans, paper, and envelopes. Feeling badly for the unfortunates whose names were not on the 'honor roll,' a customs officer, late in the afternoon, sent out and spent three or four thousand cash in buying things for the 'low stand' men. Since the close of school thirty books have been received from an official of the fourth rank who was present on the closing day. These books will be given as prizes next term."

#### THE SCHOOL AND ITS NEEDS.

"This whole affair indicates a growing spirit of friendliness to, and interest in, our educational work on the part of the higher class of people. And for this we rejoice. May God grant that we may gain some influence for good over them!

"The past term has been one of good work on the part of the boys. Five have united with the church, one of these being the son of a literary graduate who, though not a Christian himself, has expressed the



greatest joy at his son's conversion. Another scholar, a young man who also entered this year, and who is a candidate for the second literary degree, has just gratified us by taking the second prize in an essay contest on the subject: 'What is there in Confucianism which is able to comfort a man in the dying hour?' This subject was given out by Mr. Hartwell, and the competition open to all *not* church members. Over forty essays were received, the most of them written by men of the first and second literary degrees.

"Our strength has been sorely taxed during the term to meet the rapidly growing demands of the work. Mrs. Hartwell, Dr. Whitney, and Mrs. Gardner have, in the order named, assisted in teaching; but there is *immediate* need of some one who shall be specially designated to assist in this work. While we have been working we have also been earnestly praying that the Lord would supply this most urgent demand, and that this fall might see the needed reinforcements coming to us. This recent visit of the officials and their interest in our work will do much to open before us still grander opportunities than any we have yet had. Shall we be obliged to refrain from enlarging our borders because of a lack of workers? God forbid!"

#### North China Mission.

##### CHINESE LITERATI.

MR. CHAPIN, of Lin Ching, wrote June 10:—

"We have been honored the past few days by visits from a large number of the literati living in this district. They have come up to the city to attend the examinations. To-day I was considerably amused by the accounts of several who had just left the examination hall. One of the questions which they failed to answer was this: How many piculs of rice at two and one-half taels a picul would be required to pay for transporting 8,000 piculs at thirteen tael cents a picul?"

"The inability of men who are superior in intellect to most of the teacher

class to solve so simple a question in arithmetic as this shows the intense ignorance of even the cultivated classes. On the other hand, a question like the following indicates the purpose of the government to make the knowledge of mathematics a prerequisite to gaining a degree: Given a sphere eighteen inches in diameter, what is its superficial area? It was this last question which took their breath away. Not one of the graduates attempted its solution."

#### South China Mission.

THIS is the new name by which the Hong Kong Mission is hereafter to be known. Mr. Taylor, writing from Canton, July 14, says:—

"With the exception of Kwong Hoi, everything seems most promising at our out-stations. At Cheung Sha Hong, where we recently opened a new chapel, the people are very friendly and quite large crowds attend the preaching. During our stay one of the literati came for the express purpose of making inquiries concerning the 'doctrine,' and the conversation which we carried on was conducted, I think, with satisfaction to both parties. Quite a number of people were present during the talk, and we hope that to these the truth brought out was not without profit. The attitude of the common people generally depends in a great measure on that of the educated classes. I am very hopeful of the work at Cheung Sha Hong."

Mr. Taylor also reports that a brother of Gee Gam, a well-known Chinese Christian laborer in San Francisco, has been hopefully converted and on his own account has opened a school. Mr. Taylor adds:—

"I baptized the three at Hoi In Koi of whom I have written before. They had been instructed according to my direction, but they are old people and their power of understanding seems most childlike. They make up, however, in spiritual faith what they lack in intellect, and as it always seems so hard to persuade the old to

change their ways and accept new things, I am confident that these converts are genuine.

"We administered communion also at Sanping city, where the brethren met in good force. They tell me that on market-days as many as 300 and more crowd into the little chapel to hear the gospel.

"We have been given notice to quit at Kwong Hoi. The landlord says he wants the house for a store. I have instructed the brethren here to find another place as soon as possible, but I anticipate some difficulty."

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### Shansi Mission.

#### THE ATTITUDE OF THE PEOPLE.

DR. ATWOOD, of Fen-chow-fu, speaks of rumors which have prevailed in reference to insurrection against the government. In the minds of the people foreigners seem to be associated with all the troubles within the empire. There has been little rain within the province of Shansi during the past year, and there is prospect of a famine. Dr. Atwood says that the people seem to think that the "foreign spirit which is so powerful as to be able to send a message to the coast in a few hours, if he were a mind to, could tell why the rains are withheld." The telegraph is the most mysterious thing that confuses the minds of the Chinese, and though the government threatens with death any who cut down the telegraph poles, this act of vandalism is committed not infrequently. Nevertheless, Dr. Atwood writes:—

"The attitude of the people just around us, I think, is one chiefly of indifference. I have noticed very little ill-will manifested on the part of any one, and in some places a good deal of friendliness is shown. Two weeks ago yesterday (Sunday) as Mr. Thompson, who was here on a visit, kindly took my place in preaching in the waiting-room, I went out with Mr. Price to a village three and a half miles west of the city. I spoke for half an hour or more on the street. It was a great help to have some of our former

opium patients in the crowd. They could easily be distinguished from the rest of the crowd by their flesh and the natural color of their faces. We have had fifteen opium patients, besides other patients from this one village, and the evidences we saw, and the reports from others, tended to prove that nearly all were remaining firm in their purpose to keep out of opium's chains. In this they are probably helped by the prospect of hard times and the need they will have of every cash to keep the wolf from the door.

"Much land is sown to the poppy this year, and the people are just now harvesting the vile stuff that is to bring ruin upon their neighbors but cash into their own pockets; a disposition, alas! not confined to China. The people in the country frequently ask me why heaven sends no rain, and I can always point to a field of the plant in answer, and no one fails to understand. The stuff occupies the irrigated lands and the watered gardens and will be grown when other crops fail entirely. The crops of grain are better on the other side of the plain. Here millet, the staple food of the poor, costs now 1,100 cash per *do* (about half a bushel). On the other side of the plain, at Shih Tieh, the first stage in the mountains, it is about 530 cash, or less than half as much. This gives a slight hint at what a railroad could do for the people materially. Alas! for the blackness of the darkness of ignorance that prevents also the stores of gospel truth from reaching these famished millions of souls! Oh, that the holy light would shine through this seemingly impenetrable fog-bank of ignorance and foul miasmas of sin and superstition. We labor on; walking still by faith, not yet by sight, hoping for a rift in the clouds to gladden our weary eyes and burdened hearts."

#### THE DROUGHT.

Under date of May 31, Dr. Atwood writes:—

"Last night we were blessed with light rains again that wet the soil to the depth of two inches, and this encouraged the

poor people greatly. The people have been very persistent in their prayers for rain at the temples. The district magistrate going on foot himself, carrying a lighted incense-stick, went to the temples to pray to the god of the lower world as a last resort. On Sunday last more than a thousand villagers came to the city from seventeen villages to pray for rain, many of them carrying heavy straw-knives, edge downward, on their necks, with the blood trickling down upon their bodies, to express the earnestness of their prayers for rain. Last month there were two priests here from T'ai Shan, in Shantung. They made an offer to the magistrate to

pray for rain and their offer was accepted. One condition was that if it did not rain by the fifteenth of the moon they should both lose their heads. It rained slightly on the night of the 15th, and this was the only rain of the month. The present rain they will no doubt attribute to their importunity in praying to the images. Would that they knew a higher object for such devotion!"

Dr. Atwood adds that the number of people who, at the present time, seem to have broken off the opium habit in Fenchow-fu is 117. The work is exhausting and full of discouragements, and yet there is good hope for better things.

## Notes from the Wide Field.

### CHINA.

A BRIGHTER OUTLOOK. — We have repeatedly referred in recent numbers to Chou Han, the leader of the band in the province of Hunan, which has issued a vast amount of vile literature against foreigners, inciting the people to riot. His headquarters were at Changsha, the capital of Hunan, and Chou Han had an immense following among the people. A letter written to the English *Independent* from Hankow July 1, by Rev. Dr. Griffith John, says that a great change has taken place, that Chou Han has been degraded, and the publishing firms have been closed, so that the vile stream of anti-Christian prints has been dried up at its very source. Dr. John reports the baptism at Hankow of two Hunan men, one a native of Changsha, and the other formerly a cook of Chou Han. This Changsha man returned to his native city amid a storm of excitement, for the news of his conversion went before him. On his arrival the clan to which he belonged met him; he was seized and dragged to the ancestral temple, was reviled and beaten, and told that having renounced his ancestors he must be dealt with according to clan law. Through the intercession of one of the company the convert was allowed to write a paper withdrawing from the clan and promising never to enter its temple again. This young man bore these indignities with patience and firmness and a forgiving spirit. A younger brother of his has recently been baptized at Hankow, and in writing to him the young man says: "You and I, together with our children and grandchildren, can never again enter the ancestral temple. As for me, I am quite willing that it should be so. Not only do I not regret the step I have taken, my joy is greatly increased and my heart is full of gladness. Now that you, my worthy younger brother, have joined the Church, you will not be displeased with me on account of what I have done. . . . Though our clansmen, together with our relations and friends in Changsha, despise us, and though many hate us and revile us, it is for us to manifest patience and avoid all wranglings and disputings. Being the disciples of Jesus, we must carry the cross. Consider the Apostle Paul. He was at one time a persecutor of the Church, and afterward he was called upon to endure persecution. Paul endured joyfully the bitterest trials. Shall you and I then not willingly endure this trifling persecution?" In connection with the degradation by the officials of Chou Han, Dr. John comments on the complete control the

central government has upon the people and scholars of China. No doubt there was a great popular uprising last year in Changsha and that the sympathies of the local magistrates were with the mob and against foreigners, especially against Christians. It seemed for a time as if Chou Han and the populace would succeed in their plans. But the moment that the government at Peking, under the influence of the foreign powers, took the matter in hand "Chou Han and his clique collapsed." Dr. John adds: "Everything in China depends upon the attitude of the government. In this case the government has shown itself all-powerful. The pity is that it did not move sooner and that its action has not been spontaneous."

#### AFRICA.

JOHANNESBURG. — We find in *The London Times* a letter giving a striking description of this remarkable town in the Transvaal, which is well called "The golden city." Its name even does not appear on the maps of Africa issued ten years ago. It will be a surprise to multitudes to know that there is any such spot on the African continent. The city stands upon a gold reef, upon which reef fifty companies are now working, employing 3,370 white men and over 32,000 natives. Of the city of Johannesburg itself, the writer says: "It is neither beautiful nor impressive from the æsthetic point of view, but it might be set down as it stands in any part of the civilized world. It has a population of about 40,000. The buildings are good, the streets are broad; there are shops with plate glass windows full of ball dresses and silver plate; the residential quarters are rapidly spreading themselves out into squares and boulevards; a tram line connects them with the business centre; for twenty miles east and west you may see the funnels of mining works smoking against the sky; the sound of an engine whistle is in your ears, and you find that a train has been constructed, which runs from one end of the Rand to the other. The town is lit with gas, water is supplied to all its houses, every ordinary appliance of civilization is here; and when you remember that it has all been done in five years, and that every scrap of material has been carried up, and the six pianos waiting at the frontier will presently be carried, by ox-wagons, you begin to realize something of the extraordinary conditions which can have called so sudden a development into existence."

THE BEIRA RAILWAY. — In connection with the reports on other pages as to the expedition now entering Gazaland, it is interesting to note that the contract for a railroad from Beira, at the mouth of the Pungwe River, into the interior has just been signed. The London newspaper, *South Africa*, says that the names on the prospectus guarantee that the company will be not only honestly but profitably conducted. The road is to be only two-foot gauge for the present, and it is about 180 miles in length. The section now to be commenced will be seventy-five miles long, which will take it across the region of the tsetse fly, and it is stipulated that this portion will be finished by the end of the present year.

UGANDA. — Reports from Uganda down to the third of May last were that the Protestant party was then dominant and that the king had returned to Mengo. Another report, not thoroughly vouched for, says that the king himself has turned Protestant. No doubt he would so turn if he thought it for his immediate advantage. But Mwanga is a thorough villain, from whom nothing good can be expected.

THE UPPER CONGO. — Reports which are very contradictory and uncertain have come from the Upper Congo, indicating an uprising of the Arabs for the purpose of driving out all foreigners, especially those who stand in the way of the slave-trade. The disturbance centres about Nyangwe, and an agent at Riba Riba, 120 miles north of Nyangwe, has been killed. It is reported that the stations of the Anti-Slavery Society and the Congo State and trading companies have been swept away. Some of the

reports affirm that the rising is headed by the chieftain Rumaliza, and others, that a son and nephew of Tippu Tib were leaders. Another account says that these men had nothing to do with the rising, but that its instigator was an Arab from Kasonga. Further tidings must be awaited before we can know what has actually happened, though the situation there is undoubtedly very grave.

**DEFEAT OF SLAVE-TRADERS.** — Prince Henri de Croy, one of the Congo Free State Commissaries, reports to his government a successful attack upon a slave-trading caravan in his district of Loulouaburg. On the eleventh of last February he was informed that this caravan, led by one Antonio Alvaz, was approaching from Bihé, and as he had only forty soldiers at his command, he undertook to surprise it by night. Reaching the slave camp at four o'clock A.M. he found it was of a triangular form, each side being about 300 metres long. He could not therefore surround it, and unhappily an alarm was given and in ten minutes all the caravan was on the defensive. Nevertheless Prince Henri began the attack, and in forty-six minutes of a hot fight, which the darkness made yet more difficult, the Bihé men were in full retreat, abandoning thirty slaves and a quantity of powder and guns. All the slaves were taken next day to the station, and, adds Prince Henri, "Nothing can give an idea of the condition of these unfortunates."

**MASHONALAND.** — We have received, as yet, no tidings from the members of the East Central African Mission, who are by this time, we trust, already established in some portion of Gazaland. It is interesting to learn that Mr. Rhodes, the South African Premier, who has recently passed through Gazaland into Mashonaland, speaks with the utmost confidence of the future of this whole region. He says that it is less an Eldorado than a country that will afford a fine field for agricultural settlers.

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## Miscellany.

### BIBLIOGRAPHICAL.

*Our Sixty Sacred Books: How they came to us and what they are.* A popular handbook for Colleges, Sunday-schools, Normal Classes, and Students, on the origin, authorship, preservation, character, and divine authority of the Christian Scriptures. Third revised edition, with analysis and questions. By Edwin W. Rice, D.D. Philadelphia: The American Sunday-school Union, 1122 Chestnut Street.

This volume of 160 pages gives in condensed but clear form most valuable information concerning the greatest of books. It is both interesting and timely. It would be a most helpful handbook to our missionaries in foreign lands.

*Looking Out on Life. A book for girls.* On practical subjects, based on many letters from wise mothers. By Rev. F. E. Clark, D.D., President of the United Society of Christian Endeavor. Boston: D. Lothrop Company.

*Some Christian Endeavor Saints. With some Golden Rule Recipes; Golden Rule Sermons; Golden Rule Epistles; Pictures from Real Life.* By Francis E. Clark, D.D. Boston and Chicago: Congregational Sunday-school and Publishing Society. \$1.25.

These two volumes, issued so nearly together, illustrate the versatility of Dr.

Clark, and are written with his usual felicity of style. They touch in a most practical way, and oftentimes with great delicacy, upon a multitude of topics about which it is well for young people to read.

*Florence Nightingale, the Wounded Soldiers' Friend.* By Eliza F. Pollard. New York and Chicago: F. H. Revell Company.

This volume is uniform in size and style with the series of missionary biographies published by the Revell Company, and it has a fitting place in that list. For though Florence Nightingale was not technically a missionary, she yet ministered in a most Christlike way to human needs.

### BOOKS RECEIVED.

*The Epistle to the Ephesians.* By Rev. Professor G. G. Findlay, Headingley College, Leeds. New York: A. C. Armstrong & Son. 1892.

*The Epistles to the Thessalonians.* By Rev. Professor G. G. Findlay. New York: A. C. Armstrong & Son.

*Arrows for the King's Archers.* By Rev. Henry W. Little. New York: Thomas Whittaker, Bible House. 1892.

Also, in paper covers, the following:—

*The Story of the Token*, as belonging to the Sacrament of the Lord's Supper. By Robert Shiells, New York: John Ireland, 1197 Broadway.

*Good Character: what it is and how to form it.* By William M. Taylor, D.D. New York: A. D. F. Randolph & Co.

*Earnest Thoughts for Every Day.* By the author of "Thoughts for Weary Hours." New York: T. Whittaker.

*Not on Calvary.* A Layman's plea for Meditation in the Temptation in the Wilderness. New York: C. T. Dillingham & Co., 718 and 730 Broadway.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For the approaching Annual Meeting of the Board: that the Master of assemblies will be present; that his Spirit may rest upon his disciples in its fulness, making them of one heart and mind and inspiring them with new zeal and devotion for the redemption of the world.

### DEPARTURES.

August 16. From San Francisco, Miss Martha J. Barrows and Miss Cora A. Stone, returning to the Japan Mission.

August 27. From New York, Rev. Henry T. Perry and wife, for the Western Turkey Mission. Mr. Perry was formerly connected with this mission and now returns to Sivas.

August 27. From New York, Miss Emily McCallum, returning to the Western Turkey Mission.

September 6. From San Francisco, Rev. Charles A. Nelson and wife, to join the South China Mission at Hong Kong.

September 6. From San Francisco, Dr. A. P. Peck and wife, returning to the North China Mission.

September 10. From Boston, Miss Anna F. Webb, Miss Alice H. Bushee, and Miss Mary L. Page, all under appointment to the Mission to Spain. Miss Page is transferred to Spain from the Western Turkey Mission.

September 18. From Vancouver, Willis C. Noble, M.D., and wife, to rejoin the North China Mission.

### ARRIVALS AT STATIONS.

June 26. At Durban, Natal, Dr. B. N. Bridgman and wife, of the Zulu Mission.

### ARRIVALS IN THE UNITED STATES.

August 15. At New York, Rev. J. H. House, D.D., and wife, of the European Turkey Mission.

August 15. At Boston, Rev. Charles H. Brooks and wife, of the Western Turkey Mission.

August 22. At Boston, Rev. John A. Ainslie and wife, of the Eastern Turkey Mission.

September 3. At Boston, Rev. Charles W. Holbrook and wife, of the Zulu Mission.

### DEATHS.

May 24. At Fen-chow-fu, Shansi, Donald Edward, second son of Rev. and Mrs. Charles W. Price.

June 23. At Baiboort, Eastern Turkey, Helen Rose, infant daughter of Rev. and Mrs. David A. Richardson, of Erzroom.

July 28. At Kaawaloa, Hawaii, Rev. John D. Paris, formerly a missionary of the American Board. He was born in Staunton, Va., September 2, 1809; after his graduation at Bangor Seminary, in 1839, he embarked from Boston, with Messrs. Bond and Dole, November 14, 1840, under appointment to the Oregon Mission; but the urgent call for laborers at the Sandwich Islands detained Mr. Paris there. A faithful and true minister of the gospel.

August 19. At Lincoln, Neb., Rev. Charles Little, formerly a missionary of the American Board connected with the Madura Mission. He was born in Columbia, Conn., September 26, 1818, and after graduating at New Haven Seminary he reached Madras in 1848 and was stationed at Tirumangalam and afterward at Tirupuvanam. He was released from his connection with the Board in 1860 and has since resided at the West.

## For the Monthly Concert.

1. A missionary arrested. (Page 406.)
2. Syrian villages. (Page 408.)
3. Persecutions in Madura. (Page 408.)
4. Sabbath-keeping and benevolence. (Page 410.)
5. A memorable occasion at Foochow. (Page 410.)
6. Chinese literati. (Page 412.)
7. Attitude of the people in Shansi, Western China. (Page 413.)
8. A convert in China. (Page 414.)
9. Items from Africa. (Page 415.)

## Donations Received in August.

MAINE.		
Aroostook county.		
Sherman Mills, Washburn Memo. ch.	8 00	
Cumberland county.		
Auburn, High-st. Cong. ch.	50 00	
Falmouth, Members of 1st Cong. ch.	13 00	
Portland, State-st. Cong. ch., 200;		
"E., 250,	450 00	
South Freeport, Cong. ch. and so.	53 00	
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Woodfords, Cong. ch. and so.	43 00	616 35
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Orland, Miss'y Soc. of 1st Cong. ch.	4 50	14 50
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Centre Sidney, Rev. Henry S. Loring,	5 00	
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Washington county.		
Robbinston, Cong. ch. and so.	10 00	
York county.		
Lyman, Rev. James Richmond,	5 00	
South Berwick, Cong. ch. and so.,		
to const. Miss LUCY DILLINGHAM,		
H. M.	100 00	105 00
—, A friend,	20 00	
	838 60	
Legacies. — Bath, Mrs. Sarah H.		
Jenks, by John S. Elliot, Ex'r,	1,000 00	
Falmouth, Joann S. York, by Augustus T. Davis, Adm'r,	90 00	1,090 00
	1,928 60	
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Jaffrey, Cong. ch. and so., m. c.	5 87	
Walpole, Cong. ch. and so.	25 00	30 87
Grafton county.		
Alton, Cong. ch. and so.	3 60	
Hanover, Rev. S. C. Bartlett, D.D.	30 00	
Piermont, Cong. ch. and so.	25 00	
West Lebanon, Cong. ch. and so.	14 11	72 71
Hillsboro county.		
Amherst, Edward D. Boylston, to const. Mrs. LUCIA E. AUREYANSEN, H. M.	100 00	
Greenville, Cong. ch. and so.	26 00	
Peterboro, Union Evan. ch.	19 00	
Wilton, 2d Cong. ch.	11 00	156 00
Merrimac county.		
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Franklin, Cong. ch. and so.	20 00	25 00
Rockingham county.		
Deerfield Centre, Cong. ch. and so.	42 25	
Greenland, Cong. ch. and so.	78 44	
Plaistow and North Haverhill, Cong. ch. and so.		
Seabrook and Hampton Falls, 1st Cong. ch.	173 57	
Strafford county Aux.	15 84	310 10
Wolfeboro, 1st Cong. ch.		22 47
Sullivan county.		
Newport, Cong. ch. and so.		3 00
	620 15	
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	311 43	
	931 58	
VERMONT.		
Addison county.		
Orwell, Cong. ch. and so.	29 50	
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Bennington Centre, 1st Cong. ch.	90 30	
Manchester, Cong. ch., of which 20 from Samuel G. Cone,	88 75	
North Bennington, Cong. ch. and so.	52 31	231 36
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Brattleboro, Centre Cong. ch., m. c.	45 90	
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Ludlow, Cong. ch. and so.	12 07	
Woodstock, Cong. ch. and so.	55 94	71 01
	938 19	
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Provincetown, Mrs. Rebecca R. Nickerson,		300 00
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Hinsdale, Cong. Sab. sch., add'l, for Turkish Brigade, 25c.; do., for Chinese Brigade, 25c.		50
Housatonic, Cong. ch. and so.	203 18	

Lee, 1st Cong. ch., of which 84.00 m. c.	560 00	
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Norton, Trin. Cong. ch.	7 93	107 93
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Brookfield Cong. ch. and so.		3 31
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Andover, South Cong. ch., add'l	150 00	
North Andover, Mrs. A. M. Robinson,	1 00	151 00
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Bradford, 1st Cong. ch.	46 01	
Haverhill, Y. P. S. C. E. of Center Cong. ch., for preacher in Madura Mission,	40 00	
Newburyport, Prospect-st. Cong. ch.	75 00	161 01
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Beverly, Dane-st. Cong. ch., m. c.	14 00	
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Monson, Cong. ch. and so.	25 85	
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West Springfield, 1st Cong. ch., 23; Ashley sch. and Charitable fund, 146.95,	169 95	543 48
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Amherst, South Cong. ch.	16 00	
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Easthampton, A friend,	1 00	
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Northampton, 1st Cong. ch., 162.68; Benev. Soc. of Edwards church, 99.36; A friend, 250; A friend, 5,	517 04	
Plainfield, Cong. ch. and Sab. sch.	31 66	
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Frammingham, Plymouth Cong. ch.	90 00	
Lexington, Hancock Cong. ch.	45 00	
Lowell, James Skilton,	50 00	
Newton Center, S. F. Wilkins, for new work in Japan,	40 00	
Reading, Cong. ch. and so.	10 00	
Waltham, Cong. ch. and so.	15 61	
Winchester, 1st Cong. ch., int. on legacy of D. N. Skillings,	200 00	450 61
Middlesex Union.		
Lancaster, Evan. Cong. ch.	19 06	
Pepperell, Cong. ch. and so.	73 50	92 56
Norfolk county.		
Brookline, Annie T. Belcher, 15; Mrs. H. M. Cutts, 10,	25 00	
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South Walpole, Missionary,	1 00	38 00
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New Bedford, Trin. Cong. ch.	48 32	
Wareham, 1st Cong. ch.	25 00	73 32
Plymouth county.		
Middleboro, Central Cong. ch., 76.95; Sinner's friend, 3,	79 95	
Rockland, Cong. ch. and so.	40 00	119 95
Suffolk county.		
Boston, Elliot ch., mite box, 8.58; E., 20; Box in cabinet, 1.84; Miss L. P. Kelly, 1/2-cent-a-day plan, 1.84; Extra-Cent-a-Day band of Cong'l House, for Wagolie school, 12,	44 26	
Worcester co. Central Ass'n. E. H. Sanford, Tr.		

Worcester, Plymouth Cong. ch., 68.95; Estate of Philip L. Moen, 500,	568 95	
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Whitinsville, Cong. ch. and so.	2,208 82	2,209 82
Legacies. — Boston, Emily P. Eayrs, 2,500 00		6,393 46
Brookton, Miss Sarah Packard, by R. H. Packard and Embert Howard, Ex'rs,	300 00	
Marblehead, Miss Anna H. Dana, by Israel T. Dana, Ex'r,	1,000 00	
Milton, Miss Rachel Reed, by Mrs. M. E. Reed, Adm'r,	50 00	
Newtonville, Fanny H. Lothrop, by J. F. Lothrop, Ex'r,	50 00	
Whitinsville, Mrs. Charles P. Whitin, by Edward Whitin,	200 00	4,100 00
		10,493 46

## RHODE ISLAND.

Barrington, Cong. ch., with other dona., to const. MARK H. WOOD, H. M.	10 00	
Bristol, 1st Cong. ch.	49 33	
Newport, United Cong. ch., Rev. Thatcher Thayer, D.D., to const. A. RUSSELL MANCHESTER, H. M.	100 00	
Pawtucket, Cong. ch., 200; F. D. Morse, 10,	210 00	
Providence, Union Cong. ch., 1,000; Beneficent Cong. ch., 350,	1,350 00	1,719 33

## CONNECTICUT.

Fairfield county.		
Darien, Cong. ch. and so.	34 00	
Norwalk, 1st Cong. ch.	22 80	
Ridgefield, 1st Cong. ch.	25 78	
Stratford, Cong. ch., of which 5.50 m. c., 35.50; Oroonoke, m. c., 17,	52 50	135 08
Hartford co. W. W. Jacobs, Tr.		
East Hartford, Cong. ch. and so.	70 00	
Farmington, 1st Cong. ch., toward salary of Rev. Geo. P. Knappe,	100 00	
Hartford, Roland Mather, 500; A friend in Asylum Hill Cong. ch., 5,	505 00	
Suffield, Cong. ch. and so.	41 71	
Windsor Locks, Cong. ch., for work in "Papal lands,"	43 59	760 30
Litchfield co. G. M. Woodruff, Tr.		
Ellsworth, Cong. ch. and so.	8 81	
Harwinton, Cong. ch. and so.	8 69	
Norfolk, Cong. ch. and so.	400 00	
Thomaston, Cong. ch. and so.	5 00	
Winchester, Cong. ch. and so.	26 00	448 50
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Centre Brook, Cong. ch. and so.	40 89	
East Haddam, 1st Cong. ch.	71 10	
Haddam, 1st Cong. ch.	12 09	
Higganum, Cong. Sab. sch. sup't. for preacher in Madura Mission, in part,	20 00	143 08
New Haven county.		
Middlebury, Cong. ch. and so., add'l	16 04	
New Haven, Davenport Cong. ch., m. c., 31.72; EDWARD A. ANKTELL, Church of the Redeemer, to const. himself, H. M., 100; James M. B. Dwight, 15,	146 72	
North Madison Cong. ch. and so.	38 00	200 76
New London co. L. A. Hyde and H. C. Learned, Tr's.		
East Lyme, Cong. ch. and so.	14 00	
New London, 1st church of Christ, m. c.	16 78	
North Stonington, Cong. ch. and so.	122 50	
Preston, 1st Cong. ch.	16 00	169 28
Tolland co. E. C. Chapman, Tr.		
Coventry, 1st Cong. ch.	37 52	
Somersville, Cong. ch. and so.	14 56	52 08
Windham county.		
Danielsonville, Cong. ch. and so.	5 00	
		1,914 08



<b>Legacies.</b> —East River, Mrs. Caroline Washburn, by Samuel H. Chittenden, Ex'r,	
Kent, Mrs. Jane Spooner, by C. A. Eaton and J. W. King, Ex'rs,	5,000 00
New Haven, Sarah L. Maltby, for educa. of Abiel Holmes Maltby, Ceylon, by Henry White, Ex'r,	500 00
Woodbury, Henry S. Curtiss, by Geo. M. Woodruff, Trustee, bal.	146 82-6,146 82
	8,060 90

## NEW YORK.

Angola, A. H. Ames,	5 00
Brockport, Miss Ellen P. Maynard, for work at Baitundu,	5 00
Brooklyn, Mrs. E. P. Thwing, for the So. China Mission,	2,743 00
Massena, 2d Cong. ch., 14; Mrs. S. A. Wooden, 5,	19 00
New York, D. Willis James, 5,000; Z. Stiles Ely, 1,000; Mrs. R. A. Wentworth Bowen, 300; G. G. Williams, 125; Cash, 100; W. C. C., 10, 6,535 00	45 00
Riverhead, Cong. ch.	13 00
Syracuse, Plymouth Cong. ch.	13 00
Warsaw, Cong. ch., the am't ack'd in Sept. Herald should have been 80.23.	20 00
Williams Bridge, A friend,	2 00-9,387 00

## NEW JERSEY.

East Orange, 1st Cong. ch. 33.56; Mrs. E. R. Titus, 10,	43 56
New Brunswick, Miss Mary H. Parker,	10 00
Orange, Mrs. C. D. Dill,	5 00-58 56

## PENNSYLVANIA.

Conneaut, Cong. ch.	5 35
Lander, 1st Cong. ch.	12 00
Meadville, Park-ave. Cong. ch.	23 55-40 90

## DISTRICT OF COLUMBIA.

Washington, Y. P. S. C. E. of 1st Cong. ch., to support native preacher in Japan, 60.50; Rev. J. E. Rankin, D.D., 10; Edith G. Rankin, 10,	80 50
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## FLORIDA.

Georgiana, F. W. Munson,	2 70
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## MISSOURI.

Kansas City, Plymouth Cong. ch., 5.66; Olivet Cong. ch., 3.30,	8 96
Lamar, Cong. ch.	5 43
Sedalia, 2d Cong. ch.	2 00-16 41

## OHIO.

Ashabula, 2d Cong. ch.	8 00
Claridon, Cong. ch.	87 50
Cleveland, Irving-st. Cong. ch.	12 32
Cuyahoga Falls, 1st Cong. ch.	21 10
East Liverpool, H. D. Kitchel,	50 00
Greenwich, Geo. H. DeKay,	1 04
Oberlin, Mrs. E. B. Clark,	10 00
Wellington, Cong. ch., 100; J. S. Case, 10,	110 00-299 96

<b>Legacies.</b> —Mad River, Frances J. Snodgrass, by G. B. Harman, Trustee, add'l,	
Painesville, William M. Pierson, by Walter C. Tisdell, Ex'r,	300 00
	2,500 00-2,800 00
	3,099 96

## ILLINOIS.

Batavia, Cong. ch.	40 16
Beecher, Cong. ch., An absent member,	10 00
Byron, Cong. ch.	15 72
Chicago, South Cong. ch., 549.16; 1st Cong. ch., 70.94; Leavitt-st. Cong. ch., 15.28; U. P. Cong. ch., m. c., 6.25; Rev. E. P. Goodwin, D.D., 50; "A. H. A.", 5,	705 63
Creston, Cong. ch.	16 92
Geneva, C. H. B.	100 00
Glen Ellyn, Cong. ch.	5 80
Godfrey, Cong. ch.	40 00

Greenville, Cong. ch.	18 00
Lake Forest, Rev. W. A. Nichols,	20 00
Odell, Mrs. H. E. Dana,	10 00
Princeton, Cong. ch.	60 25
Rockford, 2d Cong. ch.	50 00
Roseville, Cong. ch.	16 38
Stillman Valley, Cong. ch.	16 80
Summer Hill, Mary Schwartz,	8 00
Wheaton, Rev. J. D. Wyckoff,	25 00-1,158 66

<b>Legacies.</b> —Farmington, John W. Newell,	
Galva, J. F. Hyde, by M. M. Ford, Trustee,	2,000 00
	1,108 34-3,108 34

4,267 00

## MICHIGAN.

Ann Arbor, 1st Cong. ch.	49 75
Bancroft, Cong. ch.	5 85
Coloma, Cong. ch.	10 00
Columbus, Cong. ch.	10 20
Cooper, Cong. ch.	10 00
Detroit, 1st Cong. ch.	90 95
Kendall, Cong. ch.	10 90
Laingburg, Cong. ch.	3 00
Stockbridge, Mrs. R. W. Reynolds,	1 00
Watervliet, Plymouth Cong. ch.	20 69
West Adrian, 1st Cong. ch.	10 50-231 84

## WISCONSIN.

Darlington, Cong. ch.	15 00
Harland, Cong. ch.	28 00
Menasha, Cong. ch.	50 00
Menominee, 1st Cong. ch.	21 50
Racine, Welsh Cong. ch.	16 24
Ripon, 1st Cong. ch.	17 40-148 20

## IOWA.

Belle Plaine, Cong. ch.	3 10
Center, Cong. ch.	2 82
Creston Pilgrim Cong. ch.	6 25
Eldora, Cong. ch.	100 00
Fairfield, Cong. ch.	16 31
Genoa Bluffs, Cong. ch.	5 45
Hull, Rev. and Mrs. L. W. Brintnall,	5 00
Magnolia, Cong. ch.	10 00
Mt. Pleasant, Cong. ch.	12 00
Osceola, Stephen Baird,	2 00
Rockville, Rev. and Mrs. Jas. Alderson,	5 00
Traer, Cong. ch.	111 87
—, A friend,	200 00-479 80

## MINNESOTA.

Benson, Cong. ch.	5 34
Mantorville, Cong. ch.	8 00
Minneapolis, Plymouth church, 36.07; Two members Park-ave. Cong. ch., 3,	39 07
Ortonville, Cong. ch.	5 28
Wayzata, Cong. ch.	8 07-65 76

## KANSAS.

Atchison, Cong. ch.	15 00
Chapman, Cong. ch.	7 61
Lawrence, Plymouth Cong. ch.	71 25
Westmoreland, Cong. ch., of which 2 for W. C. Africa,	10 66-104 52

## NEBRASKA.

Harvard, 1st Cong. ch.	5 24
Linwood, Cong. ch.	18 71
York, 1st Cong. ch.	55 73-79 68

## CALIFORNIA.

Oakland, Plymouth-ave. Cong. ch.	2 00
Pasadena, 1st Cong. ch.	36 46
Redlands, Rev. J. M. R. Eaton, in memory of Mrs. Harriette D. Eaton, late of Fitchburg, Mass.	25 00
San Francisco, Chinese Cong'l Miss'y Soc.	11 88-75 34

<b>Legacies.</b> —Riverside, Stephen B. Robinson, by E. Kingman, Ex'r,	
	200 00

275 34

## WASHINGTON.

Tacoma, Rev. Cushing Eells, D.D., to const. SUMNER E. PARKINS, H. M.	100 00
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## NORTH DAKOTA.

Fargo, Plymouth Cong. ch.	5 00
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<b>SOUTH DAKOTA.</b>	
Springfield, Cong. ch.	2 00
<b>MONTANA.</b>	
Fort Logan, A friend,	20 00
<b>FOREIGN LANDS AND MISSIONARY STATIONS.</b>	
China, Fen-cho-fu, Rev. F. W. Davis,	10 00
Turkey, Hadjin, Mrs. J. L. Coffing,	2; Sharkushla, Friends, for Africa,
8.23: —, A friend, 15,	25 23—35 23
<b>MISSION WORK FOR WOMEN.</b>	
From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
For several missions in part,	3,714 24
For Girls' school building, Van, Turkey,	2,640 00—12,354 24
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> ,	4,000 00
<b>MISSION SCHOOL ENTERPRISE.</b>	
<b>MAINE.</b> —Brownfield, Y. P. S. C. E., 2; South Berwick, Y. P. S. C. E., 11.69; Wells, Y. P. S. C. E. of 2d Cong. ch., for support of student in Jaffna College, 25,	38 69
<b>NEW HAMPSHIRE.</b> —Greenland, Cong. Sab. sch., 21.56; Sanbornton, Mission band of Cong. ch., 11,	32 56
<b>VERMONT.</b> —North Bennington, Green Box Band of Cong. Sab. sch.	31 76
<b>MASSACHUSETTS.</b> —Bradford, Y. P. S. C. E. of 1st Cong. ch., 2.31; Saundersville, Extra-cent-a-day Band, 20; do., Y. P. S. C. E., 3.12; South Deerfield, Cong. Sab. sch.,	

## CHILDREN'S "MORNING STAR" MISSION.

<b>MAINE.</b> —Woodfords, Birthday box, primary dep't, Cong. Sab. sch.	1 75
<b>CONNECTICUT.</b> —Plantsville, Cong. Sab. sch.	9 47

<b>ILLINOIS.</b> —Canton, Cong. Sab. sch., Birthday offering,	8 54
<b>IOWA.</b> —Albia, Mrs. Payne's boys,	75
	80 51

## FOR SUPPORT OF YOUNG MISSIONARIES.

<b>NEW YORK.</b> —Mt. Sinai, Y. P. S. C. E., 10; Spencerport, Y. P. S. C. E., 25,	35 00
<b>ILLINOIS.</b> —Chicago, Y. P. S. C. E. of South Cong. ch., add'l, 1.14; Rockford, Y. P. S. C. E. of 1st Cong. ch., 25,	26 14
<b>MICHIGAN.</b> —Benton Harbor, Y. P. S. C. E., 25; Whittaker, Cong. Sab. sch., 6.25,	31 25
<b>WISCONSIN.</b> —Mondovi, Y. P. S. C. E.	6 25

<b>IOWA.</b> —Alden, Cong. Sab. sch.	12 50
<b>KANSAS.</b> —Emporia, Y. P. S. C. E. of 1st Cong. ch., 25; Leavenworth, Y. P. S. C. E., 6.25,	31 25
<b>SOUTH DAKOTA.</b> —Ipswich, Cong. Sab. sch.	6 25
	148 64

## WILLIAM WHITE SMITH FUND.

Income, for education of native preachers and teachers in Africa,	1,370 00
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## HOLLIS MOORE MEMORIAL TRUST.

Income, for Pasumalai Sem., by E. K. Alden, Residuary Legatee,	300 00
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## GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

Income (6 months), for the seminary,	125 00
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## MISSION SCHOLARSHIPS.

Income of Norton Hubbard Scholarship, for Ahmednagar Theo. Seminary,	40 00
Income of Norman T. Leonard Scholarship, for student in East Turkey Mission,	55 00
Income of Dr. Hugh Miller Scholarship, for Ahmednagar Theo. Seminary,	82 28—177 28
<b>COLLECTIONS FOR THE SCHOONER "ROBERT W. LOGAN," FOR RUK, MICRONESIA.</b>	
Acknowledged in detail elsewhere,	84 64

## EXTRA CONTRIBUTIONS.

COLLECTED BY THE SPECIAL COMMITTEE APPOINTED AT PITTSFIELD.

## MAINE.

Augusta, Hon. James W. Bradbury,	300 00
Bath, Galen C. Moses,	1,000 00
Portland, Second Parish ch., W. W. Thomas,	1,000 00
" State-st. ch., W. W. Brown,	500 00
" Rev. J. G. Merrill, D.D.,	25 00
" Daniel Choate,	25 00
" Misses Libby,	50 00

## VERMONT.

Bennington, S. E. and A. C. Park,	20 00
St. Johnsbury, Rev. Henry Fairbanks,	1,000 00
" Hon. Franklin Fairbanks,	1,000 00

## MASSACHUSETTS.

Auburndale, Charles C. Burr,	100 00
Boston, Samuel Johnson,	2,500 00
" Rev. Arthur Little,	100 00
" Mortimer B. Mason,	250 00
" Mrs. A. C. Thompson,	300 00
" James M. W. Hall,	500 00
" Arthur W. Tufts,	2,500 00
Dorchester, 2d ch., Elbridge Torrey,	1,000 00
Newton Centre, Rev. D. L. Furber, D.D.,	100 00
Northampton, A. Lyman Williston,	500 00
Pittsfield, Unknown, cash rec'd at Annual Meeting,	73 00

Pittsfield, Rev. Edward Strong, D.D.	25 00
" Mrs. N. S. Strong,	50 00
Ware, Rev. Austin B. Bassett,	50 00
Warrick, Rev. A. R. Plummer,	100 00
Worcester, G. Henry Whitcomb,	1,000 00
" Friends in Pilgrim ch.	65 00

## RHODE ISLAND.

Peace Dale, R. Hazard,	1,000 00
Providence, F. W. Carpenter,	500 00
" Central Cong. ch.	205 00
" Edwin Barrows,	30 00
" Charles L. Thomas,	100 00
" Royal C. Taft,	850 00

## CONNECTICUT.

Bethlehem, A friend,	12 00
East Hampton, Philo Bevin,	25 00
New London, A friend in 1st ch. of Christ, to const. Miss CHARLOTTE P. COMSTOCK, H. M.	100 00
Newington, Agnes W. Belden,	5 00
Rockville, A friend in Union Cong. ch.	250 00
" Sab. sch. in Cong. ch.	50 00
" J. N. Stickney,	500 00

## NEW YORK.

Brooklyn, Rev. R. S. Storrs, D.D.	100 00
" James P. Wallace,	100 00
" Charles S. Baylis,	100 00
" Joseph E. Brown,	100 00
" James H. Bates,	100 00
" George P. Stockwell,	100 00
" James S. T. Stranahan,	100 00
" Albion J. Newton,	100 00
" Thomas E. Stillman,	100 00
" Henry D. Polhemus,	100 00
" Frederick W. Moss,	100 00
" Wm. F. Merrill,	100 00
" Rev. Howard S. Bliss,	25 00
" Mrs. Susan M. Thwing,	200 00
Buffalo, Rev. John L. Franklin,	100 00
New York, D. Willis James,	10,500 00
" Mrs. Ellen S. James,	1,000 00
" Z. Stiles Ely,	250 00
Schenectady, James R. Kellogg, deceased,	1,000 00

## NEW JERSEY.

Montclair, Samuel Holmes, of 1st. Cong. ch., toward support of Rev. and Mrs. J. D. Eaton, Mexico, and to const. with previous dona. DAVID GOODALE HOLMES and GEO. DAY HOLMES, H. M.	150 00
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## ILLINOIS.

Chicago, W. E. Hale,	10,500 00
" E. W. Blatchford,	1,000 00
" E. H. Pitkin,	1,000 00
" Wm. H. Bradley,	500 00
" A friend in 1st Cong. ch.	500 00
" Rev. Willard Scott, D.D.	100 00
" Edward T. Cushing,	100 00
" Victor F. Lawson,	100 00
" Rev. G. S. F. Savage,	100 00
" Rev. H. S. Harrison,	100 00
" Morris Trumbull,	100 00
" William Dickenson,	50 00
Oak Park, E. W. Lyman,	50 00
" C. D. Paine,	25 00
" Clarence S. Pellet,	25 00
" John Rankin,	5 00
Ravenswood, R. J. Bennett,	100 00
" Rev. J. Brunker,	5 00
Rockford, Thomas D. Robertson,	500 00
" W. A. Talcott,	200 00

## WISCONSIN.

Appleton, Mrs. Reeder Smith,	10 00
" A friend,	5 00
Eau Claire, Elijah Swift,	500 00
Menasha, E. D. Smith,	1,000 00

## MINNESOTA.

Minneapolis, Friends, by George H. Rust,	1,262 00
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## HAWAIIAN ISLANDS.

Honolulu, P. C. Jones,	100 00
	50,120 00

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Gorham, Cong. Sab. sch., for support of Tenada Pobleens, at Mrs. Eaton's school, Chihuahua,	50 00
NEW HAMPSHIRE.—Seabrook and Hampton Falls, Joseph Kimball, 1st Cong. ch., for work of Rev. F. D. Greene, Van,	30 00
VERMONT.—Jericho Centre, Cong. Sab. sch., for educa. of boy in sch., care Mrs. Kilbon, Natal, 9; Wells River, Miss L. B. Chamberlin, for educa. of "Marta," care Miss E. C. Wheeler, 10,	19 00
MASSACHUSETTS.—Boston, Second ch. (Dorchester), Mrs. Ufford's class, for work of Miss Dudley, Japan, 5; Campello, South Cong. ch. Sab. sch., for use of Miss E. C. Wheeler, Harpoot, 6.41; Lee, Wellington Smith, for teacher in Rev. J. E. Tracy's school, 40; Medway, Y. P. S. C. E. of Village Cong. ch., for Industrial sch. at Sirur, care Rev. R. Winsor, 6; Rockland, Y. P. S. C. E., for work of Miss Holbrook, Japan, 11.63; Somerville, Y. P. S. C. E. of Prospect Hill ch., for use of Miss E. C. Wheeler, 3; Williamstown, 1st Cong. Sab. sch., for work of Rev. J. E. Tracy, 25; do., Faculty and Students of Williams College, toward support of Rev. J. G. Robertson, Marathi, 11.75,	108 79
NEW YORK.—Clifton Springs, Cora L. Stoner, for scholarship at Anatolia College, 30; New York, Rev. D. Stuart Dodge and mother, for Rev. F. L. Kingsbury, M.D., Samokov, to aid in sustaining his printing-press, 100; A friend, for Industrial sch. at Sirur, care R. Winsor, 25; do., collected by Peter Carter, for Talas Dispensary, care Rev. W. S. Dodd, M.D., 25; do., Rev. John B. Devins, from "Thornton Bigelow Penfield scholarship," for student at Pasumalai, 25; do., the Misses Leitch, toward support of Bible woman, to be selected by Mrs. T. S. Smith, Ceylon, 30; do., from do., toward support of Bible-woman, care Mrs. George Trimmer, Ceylon, 2; do., from do., for publication of tracts by the converted Fakir, care Pastor T. P. Hunt, Ceylon, 12; do., Blind Woman's Mission school, for Okayama Orphan Asylum, Japan, 7.24; Sherburne, "Little Lights," for use of Miss Nellie S. Bartlett, 10,	266 24
NEW JERSEY.—Orange, Valley ch., for work of Miss Annie Bradshaw, Japan,	50 00
DELAWARE.—Milford, Y. P. S. C. E. of 1st Presb. ch., for work of Miss Susan A. Searle,	25 00
OHIO.—Circleville, Sunday sch's, for use of Rev. and Mrs. T. W. Woodsie, Bailundu, 12.40; Cleveland, Justus L. Cozad, 365; do., Mrs. Alva Bradley, 100; do., Rev. Charles F. Thwing, 25; do., Horace Ford, 25; all for Niigata schools; Dover, Y. P. S. C. E., for work under Miss Morrill, Pao-tung-fu, 20,	547 40
ILLINOIS.—Chicago, Members of Kenwood Evan. ch., for work of Rev. T. D. Christie, 125; Englewood, Anna E. Nicholes, for use of Miss Nutting, Mardin, in her school, 10,	135 00
WISCONSIN.—Appleton, People's chapel Sab. sch., for work of Rev. Wilberforce Lee, W. C. Africa, 5; Milwaukee, Grand-ave. Cong. Sab. sch., for Shemoon Hanna Sara, Mardin, 25; do., for Yasmene in Marsh Coll., 20; do., for Marsh Kindergarten, 10.43; Okanabee, Margaret F. Rogers, for educa. of girl care of Miss Nutting, 10,	70 43
IOWA.—Charles City, Y. P. S. C. E., for support of Aram Garabedian, Anatolia Coll., 25; Monona, Mrs. A. M. Davis, for educa. of boy care of Rev. F. D. Greene, 6.50; Muscatine, Y. P. S. C. E., for use of Rev. and Mrs. George White, Marsovan, 25,	56 50

KANSAS. — Wakefield, Cong. Sab. sch., for educa. of "Ruth Todd," Madura Mission,	19 50
CALIFORNIA. — Los Angeles, 1st Cong. Sab. sch., for scholarship of Anedias Garabedian, care of Rev. J. L. Barton, Harpoot, 35: —, Friends, for educa. of girls in China, care of Rev. C. R. Hager, 50,	85 00
OREGON. — Portland, King's Daughters, for Dr. Thom's hospital, Mardin,	25 00
NEW MEXICO. — Santa Fé, Rev. D. W. Learned, for Bible women's sch., care of Miss Dudley, Japan,	10 00
TURKEY. — Talas, One-cent-a-week Bible Society, for distribution of Bibles in Madura Mission, care of Rev. J. P. Jones,	8 80

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	
For Kôbe College Building fund, add'l,	1,000 00
For Girls' Boarding sch., Samokov,	264 00
For Beggars' sch., Aintab, care of Rev. A. Fuller,	25 50
For pupil at Sholapur, care of Mrs. Charles Harding,	20 00
For pupil care of Miss Miner,	20 00
For Kya Oka San, care of Rev. F. N. White,	15 00—1,344 50

## FOR PERA CHURCH, CONSTANTINOPLE.

COLLECTED BY REV. CYRUS HAMLIN, D.D.

Amount acknowledged in March <i>Missionary Herald</i> ,	9,381 72	Less donation transferred, 100: and expenses (traveling) of collections, 140.08,	240 08
—, Friends,	250 00		
—, —, —,	10 00		
	9,641 72	Interest earned to August 31,	9,401 64 320 36 9,722 00

## BENJAMIN SCHNEIDER FUND.

Income for training preachers in Central Turkey, care Rev. A. Fuller,	57 00
Care Rev. T. D. Christie,	50 00—107 00

## JEANIE GRACE GREENOUGH CRAWFORD FUND.

Income (of which for education of girls in Western Turkey Mission schools, 40),	50 00
	12,720 16
Donations received in August,	106,637 50
Legacies received in August,	17,756 59
	124,394 09

Total from September 1, 1891, to August 31, 1892: Donations, \$545,097.49; Legacies, \$249,777.71 = \$794,875.20.

## FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

CONNECTICUT. — Wethersfield, collected by Rev. W. H. Teel,	25 50
NEW YORK. — Phoenix, collected by Mrs. Carter,	25 00
Income of investment,	1,133 50

Previously acknowledged,

1,184 00
19,928 87
21,112 87

## CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN," FOR RUK, MICRONESIA.

MASSACHUSETTS. — Boxford, Cong. Sab. sch.	10 00	NEBRASKA. — Grand Island, Jun. Y.P.S.C.E.	5 00
CONNECTICUT. — Bridgeport, 1st. Cong. Sab. sch., 10; Norwich, 1st Cong. Sab. sch., 17,	27 00	JAPAN. — Kôbe, Children, by K. Wakuyama, 3.67; Kyôto, Mutual Love Mission Band of Heian church, 3.97,	7 64
NEW JERSEY. — Victoria, H. Seville Spaulding,	5 00		84 64
OHIO. — Greenwich, Cong. Sab. sch.	5 00	Previously acknowledged,	5,074 55
MISSOURI. — Springfield, Central Cong. Sab. sch.	15 00		5,159 19
MINNESOTA. — Austin, Junior Y. P. S. C. E.	10 00		

## CONTRIBUTIONS FOR SECOND CHURCH BUILDING, AINTAB, TURKEY.

COLLECTED BY REV. M. G. PAPAZIAN.

AMESBURY, Mass.		Bradford Academy,	20 00—147 32
Main-st. Cong. ch.	49 74	BROCKTON, Mass.	
BEVERLY, Mass.		Porter ch.	53 67
Union meeting at Dane-st. ch.	54 75	Campello,	200 00—153 67
Through Miss S. W. Clark,	5 00—59 75	CHICOPEN FALLS, Mass.	
BOSTON, Mass.		Cong. ch.	11 86
Rev. W. H. Cobb,	5 00	CROMWELL, Conn.	
W. O. Grover,	100 00	Cong. ch.	10 00
Mrs. S. M. Schneider,	5 00	FOXBORO, Mass.	
Mrs. L. A. Kilham,	20 00	Cong. ch., through Mrs. S. A. Morrill,	15 00
A friend,	1 00	GEORGETOWN, Mass.	
James S. Stone,	25 00—156 00	Union Meeting at the First Ch.	57 89
BRADFORD, Mass.		Memorial Ch. Y. P. S. C. E.	15 70—73 59
Cong. ch. and so.	117 31	GROVELAND, Mass.	
Ward Hill Sab. sch.	10 00	Cong. ch.	43 00

<b>HAMILTON, Mass.</b>			<b>North ch.</b>	57 00
Cong. ch.	21 25		Whitefield ch., Union Meeting,	65 37
A friend,	10 00	31 25	Rev. John W. Dodge,	25 00
<b>HANOVER, N. H.</b>			A friend,	25 00
Mrs. Sarah P. Colby,		15 00	Mrs. I. H. Boardman,	10 00
<b>HARTFORD, Conn.</b>			Mrs. Mary B. Latham,	10 00
Asylum Hill Cong. ch., by coll'n,	50 00		<b>NEW HAVEN, Conn.</b>	250 96
Theo. Lyman,	20 00		Dwight-pl. ch.	47 71
Roland Mather,	25 00		Church of the Redeemer,	49 13
Sidney Drake,	10 00		Grand-ave. ch.	12 70
Mrs. Chas. D. Warner,	10 00		United Church, by coll'n, 6.50; Rev.	
Mrs. Chas. B. Smith,	50 00		Dr. Munger, 5; Simeon E. Bald-	
Mrs. H. L. Olmsted,	10 00		win, 20; E. A. Bowditch, 50,	81 30
The Misses Blythe,	10 00		J. C. Rebabian,	5 00
Mrs. W. H. Palmer,	5 00		Professor Sam'l Harris,	50 00
Rev. F. R. Shipman,	20 00		Through Rev. K. H. Kazanjian,	1 00
Francis B. Cooley,	20 00		<b>NEW LONDON, Conn.</b>	246 04
Jacob L. Greene,	100 00		Second Cong. ch.	61 00
J. J. Goodwin,	50 00	380 00	Coll'd by Rev. S. L. Blake, D.D.	25 71
<b>HAVERHILL, Mass.</b>			<b>PEABODY, Mass.</b>	
Centre ch., by coll'n,	110 95		South Cong. ch.	40 00
Mrs. Merrill's class,	20 00		<b>PORTLAND, Conn.</b>	
Myron A. Nichols,	100 00		Cong. ch.	12 00
North ch.	117 40	348 35	<b>PORTSMOUTH, N. H.</b>	
<b>IPSWICH, Mass.</b>			Cong. ch.	60 77
Union Meeting at South church,	22 56		<b>ROWLEY, Mass.</b>	
South ch., coll'n,	30 00		Cong. ch., Y. P. S. C. E.	25 00
First ch., Sab. sch.	10 00		Rev. John Pike,	2 00
Through Rev. E. Constant,	1 00		Miss Susie H. Potter,	3 00
Two ladies,	6 00	69 56	J. W. Nourse,	1 00
<b>LAWRENCE, Mass.</b>			Anonymous,	10 00
Lawrence-st. Cong. ch.		53 18	Mrs. J. S. Todd,	1 00
<b>LYNN, Mass.</b>			<b>SALEM, Mass.</b>	42 00
Essex South Conference,		65 08	Union Meeting at Tabernacle ch.	39 45
<b>MERIDEN, Conn.</b>			Saugus, Y. P. S. C. E. of 1st Cong. ch.	6 17
First Cong. ch.		16 33	<b>ST. JOHNSBURY, Vt.</b>	45 62
<b>MERRIMAC, Mass.</b>			Mrs. Horace Fairbanks,	100 00
Cong. ch.	20 00		<b>SUTTON, Mass.</b>	
Cong. Sab. sch.	16 00	36 00	Cong. ch.	23 18
<b>MIDDLETOWN, Conn.</b>			<b>TOWNSEND, Mass.</b>	
South Cong. ch.		26 51	Cong. ch.	15 22
<b>MILLBURY, Mass.</b>			<b>WEST NEWBURY, Mass.</b>	
First Cong. ch.		42 98	First ch.	39 45
<b>NAUGATUCK, Conn.</b>			Second ch.	26 35
Cong. ch.		93 87	<b>WHITINSVILLE, Mass.</b>	66 00
<b>NEW BRITAIN, Conn.</b>			Cong. ch.	169 00
First ch.	34 25		<b>WORCESTER, Mass.</b>	
South ch.	20 00		Plymouth ch., coll'n,	44 75
Mrs. Helen W. Osgood,	10 00		Geo. S. Hoppin,	1 00
Through Mrs. Lucinda H. Smith,	10 00	134 25	Otis E. Putnam,	10 00
<b>NEWBURY, Mass.</b>			Piedmont ch.	41 21
First ch.	103 00		A. Curtis,	5 00
Grace Clark,	2 00	105 00	<b>Total,</b>	3,402 74
<b>NEWBURYPORT, Mass.</b>				
Belleville ch.	67 59			

## FOR JAFFNA MEDICAL MISSION ENDOWMENT.

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Friends in England and Scotland,	6,905 32
New York, Miss Anna Peacock,	50 00
Interest on investment,	139 10-7,094 42

## FOR JAFFNA MEDICAL MISSION.

COLLECTED BY MISSES M. AND M. W. LEITCH.

Friends in England and Scotland,	2,207 22	Whitinsville, E. A. Goodnow,	100;
Friends in the U. S., by George W. Leitch,	745 00	W. H. A. F., and E. Whitin,	500;
<b>NEW HAMPSHIRE.</b>		Mrs. J. W. Lasell,	220,
Peterboro, Extra-Cent-a-Day Band of Union ch.,	25 00	Worcester, Woman's Miss'y Assoc. of Central Cong. ch.,	150;
<b>VERMONT.</b>		Mrs. Francis B. Knowles,	500;
South Ryegate, Cong. ch.	5 20	Mary J. Lamb's Sab. sch. class in Plymouth church,	12.50,
Wells River, George Leslie,	106 05	<b>NEW YORK.</b>	
Woodstock, Mrs. Fred'k Billings,	150 00	New York, Pilgrim Cong. ch.,	54.38;
<b>MASSACHUSETTS.</b>		Y. P. S. C. E. of do.,	50;
Andover, West Cong. ch.	30 00	James Stikeman,	25;
Boston, Mrs. Arthur Wilkinson,	500;	Mrs. N. H. Hodgson,	in mem. of Edith P. Hodgson,
John D. Bryant,	25 00	Mrs. A. P. Stokes,	500,
Cambridge, Mrs. L. F. Phelps,	25 00	<b>NEW JERSEY.</b>	
Springfield, Memorial ch.	2 25	Newark, Alaska Band in Roseville-ave. Presb. ch.,	150 00-6,137 60

## COLLECTED AND DISBURSED BY THE MISSES LEITCH.

For medical instruments, books, and appliances, value,	561 31	Medicines donated by G. F. Harvey, Esq.	243 02
Furniture for Med. Mission House, Ceylon,	203 08	For lantern-slides and apparatus used by the Misses Leitch,	543 71
For rebuilding and repairs in Ceylon,	1,567 84		

# FOR YOUNG PEOPLE.

---

## A CHINESE SUNDAY.

BY REV. H. P. PERKINS, OF LIN CHING, NORTH CHINA.

NOT one of *our* Sundays, but a heathen Sunday. You will soon see how different they are. Ours are regular and come every seventh day, but theirs only when some temple fair and festival is to be held. Here are a few pictures of such a temple, which is having its winter festival.



EATING STALLS AT TEMPLE.

The first shows you the outside grounds of the temple, whose buildings you partly see over the high wall. Half the people of Lin Ching city have come to attend this all-day meeting ; in fact it lasts three days. In the picture we see a few of them. They seem to be eating and drinking, either sitting on the ground or standing under those large umbrella tents.

Our honest friend who stands so near us has got a day off from his hard outdoor work, and is bound to see all he can. Perhaps if he gets time enough in the future to learn about the Bible he may become a Christian ; and I think he looks like one who would hold on to the truth if it really entered his heart.

The chief god of this temple is supposed to be a great policeman, who keeps his eye on the people when living and decides when they ought to die and appear before him. Then he sends out two or three of his police devils, who seize the departing soul and bring it before him for its sentence of punishment: for nearly all the Chinese believe in a future punishment of sin, while but a small part have yet heard that the true God is willing to forgive the sins of all who truly repent. Now these heathen judge of their gods by themselves, and they suppose that they are quite like all the officials they ever knew. Hence they believe that this police spirit will, if he receives large bribes, make their punishment much lighter than it really ought to be.

But how shall they send him, living in the spirit world, money? I will tell



PAPER MONEY SELLER.

you. Many of them know how to make make-believe money out of paper. Some of it is cut round like cash, while some is made into shapes like the blocks of silver and gold which the rich bankers use. For a few cents worth of real money one can buy a peck or two of this spirit money, and this he brings to the temple and burns before the god, and feels that he has done a pretty shrewd thing in laying up so much treasure in Hades.

Here is a money-seller just crossing the river to go to the fair to which we are also going. I feel quite sure that this man does n't burn any of these blocks of paper silver that shine so brightly; not he. He would be only too glad to sell all in his net for a string of cash, and would hurry home to make another load.

But we must go inside and see what their worship is like. We first enter the

temple courtyard, but will find it hard to edge our way through the crowd into that wide door over which you see the four characters which say, "Gods Help Good Men."

If we could only see inside that room, we should discover that it is crammed full of men and women, of whom all in front of the idol are kneeling and bumping their heads on the brick floor, while their paper cash and silver and gold are burning in a great basin just before him. They believe, with one of our poets, that "prayer is the soul's sincere desire," and say nothing to the god: for does he not know that the only reason why he is getting these great heaps of money is that he should make as small as possible the punishments of these his worshipers? The matter is too simple to need any explanation on their part. Do you not



TEMPLE WORSHIPERS.

think they need *new hearts*, so that, instead of having a little fear of punishment for sin, they might very much dislike the sin itself?

Look again at this great crowd. You see the children go to the temples, and there are a good many there that you cannot see. Do you see the man nearly in the centre of the picture, looking rather crossly at us? He is a Confucian scholar, and perhaps a schoolteacher, and he looks as if he wanted to say to us, What are you foreigners doing here? We can turn the question around and ask as sharply, Why are *you* here? Certain it is that he has not come to pray. He thinks that the god can tell that *he* is not one of the common people, but a scholar and a teacher, and surely will not have the bad taste to be severe with *him*. Perhaps you can see something of this in his face.



And now that they have caught sight of us we must hurry away, for we are of much more interest than are their mud gods, which they have seen at least twice a year for many years.

I wish we could find some of the men who came here to-day clothed in muslin or cheese-cloth. You see that most of the people have on all their heavy cotton clothes, for it is very cold weather. But sometimes during the fall or winter a man makes a vow that if his sick father or mother or son gets well he will walk all the way from his village to this temple, on this day, dressed in the thinnest possible clothing, or if it is summer that he will do the same in the heaviest furs he can hire. All this is to prove to the god his sincerity, and also, I suppose, to let all the people see that he is n't ashamed of his religion.



AN INQUIRY MEETING.

But here we are outside again. The inquiring friends have followed us. As they are fairly quiet we will preach to them a little, and we will invite them to call in at the chapel and hear more, for I fear most of them at present are taking in more with their eyes than their ears. I notice that some have not even removed their earcaps. But we will be kind and gentle with them, and try to show them that we are wishing to do them good. And when any of them do come to see us we will tell them about *our* Sunday, and about the true God before whom they must all appear and be judged, and how he loves to forgive all who call upon him and turn from their sins. Do you think any work could be more interesting and useful than this?



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# ANNUAL MEETING

OF THE

## American Board of Commissioners for Foreign Missions,

OCTOBER 4-7, 1892.

---

The Eighty-third Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in Chicago, Ill., in the *First Congregational Church*, corner Washington Boulevard and Ann Street, beginning on Tuesday, October 4, 1892, at 3 P.M., and closing Friday noon, October 7.

The Annual Sermon will be preached by Rev. Daniel March, D.D., of Woburn, Mass., on Tuesday Evening, at 7.30 o'clock.

The invitation includes, and entertainment will be given to, the following persons: Officers of the Board and their wives; Foreign Missionaries and their families; Corporate Members and their wives; Officers of the Woman's Boards; Professors and Students of our Theological Seminaries; Home Missionaries now acting under commission of the Home Missionary Society and its Auxiliaries, and Officers of the six Congregational Benevolent Societies.

Those accepting this hospitality are requested to send their names, before September 10, to Charles H. Case, Chairman of the General Committee of Arrangements, No. 169 Jackson Street, Chicago. Each applicant is requested to give the name in full, with title (Rev., Mr., Mrs., or Miss), and state to which of invited classes he or she belongs.

Cards of introduction and assignment will be sent to those applying, soon after September 15. Any one receiving such a card, and deciding that he cannot attend, will be expected to notify the Chairman at once, that his place may be given to some one else.

Accommodations will be engaged at hotels, as far as possible, for all who desire to provide for themselves while attending the meetings, if applications are made prior to September 15.

The principal railroads in New England, New York, Ohio, and Indiana, the Western and the Northwestern States to the Rocky Mountains (included in the Eastern, Central, and Western Passenger Associations), will grant a rate of a fare and one-third for a round trip for first-class tickets on the certificate plan. By this plan, purchasers will pay full fare to Chicago and *must obtain* from the ticket agent a certificate of the fact of such purchase. These certificates will be viséd by a special agent of the railroads at the place of meeting, so that a return ticket can be purchased for one-third the usual fare. This privilege will be granted to any person attending the Annual Meeting of the Board. If through tickets cannot be purchased at any starting-point, the person should purchase a ticket to the nearest point where through tickets may be obtained and from thence procure a through ticket and *certificate*. No reductions of fares can be obtained except by compliance with the above statements.

The Committee desires a large attendance at the meeting, and while unable to extend gratuitous hospitality beyond the classes above named, they will do their utmost to aid all persons who desire to attend the meeting.

Any further information will be furnished upon application to the undersigned.

CHARLES H. CASE, *Chairman*,

No. 169 Jackson Street, CHICAGO.

Friends in New England will find a notice of importance on the first page of the editorial paragraphs of this number.



# THE MISSIONARY HERALD

Vol. LXXXVIII

c' November, 1892

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## BOSTON

Published by the American Board of Commissioners for Foreign Missions

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Above-mentioned persons should be addressed CONGREGATIONAL HOUSE, 70 North Street, Boston, Mass.

Letters relating to the pecuniary affairs of the Board should be sent to the Corresponding Secretaries, or to the Publishing Agent, for the MISSIONARY HERALD, to the Publishing Agent.

Letters relating to the care of Missionary children should be sent to the Rev. W. WALKER, Auburndale, Mass., or, Mrs. SARAH C. LITTLE, Oberlin, Ohio, in reference to the care of Missionary children.

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"The Woman's Board of Missions, incorporated in Massachusetts in 1869."

"The Woman's Board of Missions of the Interior, incorporated in Illinois in 1873."

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The payment of \$50 at one time constitutes a minister, and the payment of \$100 at one time constitutes any other person, an Honorary Member of the Board.

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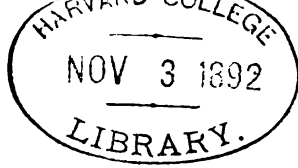
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# THE MISSIONARY HERALD.

VOL. LXXXVIII. — NOVEMBER, 1892. — No. XI.

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THE receipts from donations for the month of September amounted to \$14,695.50, which is about \$1,800 in advance of those of September, 1891, but the legacies are \$19,600 less than the corresponding month of last year. The most pressing question, which must be answered by the Prudential Committee within a few weeks, concerns the basis on which appropriations are to be made for the coming year. As was stated in the Annual Report of the Home Department, at Chicago, the Committee cannot reasonably anticipate from legacies during the year to come more than \$150,000, which is \$100,000 less than the extraordinary sum received from this source last year. There is no promise of another gift like the \$50,000 raised by the special committee last year. To what quarter shall the Committee look for the \$150,000 which are absolutely necessary for maintaining the existing work? Who will help to answer this question so vital to the welfare of our missions?

THOSE of our readers who were not present at the Annual Meeting of the Board at Chicago will find in the special number of *The Advance* a remarkably full report of the proceedings. This journal showed both its enterprise and its interest in missions by issuing each day an edition containing the papers presented and a verbatim report of most of the addresses. In fulness, as well as in form and type, this daily report was, as became the name of the paper, an advance upon anything yet issued by local papers in connection with the meetings of the Board. Copies of this daily issue were freely distributed to those who were in attendance at Chicago. From the matter in these dailies a complete report of the meeting has been made up, forming a special foreign missionary number of *The Advance*, which will be read by thousands with great interest, and will prove of permanent value.

THE arrangements for the meeting made by the people at Chicago were complete and admirable. The large edifice of the First Congregational Church, Rev. Dr. Goodwin, pastor, was somewhat transformed for the occasion, a broad platform having been constructed, extending even under the side galleries, thus providing ample space for the Corporate Members on one side, for the Honorary Members on the other, while in the centre, in the rear of the tables for the officers, were seated the missionaries and the representatives of the several Woman's Boards. This arrangement was novel, and we believe thoroughly satisfactory. It certainly ought to have been satisfactory to those who were

seated in the pews, whether on the floor or in the galleries, since they were in the best position to hear. Inasmuch as the distances in Chicago are so great, it was a happy device to spread a collation each noon and night, in a large armory, only two blocks from the church, where the large number of guests were provided for and had an opportunity to greet one another. The attendance from New England was not large, but there was an unusual number of pastors present from the Interior and the West, thanks to the generous thought of the friends in Chicago who included home missionaries in their offer of hospitality.

WHATEVER may be thought of a portion of the proceedings, it will be agreed that the meetings as a whole were of a high order. The opening session on Tuesday afternoon and the inspiring sermon of the evening prepared the way for the services of Wednesday, which were of remarkable excellence and of a profoundly missionary character. The addresses of Dr. Pentecost upon India were of intense interest and spiritual power, and greatly moved the large audiences which listened to him on Wednesday and Thursday evenings. The address of President Storrs, on Thursday, brilliant and impressive as ever, was not more skilful and opportune than was his guidance of the Board during some of the debates. As to these debates, it is enough to say here that while earnest they were wholly courteous, and that the divergent views found full and honest expression. On the questions relating to the constitution of the Board and the method of selecting its Corporate Members, a tentative plan was agreed upon for the year to come, which is in the line of the changes proposed in the action of several State Associations, while a committee of eleven, selected by the President, is to take the whole matter into consideration and report a year hence. The debate made it clear that, whatever difference of judgment exists as to methods, there is agreement in the wish and purpose to bring the Board into closest possible fellowship with donors and the churches. There seems to be no question as to the wisdom of leaving the control of the Board to a corporate body, limited in number, but representing in some practical way the churches which support it. May wisdom and grace be given to the committee to whom the matter is referred to discover and suggest the way which is best.

ON the other question which came under debate, the Board gave emphatic utterance. The proposal to change the agreement made two years ago at Minneapolis as to the method of theological examination of candidates and the basis on which appointments are to be made met with small favor. With practical unanimity it was resolved, "That the Board reaffirm the rules of administration laid down by it at our Annual Meetings in New York and Minneapolis, and expects them to be applied in a spirit of liberality as well as of faithfulness in regard to candidates, as expressed by the President in his original letter of acceptance."

DURING the year of the Board which has just closed, the Prudential Committee has held fifty-one sessions, and at forty-eight of them a quorum was present. Aside from these meetings, various sub-committees have held many meetings, often with protracted sessions, for the investigation of important matters coming under their care. Few, save those who have rendered it, have any conception of the amount of labor involved in this service.

WORD has been received that, on September 15, the Turkish government paid our mission agent in Constantinople 600 liras (\$2,640), through the United States Legation, the amount of the indemnity promised on account of the destruction of the mission house at Bourdour and the injuries and losses sustained by Mr. Bartlett in connection with the destruction of this property. Mr. Bartlett is now at work rebuilding the house, and the people are quietly looking on meantime. We also learn that five men who are probably guilty of setting fire to the house have been arrested and taken to Aiden. Mr. Dwight reports that the lesson learned by the people of Bourdour cannot fail to be a salutary one.

DR. JACOB CHAMBERLAIN sends to *The Christian Intelligencer* a report of an address made to missionaries at Darjeeling, on May 13, by Sir Charles Elliott, the Lieutenant-Governor of Bengal, a man of great ability as well as exalted position, who has been thirty years in India. He is the real governor of Bengal, the Governor-General of India being his only superior. This official, after referring to the fact that the number of Christians in the Northwest Provinces had increased during the last ten years from 13,000 to 22,000, stated that the census report of Bengal for 1891 was not completed, but a provisional statement he had received indicated that the Christians in Bengal had increased during the decade from 122,000 to 189,000. These thousands of people, if not model saints, have turned from the paths of heathenism and have been baptized in the name of Jesus Christ. The Governor referred to the fact that since the government officials could not touch directly on religious subjects the work of the missionaries is all the more important, and he added: "We know right well that the only hope for the realization of our dream for the true elevation and development of the people lies in the evangelization of India, and we know that the people who are carrying on this work are the missionaries. It is they who are filling up what is deficient in the efforts of the government by devoting their lives and their labors to bring the people of India to the knowledge of Christ." Dr. Chamberlain may well say that this testimony of such a man as Sir Charles Elliott is a sufficient answer to the sneers at missions and missionaries from "puny globe trotters."

A MOST interesting missionary jubilee was celebrated in Griqualand, South Africa, on the twenty-third of June last. Rev. William Ashton, of the London Missionary Society, went to South Africa in 1842. With the late Dr. Moffat he labored for a time at Kuriman, and was "the best man" at the marriage of Dr. Livingstone and Mary Moffat. Mr. Ashton is still held in great honor among the Griqua and Bechuana tribes, and some of the people traveled not less than 100 miles to attend the jubilee service. Addresses were given in English, Dutch, Sechuana, and Koranna, and the missionaries of the Church of England and of the Berlin Society vied with those of the London Society in giving honor to this able and faithful laborer.

THE census of India and Burma reveals the sad fact that two hundred and forty-six and a half millions of the population are illiterate. Six sevenths of the people cannot either read or write. What a comment on the systems of Hinduism and Buddhism under which these people have been reared!



A PETITION from the members of the medical profession of the Bombay Presidency, with a long list of signatures, has been presented to the British Parliament in reference to the consumption and sale of opium, and calling for restrictive legislation. The testimony these medical men give is that ninety-nine out of every one hundred who take opium, except under medical advice, in a short time become confirmed slaves to the habit. Aside from the terrible physical evils connected with the use of opium, these medical men say that not the least of the evils resulting from this pernicious habit is the destruction of all the moral powers. Not only is the body defiled and the power of the will weakened, but the affections, thoughts, and desires are corrupted, thus completing the ruin of the whole man. And yet there are those who defend the position of England with reference to the opium traffic!

WITHIN the past few months the high-caste Hindus of Western India, especially at Poona, have been much excited over an incident, the first details of which seemed to indicate that there was to be on the part of many prominent people who are classed as reformers a vigorous protest against certain caste rules. But the finale of the incident illustrates the mighty force of the spirit of caste. A while since some forty-two Hindus accepted an invitation to drink tea at the Mission House in Poona, with the husbands of remarried widows. This was in violation of strict caste rules, and inasmuch as among the number of these men who thus drank tea was included Mr. Ranade, a prominent and popular leader among the so-called reformers, it was supposed that the infraction of caste rules would not be noticed, or any penalty insisted upon. But the orthodox Hindus were determined to make an example of these transgressors. In various ways they brought such pressure to bear upon the offenders that they have finally yielded, and have submitted to certain expiatory rites, which are extremely offensive, in order to secure restoration of caste. These men who have gone through this expiation claim that they did nothing wrong in thus meeting persons outside their castes, and that in their recantation they have only sought to conform to the prejudices of their friends. But a number of the Hindu papers point clearly to the fact that this act indicates a total lack of moral perception, and that if these men believe that their act was not wrong they should not practically confess that it was wrong by submitting to the degrading ceremony of expiation. The discussion in the native papers on the matter is very heated, and about the only thing that is clear is that there is a lack of moral sense and of the courage of their convictions on the part of the great majority of Hindus. They know that their systems are vile and cannot be defended before the conscience of the world, or their own consciences, and yet they will not courageously adhere to what they admit to be right.

*The Dnyanodaya* of Bombay calls upon any person who has found in any of the Hindu sacred books the thought that God hates sin to point out the passage, quoting chapter and verse. It says that, while these sacred books affirm that the gods love their worshipers, it knows of no utterance affirming that God loves man, or that he desires that man should be saved from sin and made pure and holy in heart.

WHY is not the gospel received universally by those to whom it is preached? It is often said that the preaching is not of the right sort, and that the message of Christ is not brought to men in a form which makes it attractive. The only truth in this statement is that a pure gospel never can be attractive to those who love their sins. And men everywhere do love their sins and are unwilling to leave them. An old African chieftain said to Bishop Tucker, of Uganda, when he was asked whether he would like to have missionaries settle in his country: "No!" and he gave a reason, which, from his point of view, was a good one: "We are fond of fighting and cattle-stealing, and if teachers come they will tell us that all this is wrong." The gospel is at war with sin everywhere, and that is the reason why men do not welcome it.

*The Independent* of August 11 has an editorial article on "Kahuna Terrorism in Hawaii." The brutal murder of four persons by command of a Hawaiian sorceress is not to be taken, however, as an indication of the ordinary condition of society at the Islands. From those who know what the Hawaiian *kahuna*, "medicine-man" (or woman), is and does, we learn that back of all apparent magic art and superstitious terrors is an element of sensuality, too gross and vile to be brought out in the testimonies given in the courts of law open to the general public. It cannot be described even in the most carefully guarded language. Heathenism has its strange and abnormal developments in abominably licentious and filthy practices. These are like similar abnormal outbreaks in Christian society, among people professedly seeking spiritual sanctification and personal purity; or like the licentious orgies of which some members of the English aristocracy have been recently accused, deliberately defiling the decencies, not to say the sanctities, of manhood and womanhood. For what was done in a lonely district on an island too sparsely settled to sustain even one regular religious organization, the Hawaiian people are not to be condemned in any wholesale fashion, any more than the institutions of New England are to be condemned for some shocking crimes perpetrated in some out-of-the-way district in a depopulated hill town. Superstition there is among the Hawaiians, prevalent and dominant, yet fostered by inbred sensuality rather than by religious delusions. There is also genuine piety, humble, intelligent, earnest, and actively aggressive, yet not brought so prominently into public notice as the wickedness which led to the crimes that have shocked the whole community at the Islands and attracted comment in other lands.

A STRIKING scene is reported by Rev. James Luke, of Old Calibar, how he and another missionary were sitting one day upon a mud settee when the natives led in a chief who looked as if he must have been a hundred years old. His skin was like parchment and his nails half an inch long; he was stone-blind and almost deaf. When his favorite slave shouted in his ear, "The white men salute you!" the queer old figure moved, his hands began to grope about, and seizing the hands of the missionary, he said, "White men, I don't know the day when I have not heard about your power and your learning. Why did you not come here sooner? You have come now and these eyes are too blind to see you, these ears are too deaf to hear you. If you have any message, take it to the young men; you are too late for me."

A FRIEND of missions in the Interior desires us to call attention to the fact that postage on printed matter to nearly all our missions is but one cent for two ounces. This friend suggests that as a book or magazine can be carried as cheaply to India or China and to most parts of Africa, as from one postoffice to another in the United States, many friends might brighten the days of our missionaries by frequently mailing to them fresh and valuable literature. The suggestion is certainly a good one.

*The Independent* of September 15 gave a large number of interesting letters from missionaries of various boards, in all parts of the world, in response to an inquiry as to the character of the converts found in their several missions. There is a common belief that the converts are of low grade and faulty lives, and many readers will probably be surprised at the almost unanimous testimony of these writers as to the fidelity and genuine Christian character of the great body of those who have turned from idols to the Christian faith. We are reminded of the testimony publicly given many years since by a Unitarian minister of Boston, who had spent much time at the Hawaiian Islands, when asked in regard to the quality of the Hawaiian converts to Christianity. He replied in substance that, knowing them well and having seen them in their homes as well as in the marketplace and in church, he was sorry to say that they were not such Christians as they ought to be, for, taking them all in all, he did not think they were *very much above* the average of professing Christians in New England.

THE recent intelligence from Uganda confirms the impression we have previously expressed, that there is no just ground for the charges made by the French priests against the Protestant Christians. A letter from Bishop Tucker, at Mombasa, declares that the contentions resulting in war were not of a religious, but rather of a political, character. He says: "In Uganda you scarcely ever hear the fundamental differences between Roman Catholicism and Protestantism spoken about. The fact is, the war in Uganda is simply and solely a struggle between two political parties for the possession of supreme power. The terms Protestants and Roman Catholics, which at one time distinguished the two parties, have, since the advent of the Imperial British East Africa Company, given place to the terms French and English. In January last the question at issue was simply this, Shall Uganda be ruled by England, through the Company, or by the French priests, through Mwanga?" The conflict of January 24 settled this question by the complete defeat of the latter. But the question now is, Will England hold what she has secured, or will she withdraw? Bishop Tucker and Captain Lugard unite in remonstrating against the abandonment of Uganda. Such abandonment means the revival of the slave-trade and the probable sacrifice of the lives of the missionaries, not merely the English but the French; for if the British East Africa Company evacuates the region, the French cannot resist the Arab forces. On September 23 an interview was granted by the Earl of Rosebery, the new Secretary of State for Foreign Affairs, to a deputation of the Church Missionary Society, at which the government was asked to take immediate steps to render British occupation in Uganda permanent and secure. Lord Rosebery, in his reply, admitted the gravity of the situation and promised that

he and his associates would consider the matter most carefully. On September 30 the government addressed a letter to the Imperial East Africa Company, which, while it affords no ground for anticipating permanent aid, still offers to assist the Company by pecuniary contributions toward the cost of prolonging the occupation for three months. The ostensible ground for this proposal is to facilitate the safe evacuation by the Company, but inasmuch as the Company can as safely depart in January as in March, the proposal seems to indicate that, while the government promises nothing, the door is left open for further consideration and for the devising of new plans either by the individuals or by the East Africa Company, or by the government itself. It is certainly to be hoped that this delay may avail in some way in averting what would otherwise be a calamity. The case is very different now from what it was before the East Africa Company entered Uganda. In the early days the missionaries and those who chose to follow their teachings were safe without any government interference. Now that the British, through the East Africa Company, have undertaken to guarantee order and defend British subjects, there will be, in case of withdrawal, most serious complications with the natives. The English press seems to be much interested in the discussion which is going on as to what shall be done, and Mr. Henry M. Stanley and Mr. Mountenay-Jephson, Mr. Stanley's able lieutenant, have stated the case very forcibly in *The London Times*, showing how necessary it is for British prestige throughout Africa that the present position at Uganda be maintained. With the political aspects of this case we here have nothing to do, but in view of its bearings on the work of Christ in Africa we are profoundly interested in the matter.

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REV. WILLIAM W. HOWLAND, OF CEYLON.

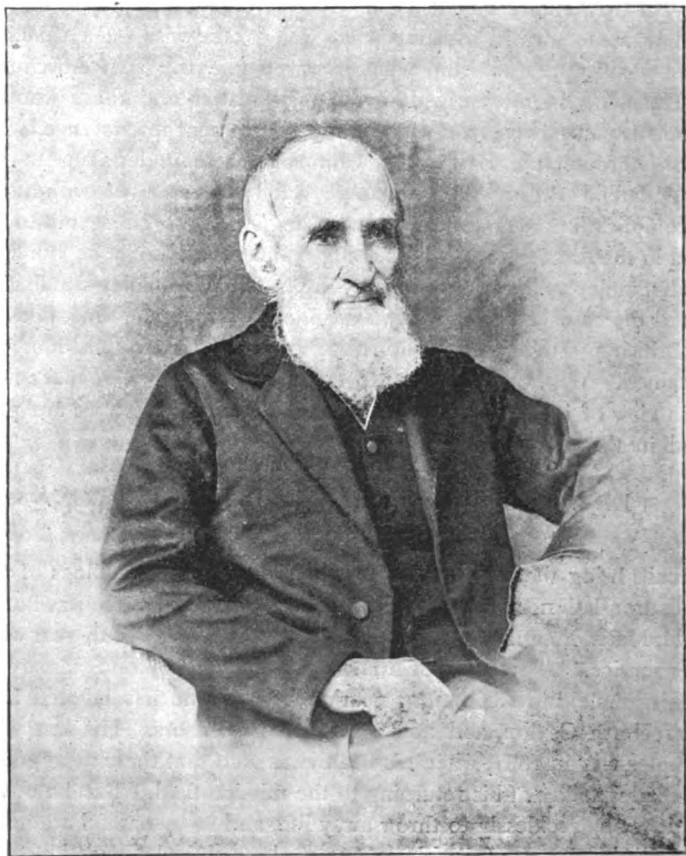
BY REV. R. C. HASTINGS.

THE mails bring the sad, though not wholly unexpected, tidings of "Father" Howland's translation, on August 26, to his heavenly home. He was born in West Brookfield, Mass., February 25, 1817, and was in his seventy-sixth year when called for higher service. A graduate of Amherst College and Union Seminary, he sailed for the mission field in 1844. For nearly fifty years he has labored among the Tamils of North Ceylon, and now rests from his labors. His last visit to the United States was in 1861, when his health was such that there were grave doubts as to the advisability of his returning to the mission field. But he was one who believed it wrong recklessly to throw away life, and so by careful attention to the laws of health his career of usefulness was prolonged far beyond the expectations of his friends.

"Father Howland," as he was generally called both by foreigners and natives, was an indefatigable worker. Never idle, he was constantly sowing the precious seed. Even when taking his morning and evening exercise, opportunities were sought for speaking "a word in season." Especially was he ready to help and to advise the native pastor and teacher, and they of all others will feel his death most keenly. He deemed it important that they should be well-grounded in the doctrines of the Bible. Having very little sympathy for those who entertained loose views of inspiration, he was never weary of emphasizing the fact that the Bible—the whole of it—was the Word of God. Every house in his district

was furnished with a copy of the Bible or New Testament, or at least a portion of Scripture. He was a firm believer in the efficacy of God's Word, and in his visits to the villages would take pains to inquire what use had been made of it. For some years past he served as chairman of the local Bible Society, composed of men from the three evangelical missions laboring in North Ceylon, and in him the society loses a warm and true friend.

It greatly troubled him because so many still remained unsaved. His eyes filled as he said one day: "When I look around me and see the multitudes



living and dying unsaved, my heart sinks within me." A week or two before his death, he summoned to his bedside several of those who in his earlier days of mission service had professed their faith in Christ, but who since had relapsed into heathenism, and pleaded with them to return to God, exacting the promise from each one to meet him in heaven. His dearest wish was for the salvation of heathen Jaffna. He cared not for personal fame. Unselfish, humble, tender, and sympathetic, with no ambition to be known and spoken well of in the world, he lived to honor his Master and to spend nearly half a century in earnest, faithful service for him.

Father Howland was especially interested in the young, never failing to help them by his counsel and loving words. When attending the closing exercises at the Boarding Schools, he was always ready to speak a few ringing words especially appropriate to the occasion. He was exceedingly tender-hearted. Generous in his gifts to the Lord's work, he never refused to render assistance in cases of need that might come up unexpectedly. The poor in his district could always depend upon his assistance and sympathy.

In his death the Jaffna Mission has lost its oldest missionary. For over fifteen years he has been in charge of Oodooville and the Female Boarding School at that station, and his loss will be deeply felt. The foreign force is greatly weakened, and the call comes loud and clear for reinforcements. Such men are needed everywhere in the mission field — men of earnest piety — men of sound views — men filled with the Holy Ghost, whose lives as well as words shall preach the gospel of Christ.

## THE JOY OF CHRIST IN THE WORLD'S REDEMPTION.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[*A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board, at Chicago, October 5, 1892.*]

"To know God and to be a man," said Jacobi, "are one, just as not to know God and to be an animal are one." This is the last word of philosophy — whether we consider man's original endowment or his subsequent development. Man is a spirit, not a thing; a spirit by original creation through the inbreathing of the Spirit of God, and "the inspiration of the Almighty giveth him understanding;" not a thing of nature, of natural development, subject to the laws of cause and effect, the last in an ascending series. His body, the crowning work of physical creation, is of nature, but not the indwelling soul.

The profoundest philosophy of the ancient world found expression in the words of the Psalmist, inspired from above, as, catching a glimpse of eternal realities, he exclaimed: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him, and the son of man, that thou visitest him?" and, in response to his own question, "Thou hast made him a little lower than the angels [or, as in the revision, "a little lower than God"], and hast crowned him with glory and honour; thou madest him to have dominion over the works of thy hands." It is such a being, — with such endowments and possibilities of character; fallen into sin, under the bondage of evil, and exposed to an environment of influences that only intensify the bondage in which he is held, — it is such a being that is the object of the redemptive work, to disenthral and to restore to the liberty and blessedness of the children of God.

The biblical conception of man infinitely outreaches the highest conception of human thought. Philosophy and science, justly proud of their splendid achievements in the lower realm of nature, would measure man by what he is in his fallen condition, in the moral degradation of his high spiritual faculties. Yet, even so, though to a distempered imagination, "this brave o'erhanging firmament, this majestic roof fretted with golden fire, might appear no other than a foul and pestilent congregation of vapors," yet to a thoughtful mind, "what a piece of work is man; how noble in reason; how infinite in faculties, in form and moving how express and admirable; in action how like an angel; in apprehension how like a god!" And then the elect souls of the world, in all the ages, — Plato and Paul, Augustine and Luther, Milton and John

Howe, Jonathan Edwards, Theodore Woolsey and Mark Hopkins, — how do these, like mountain summits touched by the first rays of the morning sun, give us glimpses of man's intellectual and spiritual endowment and of the vast possibilities of character and attainment yet to be, when the work of Christ shall be consummated! Nothing is more suggestive of the character of man as a spiritual being than the term "elder brother" as applied to Christ, with the added fact that he was pleased to take upon himself our nature on his coming into the world. This nature with all its limitations was yet adequate to his necessities in the expression of the profoundest thought and the liveliest sympathy with mankind. It was only a spiritual being of the grandest possibilities that was capable of such a revelation of God, and of receiving the new life that was to enter into humanity as a regenerating force — the divine leaven that was to permeate and control every form of human activity.

It is only as we thus endeavor to realize the original endowment of man and the capabilities of his spiritual being that he becomes worth redeeming; that we can conceive of the divine interest in his welfare; that we can understand how our Lord should instruct us to say "Our Father," thus suggesting our kinship with him and the reasons that influenced him to undertake our recovery from sin and ruin.

The remark has been credited to Plato that the world will have an end when, by divine permutation, all that is in man has been developed, as it would be unworthy of the Deity to repeat anything. Accepting the suggestion, how vast the work that is to reach all races and climes and illustrate to the multitudinous population of the earth the triumphs of grace in the spiritual transformations accomplished, and the infinite possibilities of redeemed souls!

This is the work that our Lord Jesus Christ, with whom is "all power in heaven and in earth," has undertaken; and it will be accomplished. Its vastness, its difficulty, the imperfect character of his followers and would-be colaborers, the slowness with which the work moves, the occasional reaction — these considerations at times stagger our faith; but on a broader view, as we note the steady advance of Christian thought, of Christian ideas entering into the life of the nations, quietly overcoming the abuses of power, changing the spirit of social institutions, and bringing in the ripe fruits of Christian culture and civilization ever more and more widely — we must recognize that the relations of time have little to do with the movements of divine providence and grace — whether a thousand years or one day, as we reckon time. It is not strange that the traveler visiting the great capitals of Europe and becoming acquainted with the prevailing forms of error and the materialistic trend of life, from the lowest to the highest ranks, and noting the weakness of the Christian Church in its most favorable condition, should be tempted to despair of the ultimate triumph of the gospel — still more as he looks beyond to the millions of Asia and Africa groping in the darkness and degradation of heathenism. Yet to men like Judson the result is as sure as are the promises of God. Faith becomes "the substance of things hoped for" and, illumined by the Spirit of God, "the evidence of things not seen." We walk by faith, not by sight. Yet it is given to us to see changes wrought in the course of history, in the social and moral elevation of the nations that have accepted even imperfectly the gospel of Christ, which can be accounted for only as due to the new life that has come into the world. Contrast the England of the fourteenth century with the England of to-day. What but Christianity has made this little island in the northwest of Europe such a centre of life and power among the nations of the earth, and the ruler of half the world? What else has made these United States what they are? What else has made the English language the storehouse of the best thought of mankind and a dominant agency in the onward march of Christian civilization the world over?

But we will not trespass on ground already covered by so many others, and nowhere

more satisfactorily than in a recent masterly argument to show the divine origin of Christianity by its historical effects. More and more it becomes evident that the history of the world is the history of redemption—not simply as a spiritual work, though this is ever the supreme and all-controlling interest, but the redemption of all the powers and faculties with which man is endowed. At present “the whole creation groaneth and travaileth together” in bondage, waiting “for the manifestation of the sons of God,” when it too shall be redeemed, and science and art and philosophy shall lay their tributes at the feet of Christ. Hence no true progress in any department of human effort, no achievement in art or literature but has its place in the all-embracing movement of the ages. What a picture may thus be presented to the spiritual universe of God of the wondrous results of the Redeemer's work, of the triumphs of truth and righteousness over sin and error! What new ascriptions of joyful praise to “him that sitteth upon the throne and to the Lamb for evermore”!

There can be no failure with Christ as Leader. Delays may occur at various points through the lack of zeal and consecration of those whom he is pleased to use as his agents. We are never straitened in him, but in ourselves.

The object is worthy of our Lord, and “for the joy set before him” in the sublime enterprise he was ready to limit himself to the conditions of a human life; to submit to the greatest indignities, despising the shame.

Some suggestion of this joy in his work is given in the revelation to us of the “joy in the presence of the angels of God over one sinner that repenteth”—over one soul released from its bondage and restored to its heavenly estate. The full significance of the fact in its eternal consequences thrills their hearts with gladness. Something of this joy is known to the Christian teacher as some pupil, the special object of prayer and effort, enters on a new life; to the pastor, as he finds response to his labors in the changed lives and character of his people; to the missionary of the cross, as he sees Christian homes and Christian institutions established among a people hitherto living in the darkness of heathenism. Something of this joy is the privilege of every child of God, as a fellow-laborer with him in the great redemptive work. This joy has at times stirred the great assemblies of this Board, while listening to men like John Scudder, David T. Stoddard, and Titus Coan as they have set forth the triumphs of the gospel in their several fields, and have been lifted to higher levels of thought by the grand conceptions and visions of the coming glory.

Of all the assemblies of Christian men and women the world over, it is fitting that we of the American Board should enter into this joy of our Lord, and that memories of spiritual uplifting at these meetings should be among the most precious memories of our lives.

But what is all this, what can be all this, to the joy of our Lord in the redemption of the world; of the countless millions of the human race out of every nation, kindred, and tongue, and in the ultimate triumph of his kingdom on the earth, when Christian institutions shall be the common possession of all the children of men, when all that is best and worthiest in human character shall have been realized, when childhood shall be nurtured in the midst of sweet controlling spiritual influences on every hand, and even the laws of heredity and environment tend to the more perfect development of all the powers of the human mind and to the realization of the holiest aspirations of renewed souls! Truly a new heaven and a new earth!

He that wept over Jerusalem and its impending doom, he that showed his loving sympathy with every form of human suffering and sorrow, what must be his joy over a world redeemed and made blessed in his love!

What a motive is here set before us for effort, for sacrifice, for prayer and renewed consecration, that we may be sharers in his work, partakers of his joy! May this joy be our inspiration and strength!



## THE FELLOWSHIP OF THE AMERICAN BOARD WITH THE CHURCHES: AN HISTORIC STATEMENT.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

[*A paper from the Prudential Committee, presented at the Annual Meeting of the American Board, at Chicago, October 5, 1892.*]

ALL great movements in the Kingdom of God on earth start from germs implanted by the Divine Spirit in individual souls.

### THE FORMATION OF THE AMERICAN BOARD.

This was the origin of each of those benevolent societies, more than ten in number, which sprang up in rapid succession on both sides of the Atlantic, beginning at Kettering, England, one hundred years ago this week, October 2, 1792, with William Carey, Andrew Fuller, and their associates, and including what took place at Bradford, Mass., June 29, 1810. It is to the honor of the Massachusetts General Association, at that time an exclusively clerical body, that, then and there, it instituted what it was pleased to call "a Board of Commissioners for Foreign Missions for the purpose of devising ways and means, and adopting and prosecuting measures for the spread of the Gospel in heathen lands." There were present at this meeting twenty-one voting members, eighteen from Massachusetts, two from Connecticut, and one from New Hampshire, associated in counsel with seven honorary members, of whom four were from "the Divinity College" at Andover and two from the "Presbyterian Communion" of New Hampshire. It was a unique, anomalous affair, when looked at from the human side, as much so as that which took place nearly eighteen hundred years before at Antioch in Syria, and under the same divine superintendence. Nine men were elected as Commissioners, four from Connecticut and five from Massachusetts, four of them laymen and five clergymen; and to this "Board of Commissioners" thus instituted, these twenty-eight ministers commended the "four young gentlemen members of the Divinity College" who had declared in their written statement "that their minds [had] been long impressed with the duty and the importance of personally attempting a mission to the heathen." A little more than two months later, September 5, these Commissioners, only five of the nine being present, having taken their seats around the parlor table of the parsonage at Farmington, Connecticut, prayerfully and deliberately accepted their sacred trust, not from man but from God, and without delay entered upon the consideration of broad plans for their world-wide work, instructing a sub-committee of three "to obtain the best information on the state of the unevangelized nations on the western and eastern continents and report" at a future meeting; also, "to correspond" upon the subject "with other missionary societies." It is one indication of the breadth of these plans in the minds of these thoughtful men that, having been constituted simply "a Board of Commissioners for Foreign Missions" without other designation, they immediately designated themselves in the first article of their Constitution, not "The Massachusetts Board" nor "The Massachusetts and Connecticut Board"; not the "New England Board" nor "The New England and New York Board"; not the "Congregational Board" nor the "Congregational and Presbyterian Board"; but the "American Board of Commissioners for Foreign Missions." "By this name and style," these are their own words, "the Board shall be known." They felt that they were inaugurating not a local, nor partisan, nor sectarian, but a broad *American* movement, one which might perhaps include all Christians of every name, "for propagating the Gospel," as they express it in their second article, "among those who are destitute of the knowledge of Christianity." To this Constitution they signed their five names, and sent it forth to

the world. There those five names in the order of their signature, "John Treadwell, Joseph Lyman, Samuel Spring, Calvin Chapin, Samuel Worcester" stand upon the records of that memorable meeting at Farmington, in company with the names, also in the order of their signature, of the "four young gentlemen members of the Divinity College," "Adoniram Judson, Jr., Samuel Nott, Jr., Samuel J. Mills, Samuel Newell" who subscribed the statement, copied in full on the same records, that they were "impressed with the duty of *personally* attempting a mission to the heathen." Those nine names upon the records of the first meeting of the American Board declared for all coming time the origin of this great movement of the century, that it was the Spirit of God operating upon a few individual souls.

#### ITS CLOSE FELLOWSHIP WITH THE CHURCHES.

But now came a second stage in the movement. These five men, having written out in their first report the story of the formation of their new organization, sent forth with it a fervent appeal, addressed, as they expressed it, not "To the churches," not "To the ministry," but "*To the Christian Public*," including of course churches and ministry, but broader than either or both, the entire Christian community, persons of every age and every name. And upon this idea they continued to act, closing each annual report during several successive years with a similarly earnest appeal addressed to the same broad constituency. It was like the call of the gospel, "Whosoever will" let him unite with us in this blessed work of proclaiming Christ to the heathen world. These appeals, however, soon began to emphasize the call, as expressed in the third annual report, "To the Clergy, the revered Pastors of the American churches," urging them to become voluntary agents in their own congregations and neighborhoods, by communicating missionary intelligence, by forming auxiliary associations, and by soliciting contributions both from individuals and auxiliaries. This was one of the most successful methods by which from the first the American Board cultivated a close fellowship with the churches. And a large number of churches responded, through their pastors, through pledged subscribers, through the formation of auxiliary societies, some of them representing men alone, some of them women alone, some of them children alone, and some of them all classes in the congregation. Soon special attention was called to the Missionary Concert of Prayer, to be held upon the first Monday of each month, which became one of the most cherished meetings of the churches as such, and which was almost invariably brought to a climax by a freewill offering at its close.

It is worthy of note, in this connection, that five days after the American Board was incorporated upon June 20, 1812, the General Association of Massachusetts put on record their approval of this action in the following terms: "Voted, that the measures adopted by the American Board of Commissioners for Foreign Missions in procuring the act of incorporation for securing its funds, and in the Commencement of Missions, meet the entire approbation of this body." At the same meeting the report of the Board for the previous year was presented which closes in the following words: "This communication from the Board of Commissioners for Foreign Missions is respectfully submitted to the General Association of Connecticut and to the General Association of Massachusetts Proper, with an earnest request that the exertions of these venerable bodies may be continued, and that their prayers may ascend in unison with those of this Board to the Great Head of the Church, that he would give his blessing to the humble endeavors of his servants and open an effectual door for the spread of the Gospel, until all the nations of the Earth shall embrace his truth, and be made the partakers of his great Salvation."

At the next meeting of the Board, held September 16, 1812, this spirit of fellowship with the churches was again expressed in the following action: "Voted, that the Prudential Committee annually transmit a copy of the doings of the Board to the General

Association of New Hampshire, the General Convention of Congregationalists and Presbyterians in Vermont, the General Association of Massachusetts Proper, the General Association of Connecticut, and the General Assembly of the Presbyterian Church in the United States."

This relation of the Board to the churches thus became a power from the beginning of its history and has been warmly cherished, on both sides, from that day to this. It was manifested not merely in the auxiliary associations of single congregations, numbering in 1835 about 1,600, but in the larger circles of county and neighborhood auxiliaries, some of which had a notable history for a long period. In some cases churches themselves in an official way became identified with the American Board by formally accepting it as the authorized agent of the church in carrying forward its missionary work among unevangelized peoples, and when they took up their monthly or annual contributions they felt that they were, in a manner which could not be misunderstood, depositing their votes in the interest of the one cause dear to them all—even the children being trained from their early years to put in with their own hands their own consecrated gifts. The same idea pervaded other churches and congregations which, though they did not formally recognize their relation to their cherished Missionary Society, did so practically. Indeed this became the well-understood Congregational method of carrying forward all their benevolent and philanthropic enterprises; and it was emphatically so in their relations to the American Board. Probably no churches anywhere of any denominational name have been more loyal and hearty in the support of what they have felt was their own missionary organization than the churches which have regarded themselves as the constituency of the American Board; and this fact the Board itself has gratefully recognized throughout its entire history. Hence, it has frequently asked the question, "How can a closer and more efficient fellowship between the churches and the Board be secured?"

#### A CLOSER FELLOWSHIP CULTIVATED.

This is the practical inquiry to which a succession of replies has been made along our history. Some of these replies let us briefly notice.

##### I.

In the selection of Corporate Members special attention has been given to the relation of these members to the churches. One third were to be "respectable clergymen," usually pastors of churches; one third were to be "respectable laymen," usually those who were supposed to be influential with the churches, many of them church officers; and the remaining third "characters of the same description whether clergymen or laymen," but all having similar relations to the churches. The first nine men selected by those twenty-one ministers who constituted the voting members of the Massachusetts General Association were representative men as related to the body which has continued—the four laymen, Governor Treadwell and General Jedediah Huntington, of Connecticut, Samuel H. Walley and William Bartlett, of Massachusetts, well-known business and public-spirited men of large influence; the five clergymen, President Timothy Dwight and Calvin Chapin, of Connecticut, Samuel Spring, Samuel Worcester, and Joseph Lyman, of Massachusetts,—Samuel Spring and Samuel Worcester being the two men who had planned the new organization on their ride together from Andover to Bradford on their way to the Bradford Meeting.

No one acquainted with the pastorate and membership of the churches can look over the list of the Corporate Members of the Board, from that day to this, without being impressed with the fact that these men honorably represent the churches and educational institutions of our constituency and must carry with them an acknowledged

weight of influence in all their counsels. The gradual increase of number in the Corporate membership from nine to two hundred and fifty, and the enlarging area they represent from Massachusetts and Connecticut to all the New England, Middle, Western, and nearly all the Southern States, has been in the same interest, the better to represent and to influence the churches throughout the land. This matter was taken into careful consideration at the Annual Meeting in 1863, by the appointment of a special committee, Dr. Leonard Bacon, chairman,<sup>1</sup> to recommend, if they thought it advisable, "rules concerning the election of Corporate Members," who presented an elaborate report in 1864, followed by another careful paper from the Prudential Committee presented by Secretary Wood in 1865, which culminated in the definite action of the following year. This was the meeting, in 1866, at which the following preamble was adopted:—

"Whereas membership in this Corporation is not an honor merely to be conferred on men distinguished by position, by learning and genius, or by civil and ecclesiastical influence, but is a trust which cannot be discharged without labor and sacrifice; therefore every man elected to membership, if he accept and retain the trust, shall be considered as pledged to perform its duties and expected to be a constant attendant at the meetings of the Board for business whenever such attendance is reasonably practicable."

The following rules were also adopted:—

"In supplying deficiencies or filling vacancies, regard shall be had to a distribution of members among the several States, in some proportion to the contributions from the States. . . .

"At each Annual Meeting a committee of seven on new members shall be appointed by the President, whose duty it shall be to recommend to the meeting next ensuing the names of persons deemed suitable for election as Corporate Members."

This latter rule was in the interest of careful inquiry and selection by a committee, which has always been made up of both laymen and clergymen from different sections of the land who have the opportunity of consulting whomsoever they may judge to be well informed as counselors, including not only individuals, but also, if they choose, churches and conferences representing those sections from which the membership is to be selected. A few years later, in 1875, this rule was so amended as to provide that three of this committee shall have served in the same capacity the previous year. To this standing committee of seven all churches and all conferences of churches, as well as individuals, may, if they choose, recommend at any time during the previous year any individuals whose names they may desire to have presented for nomination. The appointment of this committee of seven was certainly a thoughtful provision in the interest alike of the churches and of the Board to secure, with the largest opportunity for nomination, the wisest possible representation for Corporate membership.

## II.

But while it was agreed that the Corporate membership in order to be most efficient and most truly representative of the entire constituency must necessarily be a somewhat limited body, it was felt that something further was desirable in order to bring the churches through their pastors and individual members into a more intimate fellowship. This was what led to a somewhat unique feature introduced in 1821, namely, the arrangement for an honorary membership by which churches or individuals by the contribution of fifty dollars might give to their pastors the privilege of entering into the deliberations of the Corporate Members on equal terms, in attendance on the Annual Meetings, in joining in discussions and in business of every kind, with the exception

<sup>1</sup> This Committee consisted of "Leonard Bacon, D.D., Seth Sweetser, D.D., Judge William Strong, Asa D. Smith, D.D., Frederick Starr, Esq., Rev. Thornton A. Mills, and John Kingsbury, Esq."

of the vote, which for reasons already implied was retained in the hands of the Corporate Members. Any individual, not a clergyman, could also receive the same privilege by the payment of one hundred dollars. This action in a few years largely changed the character of the annual business meetings. Instead of a small company of men, five in 1810, seven in 1811, nine in 1812, eleven in 1813, and so on, gathered around a table in a private parlor, as was the case at six meetings, or in a small lecture-room, as was the case at nine meetings, talking over in a quiet way the important interests committed to them, another company assembled with them, beginning with two or three, but soon multiplying five, ten, twenty fold beyond the Corporate membership, many of them men of equal or superior ability with equal or larger missionary intelligence. The result has been that the annual business of the Board has since been transacted in the midst of a thronged and intensely interested popular assembly, filling to overflowing the largest and most commodious churches and halls. This change of method has made what has sometimes been called a "close corporation," one of the freest and most popular assemblies anywhere gathered, representing the ministers and members of the churches over the entire land, and responsive to the wishes of this broad constituency.

## III.

Another somewhat unique feature of the constitution of this organization should be mentioned. It was so formed, as already intimated, that it could gather in all earnest Christians and churches of whatever denominational name, so that they could harmoniously and efficiently coöperate; and yet if any of these Christians or churches desired for any reason to withdraw in order to form what they regarded more efficient organizations or to unite with such organizations already formed, this could be done without friction and with kindly feelings on both sides. Most heartily did the American Board welcome Presbyterians of different names who desired to be associated with them, whether represented by individuals or churches or ecclesiastical bodies, and most successfully and pleasantly did they thus coöperate for years. But when the Old School Presbyterian churches preferred to carry on their missionary work along their own ecclesiastical lines in 1838, and the Dutch Reformed Church, as it was then called, had the same feeling in 1866, and the New School Presbyterian churches adopted the same method in 1870, these changes were all adjusted pleasantly and efficiently for all affected thereby, with only fraternal thoughts and wishes on both sides; and the original organization continued along its honorable way with the constituency which remained, more earnest and successful than ever, retaining among its constituency at home and its missionaries abroad, from the bodies which had retired, some of its ablest and warmest friends and supporters. The remarkable "strength and beauty" of this organization cannot be understood unless this fact is emphasized.

The Board is so constituted that it needs no organic change when Christians or churches of any name desire, temporarily or permanently, to coöperate with it, and no organic change, if for any reason they choose to retire. It has been so from the beginning, it is so to-day, it will probably so continue. One of the three largest individual contributors to the American Board during the past year was from the Reformed Church, and when the contribution was sent to our treasury its generous donor quietly intimated that there was more to follow. Some of the most liberal gifts during several recent years were from Presbyterian sources; and a considerable proportion of our missionary force is from the same noble company of Christ's disciples. One of our devoted young missionaries, stationed in China, is from the Reformed Episcopal Church, in whose ordination one of the Secretaries of this Board assisted, and he is supported in part, and we expect will be in full, by churches from that earnest evangelical body. The Congregational churches of Canada have a special and

interesting relation to the American Board through their own missionaries at select stations in their chosen mission field in West Central Africa, as well as through systematic increasing gifts. One of the Presbyterian churches of the same Dominion is one of our most regular and liberal supporters, its Christian Endeavor Society alone having assumed as something additional to the ordinary church contributions the support of one of their own Canada missionaries in Japan. Methodists, Baptists, Episcopalians, and Presbyterians (of various names) are all found with Congregationalists in happy and delightful fellowship on several of our mission fields, and contributions from the same sources flow gently and peacefully into our common treasury, even as their prayers mingle and go up together as incense before the throne. Be this power or weakness, be it honor or dishonor, be it wise or otherwise, it abides a fact—some would say, a blessed fact. It was so to some degree, from the beginning, and it has so continued through the more than fourscore years of its eventful history. Who knows, amid the changes which are sure to come, in the not distant future, with more than one or two of our ecclesiastical organizations, what a position of enlarged and efficient power this justly revered missionary organization, the beautiful mother of so many beautiful daughters, may yet occupy?

## IV.

But there is one body of Christians to whom in a very special manner this missionary trust is committed. This fact was emphasized at the Annual Meeting in 1871—the year succeeding the reunion of the Presbyterian churches and the withdrawal thereupon of a large part of the Presbyterian constituency of the American Board—by the presentation of a special paper in behalf of the Prudential Committee, prepared by Secretary Treat, entitled “The Duty of American Congregationalists to Foreign Missions.” It was a significant and timely paper, presenting the extraordinary claims of the American Board upon Congregational churches by the following considerations: (1) By what these churches owe to the memory of their founders; (2) by what they owe to their own missionary history; (3) by what they owe to their polity; (4) by what they owe to their denominational necessities, and (5) by what they owe to Him who has made them what they are. The paper closed with a fervent appeal to “the 3,000 churches which trace their ancestry straight to Massachusetts Bay,” and asked “that in the strength of Him who has always been with them, they will prove themselves worthy of their great inheritance.” This paper was unanimously approved by the American Board, October 4. Forty-four days after, November 17, 1871, these Congregational churches, thus fervently addressed, organized themselves, through their appointed delegates for the first time in their history, into a denominational body, and having taken the name of “The National Council of the Congregational Churches of the United States” unanimously selected the American Board as their approved agent for carrying on their broad foreign missionary work, and so commended it to the churches. Such was the prompt and hearty response of the Congregational churches of the United States to the appeal of the American Board. And so has it continued during the twenty-one years which have followed, the American Board having been officially represented with all the other Congregational Societies at every triennial convention and expecting so to be represented at the approaching meeting a few days hence. As stated by one of our own Corporate Members, who has also had official and important relations to the Congregational churches of the land (Dr. A. H. Quint): “Certainly no body ever existed more sensitive to the feelings and wishes of the churches than the American Board. . . . There is, I suppose, not a state organization in our land in which our churches have not deliberately selected and approved the corporation known as the American Board to be their executive and disbursing agent; and the same thing

has been done formally and actually by the churches in national council assembled to whom the Board reports every three years. The Board does, therefore, now, by as formal appointment as can be made directly, represent the Congregational churches of the United States." This fact, thus clearly stated, has been, and continues to be, gratefully recognized by the American Board in all its deliberations and activities, only asking from year to year how it may more efficiently and faithfully fulfil its trust.

## V.

In this endeavor a special paper was prepared in behalf of the Prudential Committee and presented by Secretary Treat at the Annual Meeting held in Chicago in 1875, the paper raising the inquiry whether any change in "the organization of the Board" might promote "a closer fellowship with the churches."<sup>1</sup> Three reasons were given why all were agreed that any fundamental alteration of our present charter is undesirable: (1) on account of its historical value, (2) of its commercial value, and (3) of its value in securing uniformity of administration. These points having been well sustained, certain tentative suggestions were made without recommendation: (1) that a by-law might be adopted whereby, prior to the final vote on any question, an informal vote of the Honorary Members might be taken so that when the Corporate Members shall act definitively, they may do so with the knowledge of opinions and wishes expressed by those who deliberate with them; (2) that one half of the Corporate Members might be chosen on the nomination of our State Congregational bodies—the nominations to be (say) thrice the number of the vacancies, so that the election by the Board shall be substantial, not formal merely; (3) that all persons so nominated shall stand in all respects upon the same footing as the present members with the single qualification, perhaps, that a removal of any such member, from the State which he represents, shall be considered as *ipso facto* a resignation of his Corporate membership; and (4) that appropriate arrangements should be made for giving notice of vacancies so that they can be acted upon at the annual meetings of the State bodies. After full discussion, this paper with its suggestions was referred to a committee of seventeen<sup>2</sup> with instructions "to consider the whole matter in the light of the best wisdom of the constituency they will represent and report to the Board at its next Annual Meeting."

An elaborate report was presented by this committee of seventeen in 1876 giving reasons why the suggested changes seemed to them, after careful thought and inquiry, inexpedient; but adding recommendations (1) as to the increase of membership, (2) as to the appointment of certain committees, and (3) as to special efforts to be made to interest the ministers and churches of the Western States—these to receive an

<sup>1</sup> The first paragraph of this paper is as follows:—

"The Prudential Committee have decided, after careful deliberation, to call the attention of the Board to the nature of its organization and to submit to its wisdom the inquiry whether any modification is practicable and at the same time expedient. They bring forward this question, not because of any urgent demand for its consideration from the churches, nor because of any embarrassment which they have felt in administering the trust committed to them, but because there has been for many years an impression in some minds that a closer fellowship with the churches will make the organization more effective, and because the very absence of any pressure for a change makes it all the easier and safer to do whatever may seem desirable."

<sup>2</sup> The following persons were appointed that committee:—

"Dr. Wm. A. Stearns, of Massachusetts; Dr. A. D. Smith, of New Hampshire; Dr. Aldace Walker, of Vermont; Rev. Wm. H. Fenn, of Maine; Hon. A. C. Barstow, of Rhode Island; Hon. H. P. Haven, of Connecticut; Wm. H. Thompson, M.D., of New York; Samuel Holmes, Esq., of New Jersey; Dr. L. Whiting, of Pennsylvania; Rev. S. H. Lee, of Ohio; Rev. O. S. Dean, of Indiana; Dr. T. M. Post, of Missouri; Hon. Charles Walker, of Michigan; Rev. L. T. Chamberlain, of Illinois; Dr. A. L. Chapin, of Wisconsin; Dr. A. B. Robbins, of Iowa; and Rev. H. A. Stimson, of Minnesota."

increment in Corporate membership fifty per cent. more than they would be entitled to on the basis of contributions. These recommendations were adopted, one of them which provided "that three members of each of the committees to whom the reports of the several missions are to be referred be appointed by the President a year beforehand, that there may be a full and exact knowledge on the part of these committees of the field they report on," proving so unsatisfactory that three years after, in 1879, notice was given, according to the by-laws, that a motion to rescind would be made the next year, a motion which was then unanimously carried. So terminated for some years the consideration of any change in the selection of Corporate Members. But the subject of a closer fellowship with the churches has never ceased to occupy the thoughts and to enter into the plans and discussions both of the members of the Board and of representatives of the churches.

## VI.

In this interest a special paper upon the mutual relations of the Board and the churches was prepared, in behalf of the Prudential Committee, and presented at the Annual Meeting in 1887; but other matters so occupied the time of that meeting that none of the special papers were read, though all were accepted in printed form and became a part of the report of the meeting.

## VII.

The next year, 1888, a resolution was presented from the Business Committee and adopted "without dissenting vote" providing "That a committee of fifteen be appointed to consider the relation of the Board to the churches and individuals who make it their missionary agent, and the expediency, in view of the facts which they may ascertain, of securing a closer union between them, especially including the duty of the selection of Corporate Members; and that this committee be instructed to report what action, if any, they may deem wise in this direction, at a subsequent annual meeting of the Board." This committee<sup>1</sup> having reported in part the next year, 1889, recommending changes in the by-laws by which the President and Vice-President become thereafter *ex-officiis* members of the Prudential Committee, — a recommendation which was unanimously adopted, — presented their final report, which was accepted in 1890, stating the efforts they had made, with but partial success, to ascertain the views of pastors and churches, stating frankly the difference of opinion among members of the committee on the subject, and closing with the unanimous recommendation "that the committee be discharged, believing that whatever desire the churches or donors may entertain has not yet found sufficient expression to command at present any modification of our system."

In the meanwhile the subject has been before the public in the discussions of several local and State conferences, as well as through the press, calling forth various practical considerations. It seemed, therefore, to the Prudential Committee appropriate that this special paper should be presented in behalf of the Committee, not for the purpose of making any specific recommendation, but simply as an historic document which might be helpful to the Board in the further consideration of the subject. It may be appropriate in conclusion to suggest three inquiries: —

<sup>1</sup> This committee consisted of the following persons: —

"A. J. F. Behrends, D.D., E. W. Blatchford, Esq., A. H. Quint, D.D., F. A. Noble, D.D., President J. B. Angell, L.L.D., Ralph Emerson, Esq., A. L. Williston, Esq., L. B. Ripley, Esq., S. B. Capen, Esq., George R. Leavitt, D.D., Hon. Royal C. Taft, C. F. Thwing, D.D., Rev. Charles R. Palmer, J. K. McLean, D.D., G. Henry Whitcomb, Esq."



## THREE INQUIRIES.

1. Should not our special aim be to cherish as close a fellowship as possible *with each individual local church*, through its minister, officers, and members, including the Sunday-school, the Christian Endeavor Society, and its own missionary associations? Should not each church regard itself as practically an active auxiliary to its own distinctly recognized Foreign Missionary Society, calling out the loyalty of church members, old and young, men and women, to what the church as such properly regards as its own special trust? Should not every method of cultivating this direct relation be employed by receiving and communicating missionary intelligence, by circulating missionary literature, by the observance of the missionary concert of prayer, making it, if possible, the most interesting meeting of the month, and by hearty, systematic, and continuous freewill offerings?

Further, should not every church plan to be present, as often as possible, by some representative at the Annual Meetings of the Board? Should not a goodly number from each church, including the pastor, officers of the church, and superintendent of the Sunday-school, be made honorary members? Should not each church feel at liberty, and exercise the liberty, to suggest to the standing nominating committee of the American Board the names of any person or persons it may desire to have considered as candidates for Corporate Members? Why should there not be direct correspondence with the official representatives of the Board on any matters connected with the growth and welfare of its beloved Society? This is the pleasant relation now existing and cherished between many of our churches and their recognized missionary Board. Why should it not so be with many more? Will not the Society be thus reminded continuously that the churches, as such, are behind it, and will not the churches be led thus continuously to rejoice in the entire missionary work as their own? Why should not each new church thus begin from its very organization, and so train the young as they grow up, establishing thus a bond which will not be easily broken? Whatever else may be or may not be feasible for promoting this fellowship of the churches with the Board, may we not hope that, if the recognition of this relation *of each individual church* to its cherished Society is cultivated, all else needed will soon follow?

2. May not the cordiality of the relation of *local conferences, State conferences, and the National Council* be promoted by the selection on their part of persons to whom the cultivation of the missionary spirit shall be committed from year to year in each local or larger body, who shall see to it that the missionary work is emphasized in some interesting form at each meeting, so that Congregational conferences of every name shall be largely missionary conventions of growing power?

Why should not local and State conferences as well as individual churches feel at liberty, and exercise the liberty, to suggest names to the nominating committee of the Board for Corporate membership? And why should they not enter into direct correspondence with their Missionary Society, whenever they desire, making whatever suggestions may seem to them important, oftentimes encouraging to new and enlarged work both by word and gifts?

3. While we make the most of what we already hold in possession in our present organization and history, shall we not heartily accept *any well-considered new methods* so far as these may promote the efficiency of our missionary work? At all events, by all methods, old or new, let us push forward more energetically every year the work itself—the one sublime work, never so hopeful as to-day—the speedy proclamation of that “name which is above every name” to “every kindred and tongue and people and nation.” And may God add his blessing!

## MISSIONARY QUALIFICATIONS.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[A paper from the Prudential Committee, presented at the Annual Meeting of the American Board, at Chicago, October 5, 1892.]

In a great and difficult undertaking it is quality which counts, not numbers. The 300 of Gideon's band achieved what the 32,000 from whom they were chosen could never have accomplished. Without the faith and persistence of Columbus, that expedition across unknown seas which just four centuries since broke the path to this new world and gave a shape to all later history had never been begun, or had paused midway. Garibaldi's call to those who were in love with famine and cold and wounds and death rallied an invincible band for Italy's deliverance. It is thus most natural that in the great enterprise of Foreign Missions the qualifications of those who conduct it should be matter of constant and most careful inquiry.

I. The importance of the question is obvious. In such an undertaking, where the office of the foreign laborer is so largely that of leadership and organization, the force and significance of the work depend mainly on the character and capacity of those who conduct it. History abounds in illustrations of the point. The beginnings of New England, so full of interest and momentous consequences, were shaped by a very small number of men and women who came hither from England during the reigns of the first two Stuarts. The swift collapse of the Second French Empire and the equally marvelous victory of the German force were due not so much to the superior numbers as to the superior quality of those who marched with the Prussian king. The patriot armies of the Revolution won victories from the mercenary troops opposed to them out of all proportion to their numbers or equipment. It has been well said: "When bayonets think, they become irresistible." And Joshua kindles the courage of Israel by the same thought, when he says: "One man of you shall chase a thousand." Now the small number of men and women who compose the missionary force on any of the fields where this work is in progress hold a like position of advantage, and in a plastic way lay their hands to movements of wide reach and lasting influence. It makes all the difference between success and failure, whether they are wisely or carelessly chosen.

1. This question touches the central factor of Christian Missions. It is usually the missionary that makes the mission, and not the reverse. The missionary comes before the Society which supports him. This is the historical order; and it is the natural order. Paul and Barnabas, moved by the common impulse that stirred the church at Antioch, and designated thereto by the Holy Ghost, went forth to Cyprus and Pisidia and Lycaonia and Cilicia with the message of the gospel. Patrick labored in Ireland without society, without associate, and determined the fortunes of a kingdom for centuries. The missionary purposes of Hall, Newell, and Judson preceded the American Board and the Missionary Union which assumed their support. When we think of the great missionary operations of these later years, there rise to our thoughts the names and deeds of Morrison and Moffat, of Williams and Patteson, of Riggs and Schauffler and Dwight, of Bagster and Pinkerton and Logan, and the noble army of godly men and women who have wrought with them. They are the ones who have given character to the missionary cause, who have vindicated its dignity, who have won to it the instinctive praise and reverence of the Christian world. We do not forget the wise and able men who have directed the great Mission Boards of Europe and America; we do not overlook the great army of ministers and people, men and women, whose prayers and gifts have brought to this cause increasing strength and success. But it is none of these, it is not all these combined, that have created the Foreign Missions of our day

and that have given to them their character and efficiency. That service we owe to the choice heroic souls who broke the path to pagan lands and set the example of a noble service and kindled the enthusiasm of the Christian world to the burning point.

"O small beginnings, ye are great and strong,  
Based on a faithful heart and tireless brain;  
Ye build the future fair, ye conquer wrong,  
Ye earn the crown and wear it not in vain."

2. It must not be inferred from all this that a Missionary Society is a matter of no special importance. The relations of things ought to be clearly stated. The individual missionary goes to a service to which he feels himself impelled by the sentiment of Christian loyalty. He acts in obedience to the direct command of Christ, and discharges his own personal duty in that service. But this duty is a general one, and rests upon the whole body of Christian believers. It belongs to the Church to preach the gospel to every creature. The service must be rendered by individuals; and yet the responsibility rests upon all. Hence there is the most obvious propriety in the coöperation of the whole body of believers in this great work. Part of this duty may be performed by gifts, by sympathy, by prayers, and by counsel. And here is exactly the point where the call for the Mission Board emerges. It is the church coöperating with the individual missionary, helping to the common end, bringing whatever it can to reinforce the common cause. And the missionary is materially aided by these means. His call to the service is judged and approved by his brethren. His hands are set free from other calls for effective service by the supply of others' gifts. His plans are more wisely laid and more successfully wrought out through the counsel and suggestions of his brethren. And thus the whole body of believers, with all its diverse gifts and resources and mutually stimulating faith and zeal, moves to the work as one man, a sacred army, an invincible host. Naturally, as the work advances and new fields are occupied and new activities are developed, the significance of the individual diminishes while that of the sympathizing, coöperating, and counseling body increases. But it never ceases to be a question of radical and primary importance who shall carry on this great work, and how their number shall be reinforced.

The relation of these two forces is sometimes misconceived, and the function of the Society spoken of as an impertinence, or even as a tyranny. The natural and the customary relation is that of sympathy and helpfulness. The missionary and his work are the gainers by all the counsel and affectionate care of the Society; as the individual soldier is more effective for the organization of the army to which he belongs, for the sympathy and support of the nation that reinforces and controls the army. The wisdom of many is greater than the wisdom of one. It is the weight of the whole head that drives the axe's edge to the mark.

II. Let us now proceed to the main question: What qualifications are to be sought in those who engage in this service? A momentous question, not here to be answered exhaustively. Light may be gathered from the nature and aim of the work, while the history of the movement makes many things certain and plain.

It might at first be thought that since this service is one to which Christ summons his people, and since the individual missionary obeys a personal call, this fact of a special divine call constitutes the one single and sufficient qualification. If one hears this call, that proves that he is to engage in the service, and no further inquiry is to be made. But a little thought will modify this view. We are considering the qualifications for missionary service which a Mission Board may seek and expect to find. No one can restrain the individual from following out his convictions and serving God and his generation according to his own purpose. But when a Society coöperates, and the missionary desires and asks the approval and support of the Society, the situation is materially changed. It then becomes necessary that the supposed divine call be substan-

tiated, laid before the brethren for their approval, and subjected to reasonable and sufficient tests. It is possible that one may mistake his own wishes for the voice of God; and we must try the spirits. The service attempted is one in which many share, and it is needful to consider how different laborers will work together. It is also a varied service, calling for diversity of gifts; and it must be considered how this man will fit this place, in this station, and in this field. Some qualities are found in truly regenerated men and women which, as experience proves, totally unfit them for a share in a common enterprise. Physical conditions also need attention, since the demands of missionary service in most foreign lands are more severe than in the same sort of service at home. Mental equipment and religious faith and spiritual discernment must be considered, so that disappointments may be avoided and the common aims of those concerned in the enterprise be secured.

1. The first qualification we name is a clear and unquestioning conviction of the fundamental and characteristic doctrines of the gospel and of their competency to bring life and salvation to the pagan world. This is indispensable. The very object of missionary work is to preach the gospel, and to aid in establishing the institutions of the gospel, among those who have lost it or who never possessed it. There can be no genuine missionary work which does not look to these ends. The evangelization of a land and people has never been effected by education or deeds of philanthropy, by industrial arts or measures of government. It is wrought by the Spirit of God through the preaching of the gospel and the personal influence of the Christian life. No man can hopefully attempt this work who does not both know and love the gospel, who does not see and profoundly feel the danger and ruin of men without the gospel. And the gospel is not a mere phrase, or a sentiment, that may take any shape. It is the truth about Jesus Christ, the story of his august person, his marvelous birth and life and teachings, his death and glorious resurrection and everlasting reign. And this story is in the pages of Scripture and can be found nowhere else. What the pagan world needs, what the pagan nations do not know and are perishing in darkness and despair because they do not have it, is this gospel as it is preserved to us in the Word of God. This is what Christ bids his disciples preach to every creature, and this is the only message he has ever blessed. And at the sound of this good tidings the dead in every age have waked to life, and the lost nations have been redeemed.

Now the true missionary must clearly know and firmly believe this gospel, and be ready to teach it as the very truth of God come down from heaven, or he will not reach the hearts of men or move their wills. He may teach all other things with great skill; but that is of no avail: the pagan needs a *new heart* rather than new light. It is not merely an ignorant or undeveloped world to which the missionary goes; it is a *lost* world. And his one errand is to announce a divine Redeemer to men who are dying in their sins. If he wavers on this point, if he attempts to preach this glorious truth with mental reserves and exceptions, he will be but sounding brass and a clanging cymbal, and his efforts will be worse than in vain. If there is any reality in this work, if it is not all a great mistake, the missionary is dealing with the truth of God and with the eternal destinies of men; and he must be in solemn earnest, as one who stands between the living and the dead, whose words are freighted with eternal issues and with whom a mistake is fatal. In any teacher it is demanded that he be in clear possession of the subject he teaches; in the missionary the practical nature and bearing of the truths concerned give double emphasis to this demand. Let no one mistake the point. It is not reasonable to expect that young men, fresh from their studies, with little experience, will know all that they will come to know after years of service and spiritual growth. But it is reasonable to demand that they know the message they are to deliver, and that they believe it with all their hearts and preach it as the truth of the living God.

2. The missionary spirit is an indispensable qualification. This is a simple thing, a very real fact; not some intangible sentiment or fancy. Undoubtedly the first great missionary possessed and revealed this spirit. And what is more characteristic of Paul's life and labors than the zeal and uncalculating eagerness with which he threw himself into the work of preaching the gospel in Asia and Greece, and at Rome also? Of splendid natural gifts, with the best training his times could afford, he counted "all things as loss for the excellency of the knowledge of Christ Jesus," and determined to know nothing among the intellectual and haughty Greeks save Jesus Christ and him crucified.

This qualification is as needful now as in that age, in the last missionary as in the first. He must love his work and believe in it, and throw himself into it without reserve, and find all his satisfaction in seeing it thrive. And he must love his work for that which is central and characteristic in it, because it is a work of saving men from their sins and building a kingdom of faith on the ruins of Satan's power. This is the supreme quality in all really effective work. This drove St. Francis Xavier out through the East to India and Ceylon and China, and, in spite of frowning danger and inevitable death, made each onward step brighter and more glorious than the last. This fed the hope and nerved the strength and inspired the mind of Judson through the long night of waiting and imprisonment and the loss of his dearest ones, until the morning broke and Burma's salvation was begun.

This is more than intellectual gifts, important as they are; more than mental breadth and largeness of view, valuable as all must deem them. It is the conquering and crowning element in all successful missionary work. Livingstone is great in many respects; but the zeal for Christ's kingdom, the desire to see that blest dominion spread and fill the dark places of the earth and all the habitations of cruelty which shone through every day and every step of his eventful life — this is his highest crown, the secret of the unwasting reverence in which his memory is held by multitudes of Africa's sons as well as by the whole civilized world. This spirit is akin to that martyr spirit by which through two centuries of storm and night, of dread and death, the early Church traveled its patient, suffering, glorious path to the conquest of the old Roman world. Its power is as great to-day, and it is not wanting. Not once or twice do we hear from missionary life the sentiment which our beloved Logan once expressed: "They talk to me of sacrifices. I have made no sacrifices. My work has been a great privilege from first to last." Nothing short of this spirit will stand the stress which must come on all, when clouds thicken and the fruit of labor is deferred, and ingratitude is the response to years of loving toil.

If any say that this is only the Christian spirit, which all disciples are bound to cherish, we should perhaps not deny it. But it is clear that the missionary work lays a special demand on this spirit; and it is idle to send to this work any man who is not so deeply in earnest in his chosen work as to rise above every difficulty and delay, all opposition and persecution, and set against obstacles and hardships a patience which shall outlast them all. "It pleased him from whom are all things and by whom are all things, in bringing many sons to glory to make the captain of their salvation perfect through sufferings"; and "the disciple is not above his Master." The evangelization of the world is no holiday task, to be finished in a day without dust and heat. They who attempt it must follow their Lord and arm themselves with a patience and love like his, and fill up what remains of his sufferings, and for the joy that is set before them endure the cross, despising the shame. It is of such that the sainted Heber sings: —

They climbed the steep ascent of heaven  
Through peril, toil, and pain;  
O God, to us may grace be given  
To follow in their train!

It is this spirit before which in due time every wall and obstacle shall go down over all the earth, as the sands and wrecks and refuse along the shore of a continent sink beneath the rising tide.

3. We mention next good mental powers and thorough education. Any fair recognition of the demands of missionary service reveals the reasonableness of this requirement. Note what tasks necessarily devolve on the missionary. He must acquire a ready command of the language of the people among whom he labors. Not infrequently he must reduce the language for the first time to written form, arrange the vocabulary, prepare the grammar, and thus in a sense create the elements of a new literature. Always translation of the Bible into the vernacular devolves on the missionary, a task of the greatest magnitude. The gospel must be preached in a foreign language, so that its truths shall be understood and its claims be felt by simple minds. Schools must be opened and manned for training native preachers and helpers, and a whole system of Christian education devised and administered. The selection of missionary centres so as to command strategic positions calls for special measures of judgment, breadth of view, and power of organization. Dealing with native chiefs and kings, with foreign and often hostile governments, is a necessary part of the missionary's duty, and demands the gifts of the statesman and diplomatist, and tests them all. The right treatment of false religions, skilful dealing with those who are involved in them, are matters which would task the greatest philosophers the world can furnish. The organization and wise development of native churches, with the manifold practical questions that grow out of these and are indissolubly connected with them, involve all the gifts and genius that have adorned the Episcopal office in mediæval and modern days. The missionary is the pioneer and leader, the instructor and pattern of a new order of things, and finds his resources drawn upon to the utmost, and cannot escape the call. The missionary force, thus, must of necessity be a picked force; every man a chosen man; the more capable, the more fully developed, the more richly furnished, the better.

Now it is obvious that in the main the men who are to meet these demands will be found in our colleges and theological seminaries. Nothing less than the balanced judgment, the quickened powers, the widened outlook which ordinarily come from such training are adequate to this work. Moses was furnished for his great office by being nourished as the son of Pharaoh's daughter, "learned in all the wisdom of the Egyptians, and mighty in words and in deeds." The leaders in the building of New England were trained in the great English universities, and were a winnowed host. The history of missions confirms this view. The men who have done the most work and the best work on the foreign mission field are those who have been well furnished intellectually, both by native gifts and by thorough training.

Missionary societies do wisely to keep to these high standards. Fifty men thoroughly trained will accomplish more than four times their number of indifferently furnished men. And what is needed is *leaders*; not the rank and file, which the native agency will furnish to their own great gain, but captains and generals; and these must be trained men. Exceptions are recognized, and due honor given to those who without this special equipment have labored unselfishly and not in vain. The point here urged is not to insist that a liberal education of itself will ensure good missionary service; but that any man who is naturally and spiritually fitted for this service will be more of a man, will possess greater resources, and will accomplish more by reason of such training. And the service demands and gives fullest scope to all the resources of mind and heart, of character and manners that can possibly be brought to it. It is impossible for the missionary to be too learned, too cultured, too eloquent, too versatile, too much of a scholar, a philosopher, a preacher, a statesman, or a gentleman, for the needs of his field and work. Granted the other radical quali-

cations, and he is all the more effective and useful for each increment of culture and personal power. Much has been done, much will still be done by men and women of deep consecration, whose intellectual power and furnishing have been but moderate; and their praise and reward are sure. But we do them no wrong, indeed we only say what they themselves would be quick to say, when we insist that, other things being equal, the greater the mental power and the higher the training of the missionary, the larger, more sustained, and fruitful is the service.

The question is sometimes raised whether the time has not come to introduce lay workers in large numbers into the missionary force. It is urged that in this day of open fields with vast populations accessible, the demand for missionaries outruns the probable, even the possible, supply of thoroughly trained, ordained laborers, and that in consequence there is no resource but to call in lay workers in great numbers. The urgency of the situation is obvious and conceded; the missionary force ought to be materially increased at once, to be doubled within the next five years. But the necessity or the expediency of calling in lay workers does not follow. Why should not the number of ordained laborers be greatly increased? Our colleges are full to overflowing with the choicest body of young men and women the sun ever shone upon. They are capable of this service; they are fitted for it; they can be won to it. Our theological seminaries can at once double the number they yearly train, if the men are found. And our young men and women will come if the Christian public feel that they ought to come. In truth, they *are* coming in unusual numbers; and we need only to foster and intensify the movement already begun, and the problem will be solved. The lay missionary will in the main do only such work as the native agency is prepared to do. And it is far better, less expensive, and more effective, to leave this work to the native Christians. The missionary should always be a leader, a trainer of others, taking the oversight of native helpers whenever these can be secured. While the evangelistic force in any country cannot well be too large, the leaders and directors need not be many. And this is precisely the office of the missionary. China is to be evangelized by converted Chinamen. The missionary force initiates the movement and gives it wise direction until the native forces suffice; and there its errand ends. This is the method of the early Church and of all successful missionary work. The activity and sense of responsibility of the native converts needs stimulus and constant development; it is a mistake for a missionary to do anything which a native Christian is able to do and can be persuaded to do. And so we must still approve the rule which demands the ablest and the best for missionary service, and makes thorough culture and mental power important qualifications for the foreign field.

4. A fourth qualification, which is of acknowledged importance, is somewhat difficult to define. It is practical in character, and may be designated as soundness of judgment, or good sense. It affects the whole man, his spiritual life, his mental operations, his social relations, his efficiency in counsel and in service. Its absence is quickly noted, and constitutes a defect which is fatal. Its presence often more than makes up for want of genius or invention, and more than compensates for brilliancy and fertility of suggestion by the steadiness and quiet force with which it works towards its ends. It yields to its possessor a sane and clear discernment of the aims and methods of missionary work; the ability to see and accept facts and adjust himself to them; readiness to appreciate his associates, native and foreign, and to coöperate with them in a sensible and hearty way; a sober realization of what is possible and of what is necessary, and the power of shaping his plans and efforts to them. This quality is perhaps in a special degree common among the people of this land, and goes far to make American missionaries, what thoughtful observers declare them to be, among the most practical and capable of all foreign laborers. And yet we cannot safely assume it to be always present; and it is needful to inquire for it, and a happy circumstance to find it. The

foreign missionary field is no place for a visionary or conceited or impracticable man. The natural difficulties of the work are so great, the inevitable friction is so intense, that it is highly inexpedient to introduce any avoidable weakness into the missionary body itself. The founders of Massachusetts came to these bleak shores for a definite purpose, and they could not afford to admit to their colony any elements that were likely to defeat that purpose. We may praise or hide their aims; but we must own the practical wisdom, even the necessity of their rigid exclusion of whatever was likely to defeat their end. Quaker and Anabaptist and Liberal might be of the best and noblest, and somewhere had their place and rights. But the colony of Massachusetts Bay was not planted for such as them, and they must be content to seek their fortunes outside its bounds. Even so it is wise that the missionary force should be spared the burden of uncongenial, ill-balanced, and trouble-breeding associates; and missionary societies should be spared the fruitless expense of sending them abroad.

We cannot pause to enumerate all the qualities which would make up an ideal missionary force. Nor is it needful. Enough has been said to show that certain qualifications are indispensable to success, that it is not every one who wishes to go abroad that can wisely be sent, and that it is demanded of Mission Boards that they look with care to the quality and equipment of the men and women they commission and support.

III. The service is kingly, its demands are high and strict, its work is the grandest man ever attempts, and its issue is as certain and glorious as the hopes of man and the promises of God. It is nothing less than the building of Christ's kingdom throughout the pagan and non-Christian world. The prophets and apostles, the martyrs and saints have wrought in it; the angels and all the heavenly host, with Gabriel and Michael, might well rejoice to attempt it. But it is not too high for men to render, since Christ summons them to the post. God makes no mistakes; and when he deals with men by his Spirit and grace, there is no service to which they are not equal. He called a Hebrew out of Mesopotamia and parted him from home and friends and taught him the high truths of heaven, and gave him an immortal name as the Father of the faithful. He took a young shepherd of Midian and set him before kings, made him the deliverer and lawgiver and ruler of his people, and wrote his name ineffaceably on the history of the world. When he wished to spread his kingdom in the earth he chose fisherman and publicans for his followers, and made them apostles and heroes, the founders of the Church, the teachers of the nations. When he would reform the corrupt and oppressive Church and inaugurate a new order of the ages, he took a Saxon monk, touched his heart and inspired his soul, and set him before princes to assert God's high claims and break the fetters which a thousand years had forged. When he would deliver England from a tyranny that threatened her ruin he raised up a Northamptonshire squire and gathered about him men of like fearless faith, and set the name of Cromwell and his Ironsides above the glory of Cæsar and his conquering legions. When he would arouse a sleeping Church to its neglected duty of preaching the gospel to the pagan world, he touched the heart and illumed the mind of a humble English preacher and made of Carey the inaugurator of an epoch, the leader of his Church, and an inspiring example to the century. And now, when a new era is dawning in missionary work, when the doors of opportunity swing wide in every land, his gifts and guidance will not fail. The men shall match the call and the hour; and they shall enter every open door, and around the wide world shall preach the name and reap the harvests of our God. And the song of victory shall be the eternal song of heaven: "Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."



ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD,  
1891-92.

BY THE FOREIGN SECRETARIES, REV. N. G. CLARK, D.D., AND REV. JUDSON SMITH, D.D.

[Presented at the Annual Meeting of the American Board, at Chicago, October 4, 1892.]

THE PACIFIC ISLANDS, THE CHINESE EMPIRE, AFRICA, AND  
ASIATIC TURKEY.

[Secretary Smith's Department.]

THIS portion of the Annual Survey gives a brief review of the year's work in the twelve missions of the Board which are under my care—two in the Pacific Islands, three in Africa, four in the Chinese empire, and three in Asiatic Turkey. The present force in these missions consists of 322 foreign laborers, 16 of whom have gone out for the first time this year, and of 1,194 native laborers engaged mainly as pastors, preachers, and teachers. Four missionaries in these fields have died within the year: Mrs. Sanders, of the West African Mission, one of the two first women to enter this field; Mrs. Bartlett, of Smyrna, patient to the end under great and protracted suffering; Mrs. Kinnear, of the Foochow Mission, and Miss Bertha Smith, of Marsovan, each after three years of service. The death of Dr. Constantine, of Smyrna, for nearly thirty years in Christian work in behalf of his own people, is deeply lamented in the mission and in this land.

## THE PACIFIC ISLANDS.

The raising up of an educated native ministry for the native churches and for the mission supported by these churches in the Gilbert Islands is the main feature of the work in the Hawaiian Islands, still under the care of the Board. Of the nine who graduated from the Training School this year, all volunteered for service in the Gilbert Islands, and three have been sent thither. Dr. Hyde earnestly asks for an associate to share his labors and to visit more widely among the native churches.

The story of the year from Micronesia brings tidings of joy and enlargement here, of weakness and discouragement there, of enlarging openings and of a diminishing force. The *Star* was thoroughly overhauled last year at San Francisco, and is said to be in as good condition as when first launched. The *Robert W. Logan* is rendering the service for which she was built in a very satisfactory way, relieving the *Star* for service elsewhere and bringing the missionaries at Ruk into closer connection with the Mortlocks and the islands in the Ruk Lagoon of which they have supervision. It has long seemed necessary that some similar facility should be furnished for the Gilbert Islands; and at last it has been decided to build a vessel of about the same tonnage as the *Robert W. Logan*, with auxiliary steam-power, to enable Mr. Walkup to spend all his time in the islands and look after the work as it needs at each point. This craft, which has just been launched at San Francisco, bears the name *Hiram Bingham*, in honor of the veteran member of the mission, who has rendered thirty-six years of missionary service in behalf of the Gilbert Islands and now crowns it all by giving to this people the entire Bible in their own tongue. The last year's report from this group shows an increase in church membership of more than twenty per cent., while the pupils in the schools have almost doubled in numbers. It is a day of special opportunity in these islands, when by proper effort the gospel may soon be made every-

where triumphant. The raising of the British flag over the group, just reported, may be expected to have a beneficial effect upon our work there.

The voyage of the *Star* gave no time for the annual tour among the Marshall Islands, and thus no recent tidings are at hand. The Training Schools and the Girls' School for these two groups, located at Kusaie, report the usual attendance and progress for the year. Dr. Pease finds it imperative for him to return to this country next summer, and a successor for the very important work he has administered has been sought for two years and has not yet been found.

A better state of things exists in the Ruk district than for several years past, due in great measure to the more constant supervision made possible by the *Robert W. Logan*. Mrs. Logan and Miss Kinney have a fine building for the Girls' School, with large classes and encouraging progress, and they plan to give no little time hereafter to direct evangelistic work among women, of which there is great need. Mr. Snelling's hands are more than full with the management of the Boys' Training School and the supervision of the churches and schools, and an associate is earnestly called for at once.

Ponape still remains in the hands of the Spaniards; desperate fighting, in which, as usual, the natives hold the field, has just been reported; our missionaries are still in exile, and Christian work of all kinds on this island is for the time suspended. Spain has replied to the demands of our government, promising reparation for losses connected with Mr. Doane's imprisonment five years ago, assenting to the presence of our missionaries in Ponape, provided they will abstain from all interference with the government, but denying reparation for the destruction of mission property at Oua two years since, on the ground that the missionaries were aiding the natives in their rebellion and the burning of their houses was a military necessity. Our government refuses to entertain the charge against our missionaries, and insists on due indemnity; and it is hoped that the demand for just and prompt reparation will soon be made so clear and strong as to be irresistible.

#### CHINA.

China is often spoken of as the synonym of rigid conservatism. Undoubtedly the temper of the people is much more steady and even than we are accustomed to see in the Occident; they hold to the good they have gained with great tenacity and are slow to accept the necessity of change. But it would be far from the facts to speak of China as stationary, and of the life of her people as stagnant. Those who live in the empire, and are conversant with the facts, are aware that this great empire is in motion; that against her will, almost without her knowledge, the currents of progress which sweep so powerfully through all Western life are lifting her up and bearing her away from all familiar moorings toward the goal of a New Age and a New World. The thickening net of telegraph wires upon her provinces is one sign. The railway from Tientsin to the sea, with the plans for a system which shall cover the empire, is another sign. The imperial proclamation of recent date, defining the character and aims of Christian missionaries, declaring them to be the teachers of virtue, and commanding the people to receive and treat them as their guests and friends; this is a further proof. The riots and mobs against foreigners have a like significance. When the Christian religion was unmolested in the old Roman empire, it was weak and relatively unknown. The thickening of persecutions, the growing fierceness of opposition, the increasing crowds of Christians that were swept to the lions, the flames, and the sword, gave sure proof of the incurable weakness of Paganism, and of the resistless growth of the true faith. This token of the irrepressible conflict between the gospel and false faiths of China already appears. The action of our government, in open violation of treaty stipulation, excluding the Chinese from our shores, seems inexplicable; and it can but react in some degree to hinder the work of our missionaries and to lower our national influence at Peking.

The South China Mission, heretofore called the Hong Kong Mission, has transferred its centre to Canton; has been reinforced, and is broadening its plans to correspond to its enlarging opportunities. The most notable fact in connection with this field the current year is the generous way in which the Chinese Christians in this country contribute to support native preachers and teachers in the field. During the last year their gifts from New England alone have reached the sum of \$460.

The Shansi Mission is in a state of happy internal union and healthy growth. The two main stations are well manned, and a third centre has been opened during this year. The district surrounding the mission is thickly strewn with populous villages and cities, easily accessible; and the people exhibit a friendly feeling toward the missionaries, which increases as they come better to understand the character and aims of the strangers. The church, the schools, the medical work, are already centres of a positive and growing influence, and the future is full of promise.

The Foochow Mission, like so many other fields, reports a diminished force facing a prosperous and expanding work. The long period of faithful seed-sowing seems about to be succeeded by a bountiful harvest. Larger numbers were received to the churches last year than in any one year before; inquirers are numerous, both at Foochow and in the interior, and the opportunities for evangelistic work are only limited by the numbers and strength of the missionary force. An increasing interest in education is remarked, and the accommodations of the Boys' High School and the Girls' Boarding School are taxed to the utmost, while the common schools have gained perceptibly in attendance and interest under more systematic visitation. The medical work of this mission is well established in three important centres, and the number of patients receiving treatment in dispensary and hospital last year reached the large aggregate of 18,080. Three new missionary families and three single women are urgently needed for this field the coming year.

In the North China Mission the Board probably finds its largest opportunity, if we consider the numbers accessible and their relations to the nations of which they are a part. It is probably within the facts to say that surrounding the seven stations of this mission are 15,000,000 souls, dependent on the agencies of this mission for all the light of the gospel they can receive. When we add to this the fact that Peking, the capital of the empire, and Tientsin, one of the greatest commercial centres, and Pao-ting-fu, the capital of one of the most important provinces, are among the stations of this mission, the greatness and significance of the opportunity are obvious. During the thirty-two years since our work on this field began solid foundations have been laid; eight churches report a present membership of 1,270, 208 being added last year; a native agency of seventy-four, including three pastors and twenty-nine preachers, is in the field; a College and High School for Boys, and two Boarding Schools for Girls gather 117 pupils; a wide field has been evangelized; and a notable contribution made to the work of Bible translation and the production of textbooks and a Christian literature. The past year has been marked by cheering proof of growth in the evangelistic work, by large additions to the churches, and by the increasing zeal and efficiency of the native agency. The effort to put the College of the mission, located at Tung-cho, on a permanent basis, with suitable buildings and equipments, occupies a leading place in the hope and plans of the mission. The sum of \$50,000 would instantly solve the whole problem. Where is the man or woman who will see that this is done, and done at once?

#### AFRICA.

The attention and interest of the European States, and in a large degree of the whole civilized world, are still powerfully drawn toward Africa and its political, commercial, and religious development. The partition of the continent among the Great

Powers is substantially completed; but the occupation and development of their respective spheres of influence are going on with even increased energy and upon a larger scale. Missionary societies are not slow to emulate the enterprise and eagerness of explorers, trading companies, and political agencies; and their stations multiply swiftly and march steadily toward the great, unreached populations in the vast interior of the continent. The movement is well calculated to challenge faith, to stir enthusiasm, and to call out high courage and far-reaching plans; few missionary problems are of wider dimensions or deeper import than the evangelization of this vast pagan world.

The three missions of the Board in Africa feel the quickening of all this wide stir, and report increased activity. A change of centre for the East African Mission is under contemplation, and a pioneer party of three missionaries and two native helpers is now in Gazaland, near Umzila's old kraal, selecting a site that shall combine greater advantages than that at Inhambane in point of healthfulness, accessible population, and freedom from political interference. This territory, while nominally under the rule of Gungunyana, Umzila's son and successor, is virtually within the jurisdiction of the British South Africa Company, and Hon. Cecil Rhodes, the president of the company, has assured the missionaries of a cordial welcome and of protection, and has promised to grant them a concession of 3,000 acres as soon as they determine upon a site. The work at Inhambane has been maintained, with the added facility of portions of the New Testament in Sheetswa, in printed form, in the hands of the pupils in the mission schools.

The Zulu Mission has received a cheering reinforcement, including a missionary physician; has shared in the plans for the forward movement of the East African Mission to Gazaland, and sympathized deeply in the interest elicited by this movement; reports special revival influences at nearly half its stations, a larger accession of the membership to its churches than in any previous year of its history, and the native contributions more than twice as great as last year; and with rising courage and hope plans to extend its work to three new centres outside its present field. Large numbers of the natives follow the steady drift of foreigners to the gold fields, and from these new centres opening the way for the influence of this mission to reach far beyond its present field. The native Christians are taking a deeper interest in all Christian work and are giving more liberally to its support. The schools of the mission, from the theological seminary down to the kraal schools and the kindergarten, are in a prosperous condition, well manned, well attended, and receive the cordial endorsement of the Colonial inspector. An unusually large number of the pupils in the high schools for boys and for girls have entered upon the Christian life during the year.

The past year is marked in the West African Mission by the serious diminution of its numbers, and by the cheering progress of all its work. Three young women for the schools, two families to open a new station near Bailundu, and a physician for the mission, are called for this year, and are urgently needed. The work at every point, evangelistic, educational, literary, and medical, develops beyond the ability of the present force to overtake it, and was never in a more thriving condition. The churches at Bailundu and Kamondongo report an accession of members and growth in Christian knowledge and life. The young men share with the missionaries in evangelistic labors in the nearer villages, and in some instances go out by themselves for this work. The schools have greatly increased in numbers and in regularity of attendance, and the pupils, both boys and girls, are making excellent progress. A class of advanced pupils at Bailundu, under Mr. Stover's instruction, forms the germ of a training school for teachers and preachers. The mission has won its place in the confidence of the people, and is taking deep root, as we trust, for a long and fruitful life.

## ASIATIC TURKEY.

Unusual internal activity in the study and revision of methods in all lines of missionary work, especially in the matter of providing an adequate native ministry; multiplied and vexatious governmental interference with missionary operations in all parts of the empire; and a more rapid spread of evangelical sentiment among the people and leaders of the old churches, constitute the salient features of the year's history in these three great missions. These all reveal the progress and widening influence of the work of the Board, and warrant heightened expectations for the future. Our government has exerted itself vigorously and effectively in the defence of the missionaries and of their rights, and we are permitted to record improved relations, which we trust may continue for some time to come.

In the Western Turkey field the churches are gaing in numbers and spiritual power, and some report special religious interest. There is a scarcity of native preachers, and no satisfactory prospect of an adequate increase in the near future. Touring among out-stations, bringing missionary and native brethren into closest relations, has been no inconsiderable part of the year's labor, and has been attended with even more than customary good results. Increased numbers and satisfactory work are reported in Anatolia College and the College for Girls at Constantinople; especial interest gathers about the new High School for Boys at Smyrna, and the kindergarten work at Smyrna and Cesarea; while in all the schools of the mission there is grateful evidence of faithful work and good results.

The Greek Evangelical Alliance, despite its serious loss in the death of Dr. Constantine, maintains its organization and pursues its labors with unwearied ardor. Woman's work, always an important part of mission life, has been pursued with wonted fidelity, and additional work among women is planned for on nearly every station.

The attention of the Central Turkey Mission has been occupied to an unusual degree in the discussion of questions of internal management and methods, especially as related to the schools of the mission and the supply of a native ministry. As one of the results, the spirit and aims of all the work in the field have been purified and elevated; and the mission sets out on the coming year under happier auspices than ever.

The churches of this mission, with not a few exceptions, are suffering from the want of proper pastoral care and from internal dissensions. Better pastors and more of them; more constant and intimate supervision by missionary brethren, and above all a deeper consecration on the part of preachers and people, are obvious and urgent needs. The mission earnestly calls for reinforcements, in part to provide for these very needs. The Seminary at Marash continues to do good work, and is cheered by the promise of an unusually large class the coming year. The completion of the new college building, the enlargement of the girls' college building at Marash, and the organization of a successful academy at Marash are material additions to the educational appliances of the mission. The labors of the missionary women are varied and efficient, and are to be materially increased the coming year.

The transfer of Mosul and its field to the care of the Persian Mission of the Presbyterian Board diminishes the extent of the Eastern Turkey Mission, and withdraws from it one of the points first visited and occupied. Much as the change is regretted, the interests of the work seemed to require it. In spite of special efforts to train the native agency, this mission suffers from the want of pastors and preaching; and no little time was given at the recent annual meeting to the study of this problem. The field is thoroughly visited by the touring missionaries, and the churches generally are reported in a satisfactory condition. The native contributions are all maintained, and in spite of poverty show a gain from year to year. The most striking and perhaps the most encouraging fact is the large number of Gregorians who come to the mission

churches, and the frequency with which native evangelical preachers, and even missionaries, are invited to preach in the old churches.

The movement to America still draws away many of the most promising young men and drains the churches of their best blood. The Seminary suffers peculiarly from this emigration, and it is a serious question how to bring its work up to the demands of the field. Euphrates College flourishes and extends its bracing evangelical influence more widely each year. The high schools for both sexes gather large numbers of choice youths, give them the elements of a thorough Christian education under the constant personal influence of devoted teachers, and continue to be among the most fruitful evangelistic agencies in the mission. Woman's work in this mission is in competent hands, and deals with the very heart of the missionary problem and yields large results. Six single women are called for this year to fill vacancies and provide for the growing work.

As we thus survey these wide and varied fields, and mark the deeper flow of events, the impression grows upon us that this work is of the Lord. His smile is ever on it; it is "a field that the Lord hath blessed." The imperfect labors of men are continually supplemented by Almighty power, and carried resistlessly on against obstacles, in spite of defects, through all human opposition to glorious success. To Him be all the praise!

#### MISSIONS IN PAPAL LANDS, EUROPEAN TURKEY, INDIA, AND JAPAN.

[Secretary Clark's Department.]

##### PAPAL LANDS.

THE three missions in Papal lands report returns for labor and money expended fully up to the average of other missions. They are not prosecuted in the hope of the eventual prevalence of Protestantism as a form of worship but as a means of introducing the leaven of a new Christian life. Our good intentions are not always appreciated, but our work is none the less important for the social and moral regeneration of the people among whom we labor. Our immediate object is to gather evangelical churches, that shall illustrate a purer faith and the transforming power of the gospel on the intellectual and social life of those who receive it. It is much that thirty-one churches, with a membership of nearly 1,500 souls, have been organized in Papal lands, and that the gospel is regularly preached each Lord's day in more than sixty different towns and cities.

Two points of special interest should be noticed in connection with the work in Mexico: the erection and completion of two commodious church edifices to represent our work, one in Guadalajara and one in Chihuahua, erected largely through the efforts of missionaries in securing the necessary funds from personal friends in this country. It has long been felt that such church buildings would add much to the moral power of our work in those cities and throughout the country. The next point of interest is the establishment of a Training School for a native ministry, in which the New West Education Commission joins with the American Board. A suitable building has now been erected at El Paso which will conveniently serve to meet the wants of the New West Education Commission as well as those of our own mission.

The work begun in Austria twenty years ago is now confined almost wholly to Bohemia. The membership of the churches in this field has increased by more than twenty per cent. the past year. Besides supplying native laborers as preachers and evangelists for its own immediate work, this mission has contributed most generously to the aid of Bohemian work in the United States, and is worthy of being sustained vigorously, if for no other purpose than to raise up good and efficient workers for Cleveland and Chicago. This mission has been marked by steady progress, ever

widening in its influence, till it has become a power in Bohemia; and many who opposed it at first are compelled to recognize its value to the social and moral life of the country.

The Mission to Spain has just been made happy by the appointment of two more of our cultured women to take part in the Girls' School at San Sebastian. The success which has attended this enterprise is far beyond our most sanguine expectations. Each of the three mission fields has a type of work peculiar to itself. In Spain it is through the higher Christian education of women that the greatest influence has been gained. The public examination of pupils from this school, in which they carried off more than their full share of honors, in competition with young men of a government institute at San Sebastian, created a profound impression and was widely heralded by the newspaper press through the country. It is much to establish in Spain an institution which shall enlist the best energies of four graduates of Mount Holyoke and one from Wellesley College, and it seems wise to follow up vigorously what has already been begun with so much hope and promise.

#### EUROPEAN TURKEY.

The mission to the Bulgarians, better known as the mission to European Turkey, is planting Christian institutions in the region to the south of the Danube; glad to improve all opportunities secured to them by the jealousy of Russia. Every day for Christian effort thus gained is a day of hope for this branch of the Slavonic race. All of the improved methods of missionary effort have here found ample scope: the press, Christian education, the preacher of the Word, not excepting the Bible-woman. The result for the year is a larger increase in the membership of the churches than ever before within a similar period, and is full of promise for the future. This mission is cheered and strengthened by the presence of Dr. Elias Riggs, now more than eighty years old, who is still at work preparing commentaries upon the Scriptures which he translated into the Bulgarian more than twenty years ago.

#### INDIA.

Great changes are in progress in India, affecting the intellectual and social life of its people. These result in part from the establishment of higher institutions of learning in the great centres; in part from the acquaintance of the leading men with Western civilization; and still more from the quiet, leavening influence of Christian missions. Until within a few years this influence has been mostly limited to the lower classes, but now it is making itself felt among the higher castes. This fact is noted by English and American travelers who become acquainted with the Christian work going on in the country, and who observe its influence upon the religious life and spirit of the people. Dr. Pentecost, in his recent utterances, confirms the representations of Dr. March, Rev. E. G. Porter, Bishop Thoburn, and others. He speaks of "hundreds, yes, thousands of converts who openly confess their faith in Christ, whose numbers are not returned in tables of missionary statistics because they have not received baptism; and of other thousands who are yet secretly cherishing a faith in Christ which will presently burst out into open confession." The unrest and dissatisfaction with old heathen doctrines and usages, which found expression a few years since in the Brahmo Somaj, and later in other societies of a like character, are now leading thoughtful men to consider the claims of Christ. In these circumstances it goes without saying that there is need of enlarged and most vigorous effort, conducted by men of the highest intellectual and spiritual qualifications, to meet the exigencies of the time.

The missionary force now in the field is quite inadequate to meet the changed condition of the popular mind. The Marathi Mission, for example, covers an area with a population of over 3,286,000, distributed in thirty towns and 3,570 villages. The

entire number of missionaries, men and women, from this country engaged in missionary effort in their behalf, is thirty-three, residing at eight different stations, while the number of native agents of all classes amounts to 351, residing at mission stations and 118 out-stations. But what are they among so many? The return of Rev. Dr. Allen Hazen, after nearly twenty years of absence, was heartily welcomed by the missionaries and by old acquaintances among the native Christians. His fine command of the language enabled him at once to engage in active work, to the relief of the mission suffering from the recent loss of Dr. Bissell.

Within a little over a year the three missions have lost by death five of their oldest members, honored and beloved for their work's sake: Dr. Bissell, of the Marathi Mission; Mrs. J. E. Chandler and Rev. J. T. Noyes, of the Madura Mission; Dr. Hastings and Rev. W. W. Howland, of Ceylon, — each after a service of more than forty years, and all leaving children to follow in their steps to the number of eighteen, fifteen of whom have given their lives to India, one to Mexico, one to Japan, and one in the Hawaiian Islands. This record indicates at once the healthfulness of the climate, and the satisfaction of parents and children in the opportunities of Christian work offered in mission service.

The Madura Mission began the year 1891 under great depression. Less than one half of the stations were occupied, and thus the work of those remaining in the field was doubled, while funds for the support of schools and of the native agency were greatly reduced. Through the untiring efforts of the missionaries and the fidelity of native pastors and preachers, the results were less disastrous than might have been expected. Special contributions from friends, Sabbath-schools, and Young People's Societies furnished invaluable aid in continuing the support of schools and of native preachers. Relief from these sources was supplemented by a grant-in-aid from the treasury of the Board. Before the year closed the mission was further cheered and encouraged by the return of Messrs. Tracy and Jones, with their families, and by four new missionaries.

The event of the present year occurred a few weeks ago in the celebration of the fiftieth anniversary of the Pasumalai College and Seminary. This institution has grown to be one of the most important in the entire mission field of the Board, where over 400 young men are found in attendance in its different departments. Its value to the Madura Mission and the high esteem in which it is held could have no better illustration than the generous offerings of native preachers and pastors of a month's salary for its endowment the present year. When we consider that most of these salaries range from \$40 to \$100 a year, for men with families to support, the extent of their self-denial for an institution they love will be better appreciated. At a time when whole villages are renouncing heathenism and begging for Christian instruction, the enlargement of an institution like this, intended to supply the needed preachers and teachers, is most timely, and marks a new era in the history of the mission.

The special point of interest to be noted in Ceylon the past year is the religious interest which has centred in Jaffna College, through which a large number of choice young men have been led to consecrate themselves to Christ and to the welfare of their native land. This mission is now greatly reduced in numbers, and must be speedily reinforced if the work sustained there so long, and so dear to our churches by the memories of Scudder, Poor, and Spaulding, is to be brought to full fruition.

#### JAPAN.

It is with great regret that we are obliged to report a loss rather than a gain to the missionary force in this field, notwithstanding the remarkable opportunities for enlarged effort on every hand and the repeated appeals from the mission. The hopes cherished ten and fifteen years ago of the early evangelization of Japan are not to be



realized, great as is the work accomplished; but decades instead of years of patient and persevering labor are now required, apparently because of the failure of the Church to improve the advantages thus offered. Even now, no field offers greater returns for vigorous effort than this. The question of time still turns on the fidelity of the Church to its great trust, and on none does the duty devolve more justly than on the constituency of the American Board. By the providence of God, through the influence of Dr. Neesima and the attitude of our missionaries toward the native churches, and because of a church polity that allows a large freedom and independence, no other missionary organization has been in so favorable a position for carrying on evangelical work in Japan; and to no other have been granted larger results for the means employed. The lost opportunity cannot be recovered, but much ground may be regained by renewed and more vigorous effort, if made without delay.

The work goes on, notwithstanding inadequate missionary force, inadequate means for the proper employment of Japanese collaborators, despite the revival of Buddhism, alarmed at the steady progress of Christianity, and notwithstanding the political and social agitations which affect the popular mind. The throes attending the birth of civil and religious liberty are not yet over. Add to this the practical opposition of anti-evangelical agencies, and the problem is one that may well tax the utmost energies of the missionaries, and enlist the hearty sympathy and prayers of friends of missions at home. Still, the results achieved during the past year, in the formation of twenty-one new churches; in the addition of more than 1,000 members on profession of faith; in the success which has attended the Doshisha in its various departments, collegiate, scientific, and theological; in the group of schools at Kōbe, including a woman's school for kindergarten work, and what is practically a collegiate course for young women, not to mention the successful work of other schools throughout the mission; in evangelistic work connected with the different stations and with the Home Missionary Society, reaching to all parts of the empire, — these results, though not so striking as those reported in some former years, compare favorably, for the means put forth, with those of any other mission field of the Board. Nor should we fail to mention the summer school of philosophy and theology as an institution already naturalized in Japan. One of these schools, attended by 200 young men from all parts of the country, furnished an inspiring audience to Professor Ladd, whose lectures in Japan during the summer months were so timely and so highly appreciated by the Christian scholars and thinkers of Japan.

The details already given are such as may well inspire new hope and courage; they show a healthful growth throughout the entire field on lines of well-established effort. The number of missionaries remains about the same as last year. There has been a gain of twenty-four churches — a larger part of these in Japan — and of over 3,500 members on confession of faith, making an aggregate of 434 churches and of 40,333 members. But these figures, encouraging as they are, give no conception of the breadth of the changes in the moral and social life of the peoples among whom we labor, or of the opportunities given on every hand for enlargement.

Special attention has been given to the training and employment of a native ministry. Work for women has widened very much during the year, especially in the direction of evangelistic effort, and schools for the training of Bible-women are being established at important centres. For want of men, the care of no less than five different stations has devolved on women, with all that this involves of the superintendence of schools, churches, and a native agency, and the women have proved themselves equal to the emergency.

The Foreign Secretaries feel constrained to ask the Board for not less than forty new missionary families and twenty single women, in order to the maintenance and proper development of the work now in hand especially in Africa, India, China, and Japan.

Never has there been such a call on the constituency of this Board to go up and take possession of the whitening harvest fields in the name and for the joy of our risen Lord.

## GENERAL SUMMARY. 1892.

*Missions.*

Number of Missions . . . . .	20
Number of Stations . . . . .	95
Number of Out-stations . . . . .	1,126
Places for stated preaching . . . . .	1,347
Average congregations . . . . .	71,184

*Laborers Employed.*

Number of ordained Missionaries (11 being Physicians) . . . . .	183
Number of male Physicians not ordained (besides 3 women) . . . . .	13
Number of other Male Assistants . . . . .	5
Number of Women (3 of them Physicians) (wives 174; unmarried 159) . . . . .	333
Whole number of laborers sent from this country . . . . .	534
Number of Native Pastors . . . . .	200
Number of Native Preachers and Catechists . . . . .	624
Number of Native School-teachers . . . . .	1,380
Number of other Native Laborers . . . . .	396
Total of Native Laborers . . . . .	2,600
Total of American and Native Laborers . . . . .	3,134

*The Churches.*

Number of Churches . . . . .	434
Number of Church Members . . . . .	40,333
Added during the year . . . . .	3,516
Whole number from the first, as nearly as can be learned . . . . .	122,023

*Educational Department.*

Number of Theological Seminaries and Station Classes . . . . .	16
Pupils . . . . .	252
Colleges and High Schools . . . . .	70
Number of Pupils in the above . . . . .	4,259
Number of Boarding Schools for Girls . . . . .	55
Number of Pupils in Boarding Schools for Girls . . . . .	2,832
Number of Common Schools . . . . .	982
Number of Pupils in Common Schools . . . . .	37,835
Whole Number under instruction . . . . .	47,330
Native Contributions, so far as reported . . . . .	\$92,723

# SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1892.

## EXPENDITURES.

### *Cost of Missions.*

Mission to West Central Africa . . . . .	\$16,841.77
Mission to East Central Africa . . . . .	6,938.32
Zulu Mission . . . . .	32,660.67
Mission to European Turkey . . . . .	34,832.63
Mission to Western Turkey . . . . .	130,850.83
Mission to Central Turkey . . . . .	42,741.28
Mission to Eastern Turkey . . . . .	52,084.11
Marathi Mission . . . . .	58,433.78
Madura Mission . . . . .	62,681.96
Ceylon Mission . . . . .	13,506.00
Foochow Mission . . . . .	17,384.32
Hong Kong Mission . . . . .	3,681.87
North China Mission . . . . .	63,955.40
Shansi Mission . . . . .	14,714.69
Mission to Japan . . . . .	115,501.28
Sandwich Islands (including grants to former missionaries) . . . . .	6,807.67
Micronesia Mission . . . . .	51,458.15
Mission to Mexico . . . . .	33,707.60
Mission to Spain . . . . .	16,345.99
Mission to Austria . . . . .	9,728.13
	<hr/>
	\$784,856.45

### *Cost of Agencies.*

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses . . . . .	\$20,163.91
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### *Cost of Publications.*

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.) . . . . .	\$14,572.65
Less amount received from subscribers . . . . .	\$6,822.22
and for advertisements . . . . .	2,497.75
	<hr/>
	9,319.97
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	\$5,252.68
All other publications . . . . .	2,239.58
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	\$7,492.26
Less amount received for "Mission Stories" . . . . .	\$86.25
Less amount for arrears "Mission Dayspring" . . . . .	78.84
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	165.09
	<hr/>
	\$7,327.17

### *Cost of Administration.*

Department of Correspondence . . . . .	\$12,685.48
Treasurer's Department . . . . .	7,465.82
New York City . . . . .	1,949.12
Miscellaneous items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, insurance of same, honorary members' certificates) . . . . .	6,392.23
	<hr/>
	\$28,492.65
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	\$840,839.78
Balance on hand August 31, 1892 . . . . .	728.99
	<hr/>
Total . . . . .	\$841,568.77

## RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i> . . . . .	\$545,097.49
Legacies, as acknowledged in the <i>Missionary Herald</i> . . . . .	249,777.71
From the Legacy of Asa Otis . . . . .	35,185.38
Interest on General Permanent Fund . . . . .	10,744.14
	<u>\$840,804.72</u>
Balance on hand September 1, 1891 . . . . .	764.05
	<u>\$841,568.77</u>

## LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new missions.

Balance of securities remaining in the Treasurer's hands September 1, 1891, at par . . . . .	\$79,579.96
Appraised value of same . . . . .	\$106,832.50
Received for Premiums on Sale . . . . .	4,000.00
Received for Dividends and Interest . . . . .	8,342.85
	<u>\$91,922.81</u>
Expended for new Missions as follows:	
West Central Africa Mission . . . . .	\$12,422.82
East Central Africa Mission . . . . .	5,987.33
Hong Kong Mission . . . . .	3,203.19
Shansi Mission . . . . .	13,572.04
	<u>\$35,185.38</u>
Balance August 31, 1892 . . . . .	\$56,737.43
Appraised value of securities now held . . . . .	\$85,642.50

## LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy September 1, 1891 . . . . .	\$963.25
Received from the Executors during the year . . . . .	1,800.00
Received for Dividends and Interest . . . . .	150.74
	<u>\$10,913.99</u>

## PERMANENT FUNDS OF THE BOARD.

## GENERAL PERMANENT FUND.

The amount of this fund September 1, 1891, was . . . . .	\$215,492.42
added during the year . . . . .	9,412.04
	<u>\$224,904.46</u>

## PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to . . . . .	\$59,608.00
The income of the Fund for Officers, applied to salaries, was . . . . .	3,690.41
	<u>\$63,298.41</u>

## WILLIAM WHITE SMITH FUND.

This Fund amounts as last year to . . . . .	<u>\$35,000.00</u>
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## HARRIS SCHOOL OF SCIENCE FUND.

This Fund from Hon. J. N. Harris, New London, Conn., is held in trust for support of the school at Kyoto, Japan . . . . .	<u>\$25,000.00</u>
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## ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund, collected by Rev. G. F. Herrick, D.D., was, September 1, 1891 . . . . .	\$16,819.28
Collected during the year by Rev. C. C. Tracy . . . . .	3,160.09
Income of Fund . . . . .	1,133.50
	<u>\$21,112.87</u>

## HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to . . . . .	\$5,000.00
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## MISSION SCHOLARSHIPS.

This Fund September 1, 1891, was . . . . .	\$4,745.63
Added during the year . . . . .	1,651.78
	\$6,397.41

## C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to . . . . .	\$3,000.00
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## EUPHRATES COLLEGE FEMALE TEACHERS' FUND.

This Fund amounts as last year to . . . . .	\$2,500.00
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## BENJAMIN SCHNEIDER MEMORIAL FUND.

This Fund, collected by Mrs. Schneider, in memory of her husband and to give aid to needy students in Central Turkey, amounted September 1, 1891, to . . . . .	\$1,977.00
Added during the year . . . . .	23.00
	\$2,000.00

## MARASH THEOLOGICAL SEMINARY ENDOWMENT.

This Fund, contributed by native brethren at Marash, is now . . . . .	\$1,800.00
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## GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

This Fund, contributed by Hon. Nathaniel Gordon, Exeter, N. H., now amounts to . . . . .	\$5,000.00
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## JAFFNA MEDICAL MISSION ENDOWMENT.

This Fund, collected by Misses M. and M. W. Leitch, chiefly in England and Scotland, now amounts to . . . . .	\$7,094.42
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LANGDON S. WARD, *Treasurer.*

BOSTON, Mass., October 1, 1892.

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## Letters from the Missions.

**West Central African Mission.****PROGRESS AT KAMONDONGO.**

MISS BELL reports the prosperous continuance of her Girls' School. She also has care of the press, and we have received a copy of the Sabbath-school lessons for the second quarter of this year, which is printed in a very creditable way. The boys at Kamondongo are engaged in this work, the brightest of them setting up nearly two pages of type in a day. Mr. Fay reports that, aside from the regular station work, Miss Bell and Mrs. Fay go once a week to a village three miles away, holding a service and having a goodly number of hearers. He writes:

"The improvement in some of our church members since I wrote you of them has led us to send some of them out to villages near at hand to hold a service on

Sunday. I went out with them for the first time on a weekday, and made an appointment for them the following Sunday. They were well received and, I hope, may be able to preach the gospel with power. Another village near will be ready to receive a deputation as soon as I can get them started; so we hope to start two more out-stations, which, if we can follow up all the year, will make three sustained by the missionaries and three by the native church. If we were full-handed, we could easily make the number nearly double.

"I am to begin next week with a class of eight, who wish to join the church, to prepare them for that step. I hope to do some faithful work, showing them what is meant by the step and what is expected of a member of Christ."

Writing at a later date, July 25, Mr.

Fay says that there is continued improvement in some of the church members, and he adds:—

“To-day I was called out to receive a delegation from a village where I go to talk once a week. I found about twenty people with nearly twenty baskets of corn. I had asked them to bring corn to sell, as I had none. I had told them if they did not do so soon my mule would not be strong enough to bring me to their village. So to-day they came with three or four bushels of corn for the mule, as they said. I received it, and gave them above its value in cloth, *which they expected.*”

Mr. Fay speaks of the multitudinous calls that are made upon him in reference to matters that are going on at the station. If a sheep is sick or an ox lame, the natives come for counsel or help. Amid all these distractions it is difficult to carry on the important work of the station.

#### CHARACTER OF THE PEOPLE.

Mrs. Webster, of Bailundu, gives a good report of the girls in her school, whom she finds it a real pleasure to teach. It speaks well for them that with an enrolment of thirty-six the average attendance has been thirty. Of the manners and character of the people Mrs. Webster writes as follows:—

“You ask some questions about the people. There are all shades of complexions, from a shiny coal black to a very light brown. Those with black or dark seal brown complexions, when accompanied with good features, are really handsome. There is to me as great variety of features among them as among Americans; indeed I frequently see faces that remind me of friends and acquaintances at home. One of my own boys constantly reminds me of a cousin, not only in his face but in his actions as well. The majority have beautiful eyes, large and full, of a deep black or dark brown color. Their faces are very expressive and they have quite an amount of intelligence, many have more than the average.

In their life with one another they are kind and affectionate in their own way. But it is a part of their etiquette not to express or show affection in the presence of others, and, until one knows this, one would say they have little natural affection. Travelers have said so, but it is a mistake. Quarrels are rare among them and a fight is an unheard-of occurrence. I have often noticed and wondered at this, especially when traveling. They will come into camp tired and hungry, having eaten almost nothing in the morning, and before they can have any food there are frequently new huts to build, and, if not, the old ones have to be cleaned out, fresh grass and leaves gathered for their beds, wood to be cut for the fires, and water to be carried. When everything is in readiness for the night, then, and not before, they cook and eat their food. Through it all they are good-natured and cheerful, and a cross word is rarely heard. The average American under such circumstances would be as cross as a bear. They lead a gay, careless, happy life, and in their own way seem to enjoy life.”

#### A SUNDAY-SCHOOL AT BAILUNDU.

Mrs. Woodside writes from Bailundu:

“Have you heard of our new department, a real, live Sunday-school? It was organized four weeks ago, and there are eleven classes, with a teachers' meeting every Friday evening. The attendance has been very good, numbering from 100 to 125. There are two quite large classes of men and women from the villages. Hitherto the village people have had the idea that the services here were intended only for the young people; hence the attendance of the older ones has always been very small. They seem to have a different notion in regard to the Sunday-school, and through this we hope to get them into regular church attendance. Mrs. Stover has the women's class, and she goes to the village of Chilume on Saturday afternoons to invite them and to let them know that next day is Sunday, so that they will not go off to their fields in the morning.

"It is a pleasure to see how eagerly most of our boys and girls study their Sunday-school lessons. They not only commit to memory the Golden Texts, but the entire lesson, and they all enjoy 'the new school' very much."

#### CHISAMBA. — GROWING INTEREST.

Mr. Lee, under date of July 20, writes from Chisamba: —

"You will be pleased to know that Miss Clarke has been successful in gathering together a number of girls as scholars in a day-school. Some eight or nine of the girls have been coming regularly to school for some time. We have given them a house in which to sleep, because it is too cold for them to come across the swamp so early in the morning. They come to our station a little after sunset, attend the evening prayer service, and at seven A.M. the day-school begins. After the session of school is over the girls go off to work in their fields. Much opposition is made at the villages to the girls attending school, and it is evidence of no little strength of character in those girls who come in the face of such opposition.

"Our Sunday congregations are more than satisfactory; that is, so many come that we cannot accommodate them in our little schoolhouse, and at present it is too cold to hold the meetings outside. We hope soon to have a larger building ready. Three chiefs and their respective followers come with great regularity to the services, and each appears to be gaining a fair idea of what we are teaching, and at the same time appears to be weighing the matter in his mind. Other old men are also regular attendants and cheer us much by the evident thought they are giving to this new message.

"Speaking of the cold: last week one of my boys brought me a piece of ice over half an inch thick. How is that for Africa! All our banana trees are cut quite down by frost! And until ten o'clock each morning it is almost impossible to get comfortably warm!"

#### Marathi Mission.

##### PROGRESS AT SHOLAPUR.

WHILE at his summer rest at Mahableshwar, Mr. Gates wrote of the work at his station: —

"One very encouraging feature of the work lately is the increased number of Sunday-schools. These have been opened for both high and low castes in Sholapur and the small villages. One teacher has carried on three Sunday-schools in his village, and he has been the only male Christian there.

"The sale of books has increased also, which is a good sign. A new school for Hindu girls has just been opened. It is a sort of annex to a good school for boys in Sholapur. The prospects seem good there. In another place there are about twenty girls who have been coming to a Sunday-school. They have no day-school advantages, and want us to open a school for them. There are over fifty girls who can thus be reached, and I hope to have a school for them soon.

"There never has been anything among the Aryan-speaking people of India that corresponds to the 'congregation,' or village movement, among the Dravidian-speaking people, so far as I know. Perhaps we have not yet learned how to reach the Aryans, but it seems to me that the people are different and must be reached in different ways. Lately large numbers have been baptized 'on the spot,' by the Methodists and others in North India, immediately after street preaching to large crowds. I have not seen my way clear to do it yet. One difficulty seems to be the danger of taking in unworthy persons. Men have often come to me for baptism — one is here now — who have afterward proved to be unworthy. A fine-looking high-caste man appeared not long ago and asked for baptism. He was well educated and talked well. I kept him a few days, and in the meanwhile found out that he was dishonest. I should have far more hope of good results if the people in a country village, where all are known to each other, would come forward for baptism, than if a company of

strangers who have met at a pilgrimage should come forward.

"On the whole, I never have seen more interest in preaching with so little opposition as in the past year."

SIRUR.

Mrs. Winsor, writing from Sirur, August 25, says:—

"There is actually no end to the amount of good we can do in the Industrial School. Only yesterday a heathen boy, fifteen years of age, came to us saying that he wished to become a Christian and learn a trade. What can we do with the large number of applicants? Boys, strong and active, willing and happy to learn to work while they study in our English and vernacular schools, and who desire to become Christians, are continually appearing. I wrote you of our very active and earnest school inspector, who was having so much influence for good in the villages, both as a preacher and as superintendent of our village schools. His name was Kissan Kanhaba. A few days after I wrote that letter he was called away, dying suddenly of cholera, in a village about ten miles away. But, oh, the rich testimony to his earnest, beautiful life that comes to us from heathen lips! The Patil of Ranjangao was so kind at the time of his death, providing a coffin and also a place in his field for the last resting-place. Our pastor went out with some of the brethren to attend the funeral. And such crowds as came! The whole compound was full. All standing room was taken, and outside the walls were those of every caste, standing and listening in respectful silence as the pastor spoke of the joy of dying the death of the Christian, referring to Kissan as one who had lived like Christ. We miss Kissan much; he was a fine, handsome person, but simple in faith and willing to serve Jesus anywhere, and now even the heathen weep for him."

Japan Mission.

TAUGHT OF GOD.

MR. CLARK, of Miyazaki, sends an account of unusual interest concerning a

judge in Miyazaki, who came to that city last autumn as one of the principal judges of the province. The account is of special interest as indicating the way in which the Spirit makes use of the Bible in the enlightenment and the conversion of men:—

"I first met Judge Koyabe when he called at our house with one of his fellow-judges, Mr. Maki, who is a deacon in our Miyazaki church, leader of the Young Men's Christian Association, Bible-class teacher, and otherwise one of our most active workers. Judge Koyabe has a son in the United States, now at Howard University. The son was converted two or three years ago in America and is now preparing for the Christian ministry. This fact and his letters to his father have changed the current of thought and planning of the father, though broad and beneficent before, from what he calls 'working for the flesh,' to an earnest consecration of himself to 'work for God.'

"This first call was a long one, and showed his more than willingness to talk on Christian themes. Many subsequent exchanges of visits and long talks together gave me a fuller insight into his experiences and beliefs. From these talks I learned that twenty-five years ago he hated foreigners intensely and all things pertaining to them.

"In those early days his first view of Christian truth was given him by reading a little book called 'Ten no sogen' (Sources of Heavenly Things), which providentially fell into his hands. As early as twenty years ago, when he knew very little of Christianity, he was accustomed when beginning his daily law study to ask in prayer the help of the divine Spirit. Perhaps this was much like prayer 'to the unknown God,' but yet true prayer, and this habit of prayer has been continued through all these years. During these years too there has been something of interest in Bible study. This interest was very greatly quickened by the conversion of his son in America. Since then Bible study has become his recreation and has occupied all his spare mo-



ments. It was carried on where no human teacher could be had, and entirely without the aid of any commentary except the Bible itself. But in all this study the guidance of the Holy Spirit has been specially sought, and his heart and mind kept open toward God as he studied. And this divine help has evidently not been sought in vain. Under the Spirit's leading he has thought over and over, deeply and broadly, the various themes of Christianity, and, being a man of judicial habits and philosophical mind, he has arrived at very definite conclusions on nearly all these questions, and from time to time has formulated his conclusions and written them out. Thus, absolutely independent of any human teacher, he has formed his system of theology by the study of the Bible alone, but evidently not without the guidance of God's Spirit.

"In his personal experience he recognizes 'the flesh,' in which term he includes all selfish, fleshly lusts and ambitions as something to be held in absolute subjection. Satan is as real to him as he was to Luther, or as is any 'roaring lion'; and the possibility and necessity of being constantly 'filled with the Spirit,' as a sure protection against the temptations and power of Satan, are very real facts in his thought and experience.

"Another fact very real to him is the divine leading in all his life. He says very commonly, 'God permitted it.' 'I proposed to do so and so, but God did not permit it.' One incident of the past year impressed him much as a special providence. All arrangements were made for him to go to Gifu, to be judge in that city; but various hindrances arose and he was appointed to Miyazaki instead. The day he reached Miyazaki, taking up the daily paper he read of the great earthquake at Gifu, and among other items that the judge who went there in his place was killed — himself, his wife, and children. He considers that it was no other than God's interference that saved him from that fate. Thus, not only has he found out God and the truth from the Bible, under the teaching of the Holy

Spirit, but he seems to have proved these great truths by his own experience.

"His habit of scholarly investigation has led him to think through and to the bottom of Buddhism, Confucianism, and Shintoism, and given him a clear understanding of their insufficiency and, by comparison, a fuller appreciation of the all-sufficiency of Christianity. Having formulated his conclusions, he was very desirous of comparing them with those of others in order to ascertain their truth or falsehood. Circumstances led him to arrange for an interview with our missionaries, who were spending their summer vacation on Mount Hiei. Before leaving Miyazaki for the mountain he wrote out his thoughts fully on various subjects, especially the Trinity; the work of the Spirit; the divinity and work of Christ; sin, its effect on the character and destiny of man; and other like subjects. His statement of belief was very thoroughly gone over by Drs. Davis, DeForest, and others, and elicited expressions of surprise and satisfaction at the clearness and correctness of the conclusions to which his Bible study had led him.

"He spent four days on the mountain in this earnest comparison of his conclusions with those of others, and at the end of these days, at his own urgent request and after the most thorough examination possible under the circumstances as to his views on moral questions and his practices, he received baptism, Dr. Davis performing the ceremony in the presence of a large company of Japanese and missionaries.

"He proposes to devote his life to making known to others the great Bible truths. He considers that his mission is especially to the upper and official class of Japan, whose need of a missionary like themselves he fully appreciates. He intends in the near future to give up his official position and devote his whole time to evangelistic work."

Mr. Clark concludes his account with an earnest request for special prayer that God will make use of this man as he did of Saul of Tarsus. Let not this request be overlooked.

### A SUMMER SCHOOL AND A SUMMER TOUR.

Mr. Sidney Gulick, of Kumamoto, writing from Mount Hiei, August 23, says:—

“This is the first summer, I believe, that any of our mission has made a mid-summer tour through Kiushiu. There were special reasons why it seemed necessary to make one this summer. There was held this summer the first Kiushiu summer school. Four years ago, under Mr. Wishard's lead and inspiration, the first summer school in Japan was held. Each year since, these have been held, and have been felt to be the means of much good. As, however, they have been held in central Japan, the Christian young men of Kiushiu have been unable to attend; hence the need and origin of the Kiushiu summer school. This was held at a hot spring on the sides of the great active volcano of Kiushiu, about twenty-five miles east of Kumamoto. The elevation of the place was sufficient to ensure a comfortable temperature.

“The school lasted ten days, and consisted of lectures each morning from some of the professors, and small meetings and exercises in the afternoons and evenings. Over one hundred students attended, being considerably more than was expected. Of these it is estimated that over one third were not Christians; many of the non-Christians were teachers in government schools, who came to find out about Christianity. There were also several Greek Christians, who were dissatisfied with what that church gave them and came to see what we Protestants could give. It was a fine opportunity for work, of which the Christian young men were glad to avail themselves. I gave two lectures and one sermon. The tramp to the great smoking crater was a good afternoon's tramp, which I took three times.

“My summer trip occupied a little over three weeks, and, though a part of the time was exceedingly hot day and night, yet providentially a part of the time was unusually cool for midsummer. At one place where I stopped for Sunday we had

a very pleasant baptismal service. Of the seven persons baptized, five were students in our Kumamoto schools, who preferred to be baptized at home rather than in Kumamoto. This we strongly approve, as students who join the church away from home are apt to be rather weak-kneed at home. On the whole I consider the summer tour a great success, as at this time alone do we meet the students of our schools in their own homes. At one place four or five young men and two young women traveled twenty-five miles in order to be with us for a Sabbath service.

“While in Kiushiu I learned that the governor of Kumamoto had been touring through his province, assembling the school-teachers and saying that none could be allowed to become Christians and that Christian teachers should be dismissed. This action of his brought down considerable criticism from the Liberal party, who charge him with being unconstitutional. Since my return I learn that he has just been dismissed by the new Cabinet, doubtless for complicity in the election frauds of last February. We all rejoice, as he has proved very hostile to Christianity and Christian schools. He was the person who was the occasion of the division of our school and the separation of our Christians into two parties.”

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### *Zulu Mission.*

#### THE POSITION OF THE COLONY.

THE annual letter from this mission, prepared by Mr. Ransom, refers at the outset to some general matters relating to the present situation of the colony of Natal. This English colony is seeking, like some other portions of the British domain, for home rule. Its commerce and industries are developing rapidly. It will be borne in mind that, not long since, reserves of territory were assigned to each missionary station, and on these reserves the Christian Zulus for the most part live. Of these matters of general interest the mission letter says:—

"Natal is a chief thoroughfare to the gold fields and is the nearest port of the rapidly developing interior. This ensures growth and enforces the need of the growth of our institutions. Hundreds of Zulus naturally join the money pilgrims. As a result there are Zulu colonies in Kimberly, Johannesburg, and other towns, some of them crying for teachers and preachers. Hence there are new and pressing demands laid upon this mission. The extension of the railroads in the Transvaal and Free State will multiply these demands upon us. These colonies will, as a rule, be able to pay for an article ready made, but we must make the article, we must equip preachers and teachers. These colonies, if seized for Christ by our messengers, will be willing and able to push the work of Christ on the 'cantilever plan' far into the interior of the continent.

"There are three great questions which spring into view with every consideration of our position: the Law question, the Land question, and the Labor question.

"With a few exceptions all the 400,000 natives of this colony are governed by what is called the Native Code—a poor compromise arising at a time when the English did not feel strong enough to give and enforce English law. This Native Code is an English adaptation of barbarian law. It is an abominable stronghold where heathenism hides and defies progress. It is a code tolerable only in an initial period. It is a code which should be abolished, or at least modified as rapidly as possible. It is with profound regret, then, that we notice such changes as have come with recent modifications. In our opinion, the New Code in no way discourages the selling of women for wives, but encourages polygamy. Such improvements as are incorporated in the New Code must not blind us to the radical wrong of the government in the persistence with which it refuses to look at native law from a Christian standpoint. We are face to face with a difficult problem. Our Christian natives are shadowed with heathenish laws. The way out is so

hedged up that few care to make the struggle."

#### THE LAND AND LABOR QUESTIONS.

"At present the natives seem secure in their reservations, but naturally there is a constant pressure to break up these reservations. A few mistakes in carrying out the original terms of the grant may open the way for government to seize a reservation and throw it open to white settlers. A reservation system could not probably secure permanently the best interests of the people themselves. What shall be done? Has the time come to urge some 'land in severalty' idea? Is it best for the trustees to sell or lease these reservation lands to natives? How could the lands and the mission stations be protected in such case from the debasing system of polygamy? These are questions confronting us at every meeting.

"The Zulus have never loved hard work. Their needs are few and easily satisfied. Hence they have not filled the labor market. What is the result? Thousands of coolies have been imported from Asia to do the work on the plantations, to crowd the railroad openings, to do the market-gardening for the cities. God forbid that we should have the American spirit of Asiatic exclusion! But God has sent us to disciple a nation. Were the reservation open, the Asiatics would drive the Zulus to the wall unless the Zulus become an industrious people. Our great hope is not that we may save the Zulus only but through them may reach their kindred in the great interior. A spirit of industry is essential to this end. The results achieved among the freedmen and American Indians and in the Lovedale system of South Africa spur our wish to see more done here in this direction. The future of a race is in the balance. What can be done?"

#### ESIDUMBINI.

This station is occupied by Miss Hance and Miss McCornack, who, with the aid of the native preacher, are carrying forward the work most successfully. Miss McCornack, under date of August 6, writes:—

"We appreciate our new preacher and are very thankful he is here. He is above the average in ability, refinement, and consecration. He is doing good work in the pulpit, in the kraals, and in the Bible classes. He takes one of the inquirers' classes, and we feel that he is having a good influence on the young people in his class. They are in great need of such instruction as he is able to give, as he knows them and their language so well.

"We have three inquirers' classes each week. Miss Hance's meets early in the morning; sometimes, in summer, between six and seven. She teaches the older people who do not know how to read. The preacher takes the young men and women, and I have all the children in the school who are inquirers. Tuesday is set apart for inquirers, and those who live at some distance away come when they can and are taught separately. I began my class about two years ago and have been much interested in it ever since.

"There are between twenty and thirty in the class. Some of the older ones who

work in the towns have not yet returned to school, but I hope they will in a few weeks. Of the twenty-seven who have united with the church during the year, six were from this class.

"Two out-station schools have been started, one ten and the other four miles from here. The former has an attendance of between twenty and thirty, the latter, between thirty and forty. These schools promise good results. We could start more schools, as there are several places where the people are asking for schools, but we lack the means and the teachers.

"There are very few suitable helpers here, not enough to take the appointments on Sunday, still fewer obtainable as teachers. Since the gold and diamond fields were opened there is great demand for labor in the towns, and better wages are offered than a missionary can afford to pay. It is not best to send girls to teach these schools, on account of the lack of suitable homes for them. For these reasons we cannot start as many schools as we would like to."

## Miscellany.

### BIBLIOGRAPHICAL.

*James Gilmour of Mongolia: his Diaries, Letters, and Reports.* Edited and arranged by Richard Lovett, M.A. New York and Chicago: F. H. Revell Co. Pp. 336. Price, \$1.75.

Here is another missionary biography which will do to stand in one's library by the side of the memorials of Neesima, Mackay, Paton, Mackenzie, and others with which the world has recently been enriched. James Gilmour was a remarkable character. With striking intellectual abilities, his spiritual life was deep and fervid. It is not necessary that one should approve of all of his judgments or adopt his theories, in order to recognize his admirable qualities and his real devotion. He gave himself so unreservedly to the Lord and to the redemption of the Mongols that his name will be inseparably connected with missionary work in Mongolia. This memorial presents in a delightful way the

character of the man, and incidentally affords the best information in regard to the country and the people for whom Mr. Gilmour gave his life.

*The Model Sunday-school: A Handbook of Principles and Practices.* By George M. Boynton, Secretary of the Congregational Sunday-school and Publishing Society. Boston and Chicago: Congregational Sunday-school and Publishing Society. Pp. 175.

Every Sunday-school superintendent and teacher will find this handbook packed full of most admirable suggestions on a great variety of topics relating to Sunday-school work. Those Sunday-schools whose officers and teachers study this little volume cannot fail to be the better for it.

*The Story of the Life of Mackay of Uganda. Told for Boys, by his Sister.* New York: A. C. Armstrong & Son.

The story of this noble life and of the great deeds that crowned it cannot be too often told, whether for boys or men.

Mackay was one of the Christian heroes whose adventures are the glory of our time — a modern knight-errant whose quest was undertaken not for fanciful, sentimental, or ambitious ends, but in simple obedience to the call of the Great Commander. How cheerfully, bravely, and patiently he served as pioneer for the advancing hosts of his King, in savage Africa, this book abundantly sets forth.

*An American Missionary in Japan.* By Rev. M. L. Gordon, M.D., D.D. Boston and New York: Houghton, Mifflin & Co. Pp. 276. Price, \$1.25.

This is the latest, as it is the best, story of missionary life and work as related to Japan; not that it is a history of missions in that empire, but it presents, in short, terse chapters, a view of the Japanese, their language and customs, their religious ideas and their reception of Christianity, including a great variety of incidents illustrating the work of missionaries among them. Dr. Gordon, as our readers well know, has been for twenty years a highly approved missionary of the American Board in Japan, connected most of the time with the Doshisha University at Kyoto. He knows whereof he affirms, and he has given us a delightful book, most readable and instructive. Whoever is going to Japan as missionary might leave behind a large part of his luggage rather than fail to take with him this little volume. And whoever would know what American Christians have done, and have yet to do, in the Empire of the Rising Sun will find here the clearest and most accurate information.

*Our Birthdays. Towards Sunset: Seventy-one to One Hundred.* By Rev. A. C. Thompson, D.D. New York and Boston: T. Y. Crowell & Co. Particloth, gilt top. Pp. 271. Price, \$1.00.

This is a unique volume, and as charming as it is unique. For strength and delicacy of touch it is most remarkable as coming from the pen of an octogenarian. Notwithstanding his age, we had never thought of applying the term venerable to the author, whose youth seems perennial, and whose versatility is borne witness to by his many publications on missions and on a great variety of other topics. His bow certainly abides in strength. Many missionaries in foreign lands will be glad to see this notice of a new volume, devotional in character, from the author of "The Better Land" and "Moravian Missions."

#### BOOKS RECEIVED.

The following volumes came to us from the Society for Promoting Christian Knowledge, in London, indicating the good work that Society is doing in issuing a literature in languages recently reduced to writing: —

*Lessons and Prayers*, in the Tenni or Slavi language of the Indians of Mackenzie River, in the Northwest Territory of Canada. By Bishop Bompas.

*Bible and Gospel History*; also, *The Church Catechism*, in the language of the Cree Indians. By Bishop Horden, of Moosonee.

*Collections for a Lexicon in Luganda and English.* By Philip O'Flaherty, Church Missionary.

*Stories of the Book*, in the Luganda language.

*Maworo Ga Yeri* (Bible stories from the Old Testament, in Giryama). A-Kafa Ka Témne (Temne Reading Book).

*Mashomo Ga Hambiri* (First Reading Lessons, etc., in the Sagella language).

*Buka Ea Merapelo Ea Pontseng* (Book of Common Prayer in Sesutho).

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## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For the blessing of God upon the new missionary year of the American Board: that the Divine Spirit may rest in large measure upon the laborers at the front, and that the means for their support may be amply supplied.

### ARRIVALS AT STATIONS.

August 2. At Constantinople, Mrs. Catherine Parsons.

August 19. At Benguela, Rev. Frank W. Read and wife.

August 25. At Constantinople, Mrs. Henry S. Barnum.  
 August 30. At Adabazar, Turkey, Miss Laura Farnham,  
 September 7. At Kobe, Japan, Miss M. J. Barrows and Miss Cora A. Stone.  
 September 21. At Smyrna, Miss Emily McCallum.  
 September 27. At San Sebastian, Spain, Miss Anna F. Webb, Miss Alice H. Bushee, and Miss Mary L. Page.

## DEPARTURES.

September 24. From Boston, Rev. Charles Harding and wife, returning to the Marathi Mission, and Rev. Henry G. Bissell and wife, to join the same mission. Mr. Bissell is a son of the late Lemuel Bissell, D.D., of the Marathi Mission.  
 September 27. From San Francisco, Rev. M. L. Gordon, D.D., and Miss Susan A. Searle returning to the Japan Mission; also, Edward L. Bliss, M.D., to join the Foochow Mission.  
 October 15. From Vancouver, Rev. E. E. Aiken and wife, for the North China Mission.

## ARRIVALS IN THE UNITED STATES.

September 12. At San Francisco, Rev. C. M. Cady and wife, of the Japan Mission.  
 September 13. At New York, Rev. T. D. Christie, of the Central Turkey Mission.  
 September 29. At New York, Rev. J. L. Barton and wife, of the Eastern Turkey Mission.

## MARRIAGE.

October 6. In New York city, Rev. Edwin E. Aiken, of the North China Mission, to Miss Maud Lockwood.

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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Reports of the Annual Meeting of the Board. (Pages 429, 430 and 485-501.)
  2. Character of the people in West Central Africa. (Page 459.)
  3. The work at the three West African stations. (Pages 468-470.)
  4. The outlook in the Zulu Mission. (Pages 473-475.)
  5. Progress in the Marathi Mission. (Page 470.)
  6. How a judge in Japan came into the light. (Page 471.)
  7. Becoming a Christian in Africa. (Page 481.)
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## Donations Received in September.

## MAINE.

Bangor, 1st Cong. ch., 40; Central Cong. ch., 75,	115 00
Brewer, 1st Cong. ch.	11 00
Calais, 1st Cong. ch.	43 00
Camden, Elm-st. Cong. ch.	30 00
Dennysville, Cong. ch. and so.	28 50
Falmouth, 2d Cong. ch.	8 46
Hampden, Cong. ch. and so.	6 30
Sebago Lake, Cong. ch. and so.	44
South Bridgton, Cong. ch. and so.	8 00
Waterville, 1st Cong. ch.	35 12
York, 1st Cong. ch.	10 78—296 60

## NEW HAMPSHIRE.

Brookline, Cong. ch. and so.	5 00
Campton, Cong. ch. and so.	22 62
Centre Ossipee, Cong. ch. and so.	9 00
Colebrook, Cong. ch. and so.	5 00
Concord, 1st Cong. ch., to const.	
GEORGE S. LITTLE, H. M.	100 00
East Derry, 1st Cong. ch.	35 00
Hampstead, Cong. ch. and so.	45 10
Hinsdale, Cong. ch. and so.	7 23
Nashua, 1st Cong. ch.	50 00
North Hampton, Cong. ch. and so.	29 50
Portsmouth, Miss Hattie Lewis, for India,	20 00
Stratham, Cong. ch. and so.	47 00—374 43

## VERMONT.

Brattleboro, Centre Cong. ch., m. c.	32 30
Bridport, Cong. ch. and so.	30 60
Burlington, Mrs. L. D. Turrill,	10 00
Cambridgeport, Cong. ch. and so.	5 00
Castleton, Mrs. D. G. Lincoln,	10 00
Danville, Cong. ch. and so., 10-51; S. K., 24-49,	34 31
Georgia, Cong. ch. and so.	35 00
Glover, Cong. ch. and so.	11 00
Hinesburgh, Cong. ch. and so.	12 00
Middleton Springs, Cong. ch. and so.	9 67
New Haven, Cong. ch. and so.	81 57
Newport, 1st Cong. ch.	15 33
Rutland, Cong. ch. and so.	50 00
Saxton's River, Cong. ch. and so.	45 00
Springfield, "An old friend of the Board,"	150 00
St. Johnsbury, South Cong. ch., 157-91; Mrs. Horace Fairbanks, 200,	357 91
St. Johnsbury Centre, Cong. ch. and so.	15 50
West Brattleboro, Cong. ch. and so.	38 39
West Randolph, Cong. ch. and so.	38 00—979 58
Legacies. — Essex, Nathan Lathrop, by A. A. Slater, Adm'r,	30 00
	1,009 58

## MASSACHUSETTS.

Andover, West Cong. ch.	40 00
Beverly, Dane-st. Cong. ch., of which 12, m. c.	98 25
Billerica, Cong. ch. and so., add'l,	6 00
Boston, Eliot ch. (Roxbury), m. c., 9-44: Winthrop ch. (Charlestown), 74-32: A friend, so: A friend, 15: A. T., 5: A friend, 1: A friend, 1:	125 96
Braintree, Storrs Ladies' Foreign Miss'y Soc., with other dona., to const. Miss MARY SUGDEN, H. M.	50 00
Chesterfield, Cong. ch. and so.	5 00
Dedham, Sadie McClennan, for Turk- ish Brigade, 55c.; E. P. Burgess, for Chinese Brigade, 55c.	50
East Northfield, F. J. Ward,	10 00
Edgartown, Cong. ch. and so.	7 68
Fitchburg, Calvinist Cong. ch., 108; Rev. and Mrs. John Wood, 10;	112 00
Gardner, Mrs. J. C. Bryant,	5 00
Hanson, Cong. ch. and so.	5 10
Ipswich, 1st Cong. ch.	20 00
Lawrence, Trinity Cong. ch.	38 07
Lincoln, Cong. ch. and so.	108 75
Lowell, Eliot Cong. ch.	26 75
Millbury, 2d Cong. ch., to const.	
JACOB R. LINCOLN, H. M.	147 53
Millis, Cong. ch. and so.	13 90
New Salem, Cong. ch. and so.	9 52
Newton, Eliot ch., of which 210 for Tottori	335 00
Newton Centre, S. F. Wilkins to sup- port preacher in Madura,	40 00
Northampton, Edwards Cong. ch.	5 00
North Brookfield, 1st Cong. ch.	48 02
North Carver, Cong. ch. and so.	15 00
Randolph, 1st Cong. ch., add'l,	11 00
Reading, Mrs. Arch Smith,	10 00
Rutland, George E. Davis,	2 00
Shrewsbury, Cong. ch. and so.	20 00
Southampton, Cong. ch. and so.	22 01
South Framingham, Grace Cong. ch., to sup. miss'y in Japan,	566 22
South Walpole, Missionary,	2 00
South Weymouth, Old South ch. and so.	25 00
Springfield, Memorial Cong. ch.	27 30
Stoughton, 1st Cong. ch.	17 60
Sutton, Cong. ch. and so.	15 32
Uxbridge, Evang. Cong. ch.	60 21
West Boylston, 1st Cong. ch.	13 00
Westhampton, Cong. ch. and so.	5 00
West Medway, 2d Cong. ch.	7 50
West Somerville, Cong. ch. and so.	7 50
Wilkinsonville, Miss Carrie W. Hill, for Western Turkey, and to const. Rev. H. A. FRENCH and Rev. NOR- MAN PLASS, H. M.	100 00
Woods Holl, 1st Cong. ch.	8 83
Worcester, Union Cong. ch.	103 95
Wrentham, 1st Cong. ch., m. c.	8 42
Yarmouthport, 1st Cong. ch.	30 00--2,336 89
<i>Legacies.</i> —Brookline, Elizabeth Pierce, bal., by Chas. B. Fox, Ex'r,	231 19
Georgetown, L. P. Palmer, by Henry Hilliard, Ex'r, add'l,	46 87--278 06
	2,614 95

## RHODE ISLAND.

Central Falls, Cong. ch. and so.	67 63
Thornton, Cong. ch. and so.	2 00--69 63

## CONNECTICUT.

Bloomfield, Cong. ch. and so.	11 40
Bridgeport, 2d Cong. ch.	130 05
Burlington, Cong. ch. and so.	15 35
Enfield, Estate of Mrs. Sarah King, for support of native preacher, Ma- dura,	50 00
Fairfield, 1st Cong. ch.	190 62
Groton, 1st Cong. ch.	55 00
Hartford, 1st Cong. ch., 221.90; A friend in Asylum Hill Cong. ch., 5; "W.," 30,	256 90

Huntington, Cong. ch. and so.	37 00
Lebanon, 1st Cong. ch.	47 86
Meriden, 1st Cong. ch., to const. JOHN H. KELSEY, ARTHUR E. HALL, Mrs. ERASTUS HUBBARD, H. M.	300 00
Milford, 1st Cong. ch.	22 82
New Haven, Anonymous,	5 00
New London, 1st Church of Christ, m. c.	16 04
Norwich, 1st Cong. ch., 150; Broad- way Cong. ch., 132,	282 00
Putnam, 2d Cong. ch.	48 93
Putnam Heights, 1st Cong. ch.	15 00
South Glastonbury, Cong. ch., Sab. sch., and Y. P. S. C. E.	11 50
South Killingly, Cong. ch. and so.	10 00
Thomaston, Cong. ch. and so.	6 15
Union, Cong. ch. and so.	8 05
Westminster, Rev. and Mrs. S. B. Carter,	5 00
Windham, Cong. ch. and so.	50 00--1,575 27
<i>Legacies.</i> —Fairfield, Miss Sally Ogden, by Rufus B. Jennings, Adm'r,	100 00
	1,675 27

## NEW YORK.

Ashville, Cong. ch.	12 54
Brookton, Rev. J. Breckenridge,	10 00
Columbus, Cong. ch.	8 70
Cortland, Cong. ch.	90 00
Lisbon, 1st Cong. ch.	12 09
Lysander, Cong. ch.	5 00
Newark, Cong. ch.	53 69
New York, Broadway Tabernacle, Friends, 15; J. H. Lane, 200; "W. C. C.," 5; "A. J. T.," 5,	225 00
Orient, Cong. ch.	23 63
Oxford, Cong. ch.	7 26
Panama, D. D. Sweeney,	5 00
West Bloomfield, Cong. ch.	35 00--447 92
<i>Legacies.</i> —Bridgewater, Sarah Cor- delia Oakes, by David S. Wood, Adm'r,	300 00
	747 92

## PENNSYLVANIA.

Beaver Meadow, Welsh Cong. ch.	5 00
Pittsburgh, 1st Cong. ch.	18 00
Scranton, F. E. Nettleton,	6 00
Wilkes Barre, Puritan Cong. ch.	5 35--34 35

## INDIANA.

Bremen, Cong. ch.	4 56
Terre Haute, 1st Cong. ch.	50 00--54 56

## MISSOURI.

Carthage, Cong. ch.	24 15
Windsor, Cong. ch.	10 10--34 25

## OHIO.

Andover, Cong. ch.	8 00
Austinburg, 1st Cong. ch.	12 00
Brownhelm, Cong. ch.	20 00
Chagrin Falls, 1st Cong. ch.	18 41
Clarksville, Cong. ch.	5 00
Cleveland, Euclid-ave. Cong. ch.	141 76
Cora, John R. Jones,	5 00
Marietta, West-side Cong. ch., "D. F.," 100; Harmar Cong. ch., 5-30,	105 30
North Amherst, 1st Cong. ch.	18 00
Strongsville, 1st Cong. ch.	10 00--343 47

## ILLINOIS.

Atkinson, Cong. ch.	7 48
Atlas, Cong. ch.	3 70
Bloomington, 1st Cong. ch.	2 25
Cambridge, 1st Cong. ch.	14 25
Carthage, Rev. S. H. Hyde,	2 00

Chicago, South Park ch., toward outfit and passage of Rev. and Mrs. E. A. Bell, 105; Sedgwick-st. Y. P. S. C. E., for support of do., 32.50;	
U. P. Cong. ch., m. c., 15-45,	152 95
Evanston, Cong. ch.	50 00
Huntley, Cong. ch.	6 00
Joy Prairie, Cong. ch.	12 09
Payson, Two little girls,	80
Pecatonica, Cong. ch.	4 00
Plymouth, Cong. ch.	6 00
Rock Falls, Cong. ch.	7 80
Rogers Park, Cong. ch.	10 85
Sheffield, Cong. ch.	79 40
Summer Hill, Cong. ch.	24 80
Wythe, Wm. W. Reed,	5 00—388 17

Legacies.—Chicago, Philo Carpenter, interest,	54 00
	442 17

## MICHIGAN.

Alpena, Miss J. F. Farwell,	4 00
Big Rapids, Cong. ch.	8 50
Bridgeport, Rev. P. M. Crips,	5 00
Calumet, Cong. ch.	69 03
Imlay City, 1st Cong. ch.	10 00
Lake Benton, Cong. ch.	1 52
Somerset, Cong. ch.	12 87—111 52

## WISCONSIN.

Appleton, "J. D. W.," in memoriam,	5 00
Beloit, 1st Cong. ch., add'l,	32 50
Boscobel, Cong. ch.	35 00
Edgerton, Cong. ch.	12 22
Glenbeulah, J. H. Austin,	10 00
Kenosha, 1st Cong. ch.	50 86
Leeds, Cong. ch.	16 30
Watertown, Cong. ch.	7 59
Waukesha, Cong. ch.	32 15—201 62

Legacies.—Baraboo, Mrs. Amelia G. Clark, by Mrs. C. B. Alexander, Ex'x,	50 00
	251 62

## IOWA.

Bellevue, Cong. ch.	4 84
Clay, Cong. ch.	10 53
Des Moines, Pilgrim Cong. ch.	6 75
Eagle Grove, 1st Cong. ch.	27 82
Keokuk, Cong. ch., add'l,	30 00
Lansing, Association Coll.	4 00
New Hampton, Cong. ch.	13 47
Storm Lake, Cong. ch.	18 72—106 13

## MINNESOTA.

Alexandria, 1st Cong. ch.	11 88
Lake View, Cong. ch.	2 50
Northfield, Cong. ch.	81 62
Rochester, Cong. ch.	46 98
Stephen, Cong. ch.	2 00—144 98

## KANSAS.

Antrim, Lenna Gibbs and sister,	5 00
Burlington, Cong. ch.	10 00
Neosho Falls, Rev. S. B. Dyckman,	2 00—17 00

## NEBRASKA.

Cowles, Cong. ch.	5 50
Exeter, 1st Cong. ch.	20 25
Santee Agency, Pilgrim Cong. ch.	28 67
Sutton, Cong. ch.	23 66
Virginia, A friend,	25 00—103 08

## CALIFORNIA.

San Diego, ad Cong. ch.	5 90
San Francisco, Plymouth Cong. ch.	32 00
Ventura, Cong. ch., add'l,	5 00—42 90

## COLORADO.

Rouse, Mrs. A. M. Bissell,	5 00
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## WASHINGTON.

Port Gamble, Cong. ch.	7 00
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## ARIZONA.

Tempe, Woman's Miss'y Soc. of Cong. ch.	7 00
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## DOMINION OF CANADA.

Province of Quebec.	
Montreal, Mrs. E. W. Childs, to const. ROBERT CHILDS PATTERSON, H. M.	100 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Bailundu, Rev. T. W. Woodside,	50 00
Persia, ———, Miss C. O. Van Duzee,	10 00—60 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.

Received 4,000, less 30 previously ack'd for Miss Searle's rent,	3,970 00
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## MISSION SCHOOL ENTERPRISE.

MAINE.—Rockland, Y. P. S. C. E., for village schools in India, 20; West Brooksville, Y. P. S. C. E., for pupil in Madura, 10,	30 00
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VERMONT.—Essex Junction, Y. P. S. C. E., for China,	13 91
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MASSACHUSETTS.—Boston, Y. P. S. C. E. of Eliot ch., 30.10; do., Phillips ch. Sab. sch., for Zulu Mission, 30; Lakeville, Y. P. S. C. E., 5; Lunenburg, Y. P. S. C. E., 18.55; New Salem, Y. P. S. C. E., 6.85; North Beverly, Y. P. S. C. E., 5; Somerville, Y. P. S. C. E. of Franklin-st. Cong. ch., add'l, 1; Springfield, Y. P. S. C. E. of 1st Cong. ch., 45; Worcester, Y. P. S. C. E. of Old South Cong. ch., 81.53; do., Y. P. S. C. E. of Plymouth Cong. ch., for Ceylon, 12.32; do., Auburn, Y. P. S. C. E., 9.36,	244 71
RHODE ISLAND.—Chepachet, Y. P. S. C. E. CONNECTICUT.—Bridgeport, ad Cong. Sab. sch., 25; Pomfret, Y. P. S. C. E., for pupil in Erzsroom High sch., 10; do., for Africa, 5,	8 32

NEW YORK.—Brooklyn, Y. P. S. C. E. of Lewis-ave. Cong. ch.	40 00
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NEW JERSEY.—Jersey City, Y. P. S. C. E. of 1st Cong. ch.	11 00
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OHIO.—Austinburg, Y. P. S. C. E., for China,	5 00
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MICHIGAN.—Detroit, 1st Cong. Sab. sch., 10.05; Flint, Cong. Sab. sch., 2.73,	2 30
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MINNESOTA.—Rochester, Cong. Sab. sch.	12 78
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IOWA.—Clay, Cong. Sab. sch., 1.35; Creston, Y. P. S. C. E., 4.25,	4 59
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NEBRASKA.—Hastings, German Cong. Sab. sch., 1.30; Sutton, Cong. Sab. sch., 5.50,	5 60
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CALIFORNIA.—Highland, Union Sab. sch.	6 89
	5 80
	390 30

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—South Framingham, Grace Cong. Sab. sch.	17 50
CONNECTICUT.—Brooklyn, A Sunday-school scholar,	1 00
OHIO.—Walnut Hills, Cong. Sab. sch.	10 00

ILLINOIS.—Dummerdale, Cong. ch., 4.32;	
Joy Prairie, Cong. Sun. sch., 9.60,	13 92
WISCONSIN.—Rosendale, Cong. Sab. sch.	4 55
	46 97



## FOR SUPPORT OF YOUNG MISSIONARIES.

NEW JERSEY. — Jersey City, Y. P. S. C. E. of 1st Cong. ch.	25 00	IOWA. — Victor, Y. P. S. C. E.	6 25
ILLINOIS. — Blue Island, Y. P. S. C. E., 25; Galesburg, Y. P. S. C. E. of 1st Cong. ch., 10; Ridgeland, Y. P. S. C. E., 15,	50 00	NEBRASKA. — Ashland, Y. P. S. C. E.	6 25
			87 50

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Hanover, Miss Howe's class in Dartmouth Sab. sch., for patients in Aintab Hospital,	24 00	IOWA. — Ames, Y. P. S. C. E., 5.25; Gilbert Station, do., 3; Toledo, do., 2.75; Tracer, do., 3; all for work in Echigo, Japan,	15 00
VERMONT. — W. Randolph, Cong. Sab. sch., for scholar in Aintab College, care of Dr. Fuller,	30 00	MINNESOTA. — Maine, Presb. Sab. sch., for use of Miss E. J. Newton, Fochow, 7; Minneapolis, Clarence E. V. Nutting, towards education of girl, care of Miss M. G. Nutting, 3,	10 00
MASSACHUSETTS. — Blackstone, Cong. Sab. sch., for Pasumalai College, 4; Boston, Phillips ch. Sab. sch., for work of Miss Garretson, 50; do., for Doshisha, 30; do., for Anatolia College, 30; Sab. sch. of 2d ch. (Dorchester), for M. Solomon, 30; Central ch. (Jamaica Plain), Y. P. S. C. E., for native preacher, Japan, 30; Douglas, Myra A. Proctor, for Okayama Orphan Asylum, 5; Florence, Y. P. S. C. E., for use of Rev. C. H. Wheeler, 25; Halifax, M. J. Danforth, for support of little girl care of Miss E. R. Bissell, 2; Kingston, Y. P. S. C. E. of Mayflower Cong. ch., for native preacher, Madura, care of Rev. E. P. Holton, 10; Newton Centre, S. F. Wilkins, for extra work care of Rev. J. L. Atkinson, 40; do., for do., care of Rev. Charles Harding, 35; Springfield, Y. P. S. C. E. of Park Cong. ch., for education of students, care of Rev. C. A. Clark, 23.33; West Fitchburg, Mrs. J. E. Cragin, for work among women, care of Mrs. W. O. Ballantine, 1.25; do., Mrs. M. A. Osborne, for do., 1.75,	317 33	KANSAS. — Manhattan, Y. P. S. C. E.: Professor Rain's Sab. sch. class; Miss Phoebe Haines; Mrs. J. O. Foster; each 14; together for education of four students in Anatolia College, and with prev. dona., to const. Mrs. JANE G. FOSTER, H. M.	56 00
CONNECTICUT. — Burrville, Union Sab. sch., for work of Rev. G. H. Gregorian, 10; Collinsville, W. B. M., Aux., for school apparatus, San Sebastian, 25; East Windsor, Y. P. S. C. E., for support of boy in Madura, care of Rev. J. C. Perkins, 7.50; Falls Village, Y. P. S. C. E., for work of Rev. W. N. Chambers, 14.50; Mt. Carmel, A friend, for Euphrates College, 25; do., for the Doshisha, 25; Staffordville, Y. P. S. C. E., for boy in school at Okayama, care of Rev. J. H. Pettet, 25; Warren, Cong. Sab. sch., for education of boy, care of Rev. James Smith, 32,	164 00	NEBRASKA. — Trenton, 1st Cong. ch., for Marsh College,	6 50
NEW YORK. — Aquebogue, Y. P. S. C. E., for Sennakerib Babigian, care of Rev. D. A. Richardson, Erzroom, 25; Poughkeepsie, 1st Presb. Sab. sch., for special work at Wadale, 50; Wellsville, Y. P. S. C. E., for Deccan Industrial school, care of Rev. R. Winsor, 12,	87 00	SOUTH DAKOTA. — Rapid, King's Daughters, for use of Miss S. A. Closson,	25 80
NEW JERSEY. — Bloomfield, collected by Peter Carter, for Dispensary at Talas, care of Rev. W. S. Dodd, 21.42; New Brunswick, J. J. Janeway, for two dormitory buildings at Sholapur, 250,	271 42	NOVA SCOTIA. — Yarmouth, M. E. Jenkins, to support native preacher, Madura Mission, care of Rev. J. P. Jones,	50 00
PENNSYLVANIA. — Philadelphia, John H. Converse, for printing department in Industrial school, Samokov, care of Rev. F. L. Kingsbury,	50 00		
MISSOURI. — Kansas City, "Seven children,"	14 00		
OHIO. — Walnut Hills, Cong. Sab. sch., for work of Miss Noyes, Madura Mission,	30 00		
ILLINOIS. — Cambridge, 1st Cong. ch., for church building at Chihuahua, 2.50; Englewood, Y. P. S. C. E., for work of Rev. G. H. Gregorian, 10; Hermosa, C. E. Bradley, for work of Dr. Davis, 100,	112 50		
MICHIGAN. — Detroit, A lady, by Rev. W. H. Davis, for work of Rev. J. E. Tracy, 25; Niles, Friends, for Miss Searle's work, Japan, 50; Red Jacket, Woman's Miss' Soc. of 1st Cong. ch., for work of Rev. H. Kingman, 45,	140 00		

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, Treasurer.

For use of Rev. W. H. Sanders,	5 00
For use of Miss E. C. Wheeler,	10 00
For Tsouka, care of Mrs. G. D. Marsh,	15 00
For Mrs. Marsh, for Sab. sch. cards,	5 00
For pupil, care Miss S. A. Closson,	10 50
For work of Miss F. E. Burrage,	40 00
For work of Miss Dency T. M. Root,	50 00
For pupils in Inanda Sem., care of Mrs. M. K. Edwards,	20 00
For support of Mrs. L. H. Gulick,	132 00
For Miss Kimball's license as physician,	35 00
For Miss Closson, for gymnasium suits,	69 32—400 82

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.

For three boys in Rev. R. A. Hume's school, Ahmednagar,	25 00
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## FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, Treasurer.

For school in Broosa, care of Mrs. T. A. Baldwin,	500 00
For Bible woman "Annal," care of Dr. Pauline Root,	30 00—530 00

## FROM THE CANADA CONGRESSIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Ella F. M. Williams, Montreal, Treasurer.

For work of Rev. F. W. Macallum,	10 00
For school of Rev. F. W. Macallum,	10 00—20 00

2,359 37

Donations received in September,	14,695 50
Legacies received in September,	812 06

15,507 56

# FOR YOUNG PEOPLE.

## BECOMING A CHRISTIAN IN AFRICA.

BY REV. WILLIAM H. SANDERS, OF BIHE, WEST AFRICA.

KANJALA is a young woman born and brought up in Kamondongo. Her name signifies "a little hunger," it being the diminutive formed from *onjala*, "hunger." Most names of persons among the Ovimbundu have significance. Chimuku means "rat," and this is a common name for a boy. Twins are usually named Jamba, "elephant," and Geve, "hippopotamus." Chiyuvila means "newly made beer." Probably when one so named was born, beer had just been made. Since Kanjala's name means "a little hunger," it is probable that she was born in October or November, a time when food is less abundant than it is during most of the year.



Often when not busy in the field with her mother, nor at the village pounding corn in the family mortar, nor doing other work which falls to the girl's lot, she would come to the mission compound to gaze at the newly arrived white people. Their strange looks and queer ways were of unfailing interest. Staring is not held to be in good taste even among the Ovimbundu. Exceptions, however, are allowed. Gazing at a chieftain, or at cattle, or at white people is said to be entirely proper. So this pastime indulged in by Kanjala was legitimate.

When a school for girls had been established, she in time began to attend. The session each day was short, but yet its length and regularity made it obnoxious to her mother. Nor did the scholar find the occupation altogether delightful. Early in the morning, work had to be done at home. Then followed several hours of labor in the cornfield. The care of a field of from three to six acres is a small matter in a land of horses and plows, seed-droppers and cultivators, shellers and grinders. In Africa a field of this size affords the owners much hard work. After digging, planting, or cultivating from eight till two with a hoe whose handle was but fifteen inches long, it was no small thing to come and study an hour or two; nor is it surprising that some inducement to attend-

ance, such as sewing patchwork during a part of the time, the dress to belong to the scholar when finished, had to be offered. Progress in learning to read was of



THE PORTUGUESE FORT AT CACONDA, SOUTHWEST OF BIHÉ.

course slow. But the art of reading was only a part of the lesson. The matter read was Scripture. The chief aim was to teach the truths of the Bible and win the scholars to Christ. Beginning to pray in public is sometimes the first indica-

tion given of a purpose to be a Christian. It is looked upon as an avowal of that purpose. So it was an encouragement and joy when Kanjala, among others, began to take part in the prayer-meetings held with them by their teacher. From that time Kanjala was looked upon as one who in due time would seek by baptism to unite with God's people.

One day, when about sixteen, she came with a companion to seek advice. When greeted and asked about their errand, the companion became speaker. Kanjala had, she said, before "accepting the words" been engaged to marry a man named Suse. Since determining to be a Christian she wished to break the engagement. This her mother would not allow; yet one of the teachings from the Word is that we may not marry unbelievers. What now ought she to do? It was a serious question for her to answer.

It must be borne in mind that a man becoming engaged to a girl makes a present to her brother, uncle, or other relative having authority in the family. He also from that time provides her apparel. When the engagement has continued a year he may have thus expended from sixteen to twenty yards of cotton cloth. This must be restored if the woman breaks the engagement. To the women and girls it is no small matter to get together that amount of cloth at once. Nor do brothers or uncles furnish it with cheerfulness. So, aside from her mother's aversion to Christianity, this matter of returning the engagement gift and the cloths received since that time stood in the way.

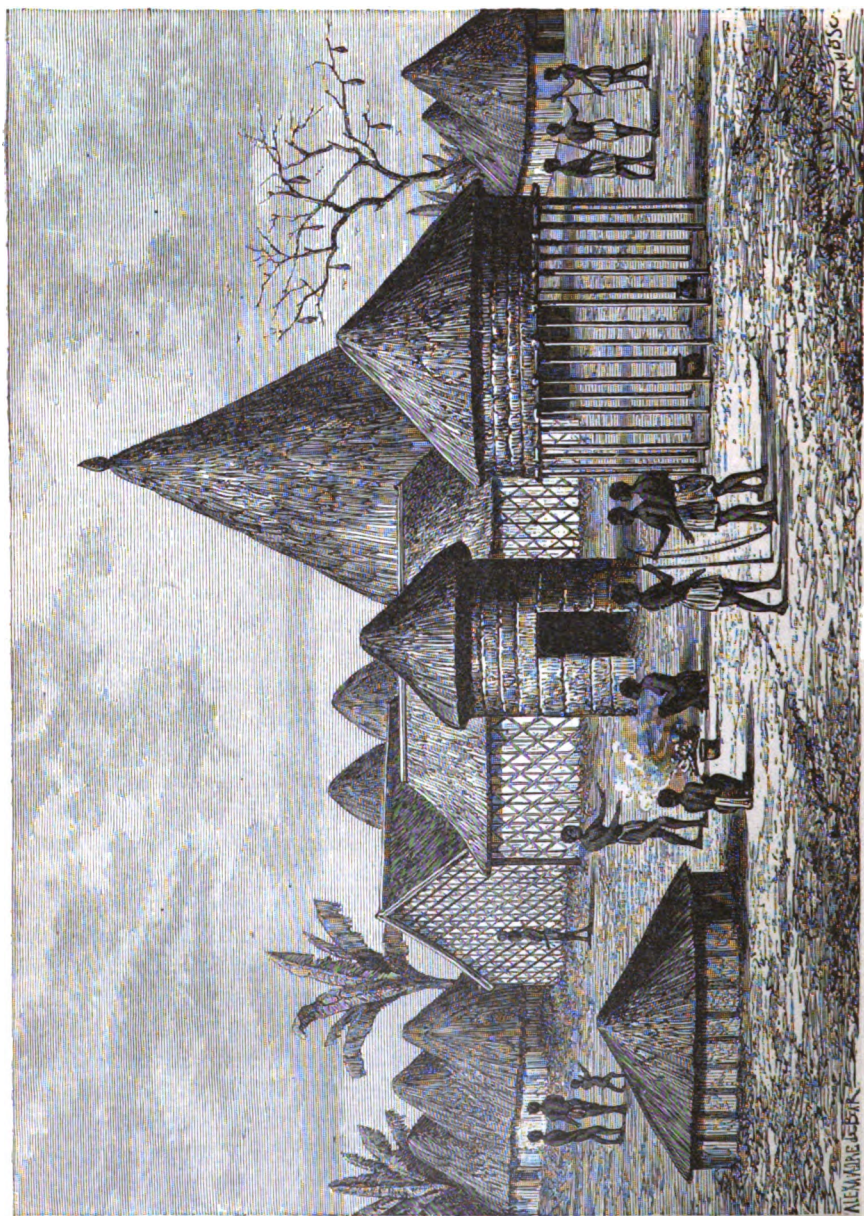
The case lay clearly in Kanjala's mind, so no advice was given. She was only shown that it was a case of obeying God or her mother, and was told that the decision must be made by herself. She had always been easily led by those near her. Knowing this disposition and the strong pressure to which she would be subjected, it was without surprise, though with keen disappointment, that news of her marriage was received. That she did not feel easy about it was evident. Neither school nor Sunday services were longer attended. Later she came to the station occasionally. Cordial greetings were always given to assure her of friendly feelings. As the months went on the Christians reported that Suse at times spoke favorably of the "teaching" or "the words."

A few months ago Suse was traveling to the coast as carrier for a missionary. In the same party were two Christian young men from Bailundu. Evangelistic services were held for the carriers in which the native Christians usually took part. Sometimes they related their experiences in becoming Christians. Either these testimonies or some other remarks seem to have met Suse's need. He announced himself a Christian, and that he purposed identifying himself with the Christian community as soon as he should return to Bihé. "This teaching is not new to me," he said; "my wife told me the same things. I believed then, but dreaded the opposition sure to be made by friends should I profess to be a Christian."

Though in Bailundu and Bihé no Christian has had to suffer by sword or fire, yet there and all through heathendom the convert endures much that is painful. Professing Christ often means, in America, pleasing the whole circle of relatives and acquaintances. In heathen lands displeasing all one's kindred and friends is the very least it means.



On reaching home again Suse promptly began attending school. To be able to read so as to have access to the pages of God's Word is the ambition of each



VILLAGE IN LOVALE, EAST OF BIHÉ.

convert. Neither he nor his wife is a member of the church; but when God has begun a good work in any heart he does not abandon it. So it is confidently expected that in due time they will come into it and that they will be one of the families which are to be in that region as a city set on a hill.

# MINUTES OF THE ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions commenced its Eighty-third Annual Meeting in the First Congregational Church of Chicago, Illinois, October 4, 1892, at three o'clock in the afternoon.

## CORPORATE MEMBERS PRESENT.

### *Maine.*

Rev. William P. Fisher, Brunswick.  
Galen C. Moses, Esq., Bath.

### *New Hampshire.*

Alonzo H. Quint, D.D., Dover.  
Hon. John J. Bell, Exeter.

### *Vermont.*

Rev. H. Fairbanks, PH.D., St Johnsbury.  
Hon. Franklin Fairbanks, St. Johnsbury.  
Charles W. Osgood, Esq., Bellows Falls.

### *Massachusetts.*

Augustus C. Thompson, D.D., Boston.  
Nathaniel George Clark, D.D., Boston.  
Langdon S. Ward, Esq., Boston.  
Joshua W. Wellman, D.D., Malden.  
Edmund K. Alden, D.D., Boston.  
Hon. Joseph S. Ropes, Boston.  
Edwin B. Webb, D.D., Wellesley.  
Daniel L. Furber, D.D., Newton Centre.  
Richard H. Stearns, Esq., Boston.  
Egbert C. Smyth, D.D., Andover.  
A. Lyman Williston, Esq., Northampton.  
M. McG. Dana, D.D., Lowell.  
Elbridge Torrey, Esq., Boston.  
Sewall G. Mack, Esq., Lowell.  
Thomas J. Borden, Esq., Fall River.  
Cyrus Hamlin, D.D., LL.D., Lexington.  
Elnathan E. Strong, D.D., Auburndale.  
Judson Smith, D.D., Boston.  
Rev. Charles A. Dickinson, Boston.  
G. Henry Whitcomb, Esq., Worcester.  
George F. Pentecost, D.D., Northfield.  
Edward A. Studley, Esq., Boston.  
Arthur Little, D.D., Dorchester.  
Rev. George A. Tewksbury, Concord.  
Rev. Payson W. Lyman, Fall River.  
Charles C. Creegan, D.D., Boston.  
Albert E. Dunning, D.D., Jamaica Plain.  
Daniel March, D.D., Woburn.  
Lyman S. Rowland, D.D., Lee.  
Rev. David N. Beach, Cambridgeport.  
Henry D. Hyde, Esq., Boston.  
Rev. John R. Thurston, Whitinsville.  
John D. Kingsbury, D.D., Bradford.  
Edwin H. Baker, Esq., Ware.  
David O. Mears, D.D., Worcester.

### *Rhode Island.*

Hon. Amos C. Barstow, Providence.  
Rowland Hazard, Esq., Peacedale.

### *Connecticut.*

John N. Stickney, Esq., Rockville.  
Charles R. Palmer, D.D., Bridgeport.  
Robbins Battell, Esq., Norfolk.  
Lewis A. Hyde, Esq., Norwich.  
Azal W. Hazen, D.D., Middletown.  
James W. Cooper, D.D., New Britain.  
Hon. Chester Holcombe, Hartford.  
Llewellyn Pratt, D.D., Norwich.  
S. H. Howe, D.D., Norwich.

### *New York.*

Hon. Calvin T. Hulburd, Brasher Falls.  
Richard S. Storrs, D.D., LL.D., Brooklyn.  
Zebulon S. Ely, Esq., New York City.  
L. Henry Cobb, D.D., New York City.  
E. N. Packard, D.D., Syracuse.  
Frank Russell, D.D., New York City.  
Thomas B. McLeod, D.D., Brooklyn.  
William E. Park, D.D., Gloversville.  
W. A. Robinson, D.D., Middletown.  
S. H. Virgin, D.D., New York City.  
Joseph E. Brown, Esq., Brooklyn.  
Charles H. Daniels, D.D., New York City.

### *New Jersey.*

A. H. Bradford, D.D., Montclair.

### *Pennsylvania.*

George L. Weed, Esq., Philadelphia.

### *District of Columbia.*

J. E. Rankin, D.D., Washington.

### *Alabama.*

Henry S. DeForest, D.D., Talladega.

### *Louisiana.*

Henry L. Hubbell, D.D., Lake Charles.

### *Ohio.*

William J. Breed, Esq., Cincinnati.  
Hiram C. Haydn, D.D., LL.D., Cleveland.  
Calvin B. Hulbert, D.D., Adams Mills.  
James Brand, D.D., Oberlin.  
Charles F. Thwing, D.D., Cleveland.  
George R. Leavitt, D.D., Cleveland.  
Washington Gladden, D.D., Columbus.

William H. Warren, D.D., Cincinnati.  
Walter A. Mahony, Esq., Columbus.  
William G. Ballantine, D.D., Oberlin.

*Illinois.*

George N. Boardman, D.D., Chicago.  
Edward P. Goodwin, D.D., Chicago.  
E. W. Blatchford, Esq., Chicago.  
Ralph Emerson, Esq., Rockford.  
Simon J. Humphrey, D.D., Chicago.  
Frederick A. Noble, D.D., Chicago.  
Rev. Moses Smith, Glencoe.  
Charles H. Case, Esq., Chicago.  
M. K. Whittlesey, D.D., Ottawa.  
James G. Johnson, D.D., Chicago.  
Franklin W. Fisk, D.D., Chicago.  
John L. Withrow, D.D., Chicago.  
William H. Rice, Esq., Chicago.  
William E. Hale, Esq., Chicago.  
G. S. F. Savage, D.D., Chicago.  
Edwin C. Bissell, D.D., Chicago.  
Rev. William A. Waterman, Geneseo.  
T. D. Robertson, Esq., Rockford.  
J. M. Sturtevant, D.D., Galesburg.  
E. H. Pitkin, Esq., Ridgeland.

*Michigan.*

James B. Angell, LL.D., Ann Arbor.

*Wisconsin.*

Edward H. Merrill, D.D., Ripon.  
Elijah Swift, Esq., Eau Claire.  
George H. Ide, D.D., Milwaukee.

*Minnesota.*

David C. Bell, Esq., Minneapolis.  
George H. Rust, Esq., Minneapolis.  
Albert H. Heath, D.D., St. Paul.  
Hon. Aaron Kimball, Austin.  
Smith Baker, D.D., Minneapolis.

*Iowa.*

Alden B. Robbins, D.D., Muscatine.  
George F. Magoun, D.D., Grinnell.  
Rev. George H. White, Grinnell.

*Missouri.*

Henry A. Stimson, D.D., St. Louis.

MALE HONORARY MEMBERS REPORTED  
AS PRESENT.

*Maine.*

Rev. J. E. Adams, Bangor.  
Rev. Charles D. Crane, Newcastle.  
Rev. E. R. Smith, Temple.

*New Hampshire.*

Rev. George E. Hall, Dover.  
Prof. M. D. Bisbee, Hanover.  
Rev. F. G. Clark, Plymouth.  
Rev. G. H. Tilton, Lancaster.

Rev. George F. Bard, Walpole.  
Rev. C. Fremont Roper, West Concord.

*Vermont.*

Rev. Samuel H. Barnum, Cornwall.  
C. M. Lamson, D.D., St. Johnsbury.  
Rev. V. M. Hardy, West Randolph.

*Massachusetts.*

Rev. W. S. Smith, Auburndale.  
Rev. R. M. Sargent, Adams.  
Joseph Cook, LL.D., Boston.  
E. H. Morrill, Boston.  
A. P. Foster, D.D., Boston.  
Rev. Lewis V. Price, Brockton.  
Rev. W. J. Batt, Concord.  
Rev. A. B. Peffers, Douglas.  
Rev. Henry Hyde, Greenfield.  
Rev. Daniel Phillips, Huntington.  
Rev. Webster Woodbury, Milford.  
Rev. J. W. Lane, North Hadley.  
Arthur H. Sheldon, Northampton.  
Rev. George A. Hall, Peabody.  
Rev. John A. Woodhull, Plainfield.  
Rev. J. C. Labaree, Randolph.  
Rev. DeWitt C. Clark, Salem.  
Rev. E. S. Tead, Somerville.  
Charles E. Swett, Winchester.

*Rhode Island.*

Rev. F. F. Emerson, Newport.  
Thomas P. Barnefield, Pawtucket.  
Rev. L. W. Woodworth, Providence.

*Connecticut.*

Thomas P. Merwin, New Haven.  
Rev. C. H. Bullard, Hartford.

*New Jersey.*

Rev. S. L. Loomis, Newark.

*District of Columbia.*

Oliver S. Dean, D.D., Washington.

*Indiana.*

Rev. H. O. Spelman, Angola.  
Rev. Frank E. Knopf, Elkhart.  
Rev. F. N. Dexter, Indianapolis.  
Rev. C. A. Gleason, Ridgeville.  
Rev. J. Monroe Lyon, Whiting.

*Illinois.*

K. A. Burnell, Aurora.  
Rev. J. E. Bissell, Batavia.  
Rev. Edwin Ewell, Byron.  
Rev. E. J. Alden, Chicago.  
J. R. J. Anthony, Chicago.  
William E. Blackstone, Chicago.  
Rev. David Beaton, Chicago.  
Rev. George H. Bird, Chicago.  
Rev. William E. Brooks, Chicago.  
Eli Corwin, D.D., Chicago.  
Simeon Gilbert, D.D., Chicago.

Rev. E. R. Davis, Chicago.  
 Rev. W. J. Cady, Chicago.  
 Rev. R. S. Evans, Chicago.  
 F. W. Gunsaulus, D.D., Chicago.  
 J. E. Herman, Chicago.  
 Rev. A. N. Hitchcock, PH.D., Chicago.  
 Rev. R. A. Jernberg, Chicago.  
 Rev. J. A. Mack, Chicago.  
 Rev. T. J. Prudden, Chicago.  
 Rev. J. P. Richards, Chicago.  
 Rev. H. D. Sheldon, Chicago.  
 Rev. Albert L. Smalley, Chicago.  
 Rev. John Willard, Chicago.  
 George B. Willcox, D.D., Chicago.  
 Rev. C. T. Wyckoff, Chicago.  
 Rev. W. E. DeRiemer, Chinoia.  
 Rev. W. C. Miller, Decatur.  
 Rev. M. L. Williston, Elmhurst.  
 Frank H. Trehill, Englewood.  
 Charles C. Cragin, Evanston.  
 Henry W. Chester, Esq., Evanston.  
 Harlow B. Hill, Evanston.  
 M. A. Dean, Evanston.  
 E. D. Redington, Evanston.  
 Rev. H. K. Painter, Galva.  
 Rev. John W. Fox, Granville.  
 Rev. E. L. Davies, Lake Forest.  
 Rev. George H. Wilson, Hinsdale.  
 Rev. E. F. Wright, Huntley.  
 Rev. A. M. Thorne, Jefferson.  
 Rev. J. H. Winsor, LaGrange.  
 Rev. Dana Sherrill, Marshall.  
 Rev. D. E. Evans, Mont Clare.  
 Rev. C. C. Warner, Morris.  
 Rev. J. R. Knodell, Oak Park.  
 Rev. J. Herbert, Ontario.  
 Rev. George W. Colman, Park Ridge.  
 Rev. Warren F. Day, Ottawa.  
 Rev. L. R. Royce, Payson.  
 Rev. W. B. Bond, Rogers Park.  
 Rev. A. W. Ackerman, Sheffield.  
 Rev. C. B. Riggs, Streator.  
 Edward G. Howe, Tracy.  
 Rev. F. F. Pearse, Turner.  
 Rev. J. B. Fairbank, Waverly.  
 Rev. P. W. Perry, Western Springs.  
 Rev. Q. L. Dowd, Winetka.

#### Wisconsin.

Rev. Alfred B. Penniman, Berlin.  
 Rev. Smith Norton, Beloit.  
 Rev. C. W. Damon, Dartford.  
 Rev. J. K. Kilbourn, Genesee.  
 M. D. Cooke, Green Bay.  
 J. A. Cunningham, Janesville.  
 Rev. S. P. Wilder, Janesville.  
 Rev. George Ford, Merrill.  
 Rev. William Walker, Milton.  
 Rev. A. D. Adams, Oshkosh.  
 George C. Hill, Rosendale.  
 Rev. Josiah Beardsley, Rosendale.

Rev. William L. Bray, Rhinelander.  
 Rev. A. A. Andridge, Sturgeon Bay.  
 Rev. S. E. Lathrop, Washburn.

#### Minnesota.

Rev. E. S. Williams, Minneapolis.  
 Rev. Herman P. Fisher, Ortonville.  
 Edward P. Ingersoll, D.D., St. Paul.

#### Missouri.

Rev. John Vetter, Eldon.

#### Kansas.

Rev. Pearse Pinch, Newton.

#### Iowa.

Rev. A. W. Archibald, Davenport.  
 Rev. H. K. Edson, Grinnell.  
 Rev. H. H. Robbins, Grinnell.  
 Rev. N. L. Packard, Ionia.  
 Rev. F. T. Lee, Muscatine.  
 Henry D. Smith, Monticello.  
 Francis Sawyer, Sawyer.

#### Nebraska.

G. W. Wainwright, D.D., Blair.  
 Rev. F. C. Cochran, Rising City.

#### South Dakota.

Rev. Philo Hitchcock.

#### New York.

T. D. Demond, Buffalo.  
 Rev. F. S. Fitch, Buffalo.  
 Rev. George F. Bailey, Franklin.

#### Ohio.

Rev. R. O. Root, Conneaut.  
 Rev. C. E. Dickinson, Marietta.  
 H. M. Tenney, D.D., Oberlin.

#### Michigan.

M. M. Martin, D.D., Allegan.  
 Rev. J. W. Bradshaw, Ann Arbor.  
 Rev. D. R. Atkins, Calumet.  
 Rev. Andrew J. Hetrick, Cassapolis.  
 William H. Davis, D.D., Detroit.  
 Rev. G. A. Pollard, Grand Rapids.  
 Rev. A. J. Covell, Flint.  
 Rev. I. W. McKeever, Ludington.  
 Rev. A. S. Kedzie, Grand Haven.

#### England.

Rev. John Brown, D.D., Bedford.

#### Turkey.

Rev. G. H. Krikorian, Yozgat.

#### MISSIONARIES PRESENT.

Rev. C. M. Cady and wife, Japan.  
 Rev. J. L. Atkinson and wife, Japan.  
 Rev. George Allchin and wife, Japan.  
 Rev. Mark Williams and wife, China.



Rev. Henry P. Perkins, China.  
 Rev. George H. Gutterson and wife, India.  
 Rev. Edward S. Hume and wife, India.  
 Miss Hattie A. Houston, India.  
 Miss Pauline Root, M.D., India.  
 Rev. Charles W. Holbrook, Africa.  
 Rev. William H. Sanders, Africa.  
 Rev. W. T. Currie, Africa.

Rev. C. C. Tracy, Turkey.  
 Miss Marion E. Sheldon, Turkey.  
 Rev. Thomas D. Christie, Turkey.  
 Rev. John A. Ainslie, Turkey.  
 Rev. William E. Locke and wife, Turkey.  
 Rev. J. Henry House, D.D., Turkey.  
 Miss Etta D. Marden, Turkey.  
 Miss Esther T. Maltbie, Turkey.  
 Rev. Albert W. Clark, Austria.

President Storrs took the chair, read the Scriptures, and offered prayer. A hymn was sung.

Rev. F. W. Gunsaulus, D.D., extended a welcome in behalf of the churches entertaining the Board. Response was made by the President.

The Minutes of the last meeting were read in outline.

Secretary E. K. Alden, D.D., read the Report of the Prudential Committee on the Home Department.

Prayer was offered by Rev. M. McG. Dana, D.D.

The President appointed the following:—

*Committee on Nominations.*—Rev. Henry Fairbanks, PH.D., Rev. Chas. R. Palmer, D.D., William E. Hale, Esq., A. L. Williston, Esq., Rev. G. S. F. Savage, D.D.

The President nominated the following Committees, and they were confirmed by the Board:—

*Business Committee.*—Rev. James G. Johnson, D.D., Hon. Chester Holcombe, Rev. T. B. McLeod, D.D., D. C. Bell, Esq., Lewis A. Hyde, Esq.

*Committee of Arrangements.*—Chas. H. Case, Esq., Major E. D. Redington, Rev. J. C. Armstrong.

Treasurer Ward presented a report of the financial affairs of the Board, to which was appended the certificates of the Auditors and of the Special Examiner.

Communications were received from the Northern New Jersey Conference and from the General Association of Congregational Churches of New Hampshire, and referred to the Business Committee.

Secretary Smith read that part of the Annual Survey of Missions which relates to Missions in the Pacific Islands, China, Africa, and Asiatic Turkey, and Secretary Clark that part of the Annual Survey which relates to the Missions in Papal Lands, European Turkey, India, and Japan.

Prayer was offered by Rev. Cyrus Hamlin, D.D.

A communication was received from the General Association of Michigan and referred to the Business Committee.

A similar communication was received from the General Association of Massachusetts and also referred to the Business Committee.

Adjournment was taken to 7.30 P.M.

#### TUESDAY EVENING.

Vice-President Blatchford took the chair at 7.30 o'clock. The Scriptures were read and prayer offered by Rev. John Brown, D.D., of Bedford, England. The sermon was preached by Rev. Daniel March, D.D., on the text Matt. 21:5: "Tell ye the daughter of Zion, Behold thy King cometh unto thee."

Prayer was offered by Rev. L. H. Cobb, D.D., and adjournment was taken to nine o'clock A.M., Wednesday.

#### WEDNESDAY MORNING.

The President took the chair at nine o'clock. Prayer was offered by Rev. G. F. Magoun, D.D.; a hymn was sung, and the Minutes of the preceding day were read.

A telegram was received from the General Association of California and referred to the Business Committee.

Secretary Alden read a paper from the Prudential Committee on "The Fellowship of the American Board with the Churches: An Historic Statement."

Remarks were made by Rev. F. A. Noble, D.D., who moved that the paper be referred to a Committee of eleven, charged to consider the paper and any recommendations that may come to the Board upon the subject, and to report at the next Annual Meeting. Rev. A. H. Quint, D.D., moved its reference to the Business Committee. Rev. A. E. Dunning, D.D., Rev. G. F. Magoun, D.D., made remarks, and the motion of Dr. Quint was lost. Dr. Quint moved that the motion of Dr. Noble be amended, instructing the Committee to report at this meeting. After remarks by Dr. Noble, President Storrs, Dr. Magoun, and Mr. Z. S. Ely, the amendment was accepted by the mover, and the motion was adopted.

The Business Committee requested that all communications now in their hands upon the relation of the Board to the churches be referred to the Committee above constituted, and it was so ordered.

Devotional exercises were conducted by Rev. James Brand, D.D., for a half-hour.

Secretary Clark read a paper upon "The Joy of Christ in the Work of Redemption."

Addresses were made by Rev. A. W. Clark, of the Austrian Mission, Rev. E. S. Hume, of the Madura Mission, Rev. C. C. Tracy, of Turkey, and Rev. John Brown, D.D., of England.

The President appointed the following Committee, called for by Dr. Noble's resolution, and the appointment was confirmed by the Board: Rev. F. A. Noble, D.D., Rev. A. H. Quint, D.D., Hon. F. Fairbanks, Ralph Emerson, Esq., Pres. W. G. Ballantine, Rev. L. Pratt, D.D., Geo. H. Rust, Esq., C. H. Case, Esq., G. C. Moses, Esq., Rev. A. E. Dunning, D.D., Roland Hazard, Esq.

The Committee on Nominations reported the following Committees, and they were approved by the Board.

*Committee on the Home Department.*—Rev. F. A. Noble, D.D., Hon. Franklin Fairbanks, Hon. Henry D. Hyde, Rev. A. H. Bradford, D.D., Rev. J. W. Cooper, D.D., Rev. F. S. Fitch, Hon. J. M. W. Hall.

*Committee on the Treasurer's Report.*—Edwin H. Baker, Esq., Ralph Emerson, Esq., Elijah Swift, Esq., Walter A. Mahony, Esq., Joseph E. Brown, Esq., Hon. A. C. Barstow, Robbins Battell, Esq.

*Committee on Place and Preachers.*—Rev. L. Pratt, D.D., Pres. F. W. Fisk, D.D., Rev. J. W. Wellman, D.D., Rev. George H. Ide, D.D., Rev. L. H. Cobb, D.D., George H. Whitcomb, Esq., Rev. E. N. Packard, D.D.

*Committee to Nominate Officers.*—Rev. James Brand, D.D., Rev. D. N. Beach, Rev. D. L. Furber, D.D., Rowland Hazard, Esq., Rev. J. G. Johnson, D.D., G. H. Rust, Esq., Rev. W. A. Robinson.

*Committee on Missions in Papal Lands.*—Prof. J. J. Blaisdell, D.D., Rev. M. McG. Dana, D.D., Rev. A. W. Clark, Rev. F. P. Woodbury, D.D., Rev. J. R. Danforth, D.D., Rev. Warren F. Day.

*Committee on Missions in China.*—Pres. W. G. Ballantine, D.D., Prof. William Porter, Rev. Simeon Gilbert, D.D., E. A. Studley, Esq., Rev. H. P. Perkins, Rev. Henry Hopkins, D.D., Rev. J. W. Lane.

*Committee on Missions in India and Ceylon.*—Rev. A. W. Hazen, D.D., Rev. Geo. F. Pentecost, D.D., Rev. Smith Baker, D.D., Rev. W. E. Park, D.D., Rev. Daniel March, D.D., Rev. W. E. DeRiemer, W. A. Talcott, Esq.

*Committee on Missions in the Pacific Islands.*—Prof. Egbert C. Smyth, D.D., Rev. Arthur Little, D.D., Rev. M. K. Whittlesey, D.D., Rev. Eli Corwin, D.D., Rev. John C. Labaree, Rev. S. J. Humphrey, D.D., Rev. Horace H. Robbins.

*Committee on Missions in Japan.* — Rev. George R. Leavitt, D.D., Rev. A. E. Dunning, D.D., Rev. E. S. Williams, Rev. J. L. Atkinson, Rev. John R. Thurston, G. C. Moses, Esq., Hon. Royal C. Taft.

*Committee on Missions in Turkey.* — Rev. S. H. Howe, D.D., Rev. George W. Phillips, D.D., John N. Stickney, Esq., Rev. H. S. Deforest, D.D., Rev. W. L. Bray, Rev. G. W. Wainwright.

*Committee on Missions in Africa.* — Rev. Edward Hawes, D.D., Rev. D. O. Mears, D.D., Rev. William Walker, Rev. A. R. Thain, D.D., Rev. C. A. Wight, Rev. John Fairbanks, Rev. J. M. Sturtevant, D.D.

Adjournment was taken to 2.30 o'clock.

#### WEDNESDAY AFTERNOON.

The President took the chair at 2.30 o'clock. A hymn was sung, prayer was offered by Vice-President Blatchford. Secretary Smith read a paper on "Missionary Qualifications." Addresses were made by Rev. Arthur Little, D.D., Rev. W. T. Currie, of West Central Africa, Rev. H. P. Perkins, of North China, and the Recording Secretary.

Reports were presented from their different fields by Field Secretary Creegan and the two District Secretaries, Dr. Daniels, of New York, and Dr. Hitchcock, of Chicago.

Adjourned to 7.30 P.M.

#### WEDNESDAY EVENING.

Vice-President Blatchford took the chair at 7.30 o'clock.

The Scriptures were read and prayer offered by Rev. C. R. Palmer, D.D.

Addresses were made by Thomas W. Harrison, Esq., delegate to the National Congregational Council from the Congregational Union of England and Wales, Rev. W. E. Park, D.D., and Rev. George F. Pentecost, D.D. Prayer was offered by Rev. D. O. Mears, D.D.

Adjourned to nine A.M., to-morrow.

#### THURSDAY MORNING.

The President took the chair at nine o'clock. Prayer was offered by Rev. Smith Baker, D.D. A hymn was sung. The Minutes of yesterday's sessions were read.

The report of the Committee on the Treasurer's Report was read and accepted.

The Committee on the Turkish Missions reported through Rev. S. H. Howe, D.D., and the report was accepted.

Addresses were made by Rev. W. E. Locke, of Bulgaria, and Rev. Cyrus Hamlin, D.D.

A telegram was received from the General Association of Connecticut and referred to the Committee on the paper read by Secretary Alden.

A communication was received from the Congregational Association of Minnesota and referred to the same Committee.

The Committee on African Missions reported through Rev. D. O. Mears, D.D., and after remarks by Rev. W. H. Sanders, of West Central Africa, the report was accepted.

Rev. M. McG. Dana, D.D., offered the following resolution with the request that it be referred to the Committee on Japan, which, with the consent of the Business Committee, was granted: —

*Whereas*, Rev. W. H. Noyes was prevented, for reasons that at the time seemed good and sufficient to the Prudential Committee, from going abroad as a missionary of this Board; and, *whereas*, he was ordained by a large representative Council of Churches held in Berkeley Temple, Boston, and sent forth as an independent missionary to Japan, supported by that church; and, *whereas*, he has been laboring with great earnestness and success in that land for some three years, maintaining the happiest and most helpful relations to this Board's representatives, and spoken of in the report made by the Kumi-ai churches of Japan in 1892 to this body, as having "so thoroughly merged his work in that of the American Board's Mission that no separation is possible," therefore, be it

*Resolved*, That the Prudential Committee be requested to take measures to have Mr. and Mrs. Noyes received under the care and direction of this Board, and enrolled with its regular missionary force in Japan.

On motion of Dr. Noble, of the Committee on Dr. Alden's paper, it was voted that the report of that Committee be the order for twelve o'clock to-day.

The Committee on Missions in India and Ceylon reported through Rev. A. W. Hazen, D.D., and the report was accepted.

Remarks were made by Rev. R. C. Hastings, of Ceylon, Rev. T. D. Christie, of East Central Turkey, and Rev. J. H. House, D.D., of Constantinople.

Prayer was offered by Rev. E. B. Webb, D.D.

Rev. Joseph Cook offered the following resolution, which was adopted:—

Having petitioned Congress and the Directors and Commissioners of the Columbian World's Fair for the Sunday closing of the Exposition, the American Board of Commissioners for Foreign Missions now in session at Chicago, in its Eighty-third Annual Meeting, hereby expresses their devout gratitude to Providence that Congress, by great majorities in both Houses, has voted for Sunday closing. In view of current agitation for Sunday opening, the Board hereby renews its petition to Congress, the Commissioners and the Directors, to close the doors of the Exposition on Sundays, in accordance with the divine command, national precedent, the wants of working men and women, and the interests of the churches, missions, and Christian civilization at home and abroad.

The President reported the performance of its work by the Committee appointed last year to bring before the President of the United States the situation and need of our mission in the Caroline Islands, in view of Spanish aggression and injury. The Committee was cordially received and was promised the immediate attention of the government to the subject.

The Committee on Pacific Islands reported through Prof. Egbert C. Smyth, D.D., and the report was accepted.

The Committee on Papal Lands reported through Rev. M. McG. Dana, D.D., and after remarks by Rev. A. W. Clark, of Bohemia, the report was accepted.

The Committee on Place and Preacher reported through Rev. E. N. Packard, D.D., recommending Worcester, Mass., as the place of the next Annual Meeting, and Rev. A. J. Lyman, D.D., of Brooklyn, N. Y., as preacher, with Rev. T. E. Clapp, of Portland, Ore., as alternate; they also nominating the following:—

*Committee of Arrangements.*—Rev. D. O. Mears, D.D., Rev. D. Merriman, D.D., Rev. C. M. Southgate, Rev. W. V. W. Davis, D.D., Rev. A. McCullagh, D.D., Rev. A. Z. Conrad, Rev. Albert Bryant, G. H. Whitcomb, Esq., H. B. Lincoln, Esq., Prof. H. T. Fuller, H. H. Merriam, Esq., J. M. Russell, Esq., G. W. Mackintire, Esq.

The report was accepted, the recommendations adopted, and the appointments made.

The President appointed the following Committee for the ensuing year to nominate Corporate Members, and the appointment was confirmed:—

Hon. Franklin Fairbanks, Prof. Geo. P. Fisher, D.D., Hon. J. M. W. Hall, Rev. S.H. Virgin, D.D., Joseph E. Brown, Esq., Rev. James Brand, D.D., D. C. Bell, Esq.

The Committee on Missions in Japan reported through Rev. Geo. R. Leavitt, D.D., and the report was accepted.

The Committee also reported back the resolution in reference to Rev. Mr. Noyes referred to it, with the recommendation that, "In view of the complications of this case, and of the fact that the Prudential Committee has more than once carefully reviewed it, and that the Mission has made no request concerning a change in the relations of Mr. and Mrs. Noyes to their work, we feel disposed to recommend that the Prudential Committee have further communication with the Mission and take such action as seems best for the interest of the Mission." This report was also accepted.

Remarks were made by Rev. J. L. Atkinson, of Japan, and Rev. Mark Williams, of North China.

Dr. Joseph Cook offered a motion that the President be authorized to sign a petition presented to the Board in the interest of the suppression of the opium and liquor traffic, and the matter was referred to the Business Committee.

A telegram of greeting was received bearing the salutations of the Illinois Woman's Christian Temperance Union.

Pres. W. G. Ballantine, D.D., presented the report of the Committee on Secretary Alden's paper from the Prudential Committee, offering a majority report. Dr. Noble offered a minority report, and on motion of Hon. C. Holcombe both reports were referred back to the Committee with instructions to agree.

Adjournment was taken until after the Communion Service.

#### THURSDAY AFTERNOON.

The Board united with the churches of the city in the celebration of the Lord's Supper, Rev. Graham Taylor, D.D., and Rev. A. W. Clark presiding.

The President took the chair at four o'clock, and Pres. W. G. Ballantine and Dr. Noble united in reporting for the Committee on Secretary Alden's paper the following resolutions:—

*Resolved*, (1) That the Committee for the Nomination of New Members appointed at this meeting be directed to receive from the state, territorial, or independent organizations of Congregational churches, during the coming year, nominations of persons to fill vacancies which may occur in the Board, somewhat more in number being desirable than the average usually assigned to any State or Territory; and from such names, if furnished, to select and report, at the next Annual Meeting, enough to fill three fourths of the vacancies which may then exist; regard being had to a division between ministers and laymen and the apportionment of members according to the By-laws.

*Resolved*, (2) That inasmuch as the action recommended by this Committee is in the nature of the case provisional, and it cannot be foretold what will be the practical operation of the plan proposed, the Committee be continued, and instructed to report at the next Annual Meeting such permanent scheme as shall seem most practicable and promotive of the great interests we all have at heart.

Hon. H. D. Hyde offered the following amendment to the resolutions, which was adopted:—

*Resolved*, That the Committee mail a printed copy of their report to each Corporate Member, on or before September 1, 1893.

The resolutions were then adopted.

Hon. H. D. Hyde offered the following resolution, which was adopted:—

*Resolved*, That the Recording Secretary mail to each Corporate Member on or before September 1, 1893, a printed copy of the Constitution and By-laws of this Corporation, with a list of the Corporate Members and their several residences.

Hon. F. Fairbanks, of the Committee on Nomination of Officers, reported the resignations of Pres. T. Dwight, D.D., and Rev. Philo R. Hurd, D.D., as Corporate Members, and these resignations were accepted. The Committee also recommended the following list for new Corporate Members, and they were elected:—

Wm. M. Brown, Esq., Portland, Me., George H. Eaton, Esq., Calais, Me., Henry M. Moore, Esq., Somerville, Mass., Wm. F. Day, Esq., Boston, Mass., Rev. J. E. Tuttle, Jamaica Plain, Mass., Hon. Chas. E. Mitchell, New Britain, Conn., Waterman R. Burnham, Norwich, Conn., Rev. J. E. Twitchell, D.D., New Haven, Conn., Rev. W. H. Davis, D.D., Detroit, Mich., George Parsons, Esq., Watervliet, Mich., Rev. A. N. Hitchcock, Ph.D., Chicago, Ill., Augustus W. Benedict, Esq., St. Louis, Mo., E. P. Wilcox, Esq., Yankton, Dak., E. D. Smith, Esq., Menasha, Wis.

Rev. J. G. Johnson, D.D., of the Business Committee, moved, in regard to the communication referred to it through Rev. Joseph Cook, that, inasmuch as the petition of

the Woman's Christian Temperance Union to the governments of the world was commended by special vote of the Board at the last Annual Meeting, no further action is needed at this time; and the motion was adopted.

Rev. F. A. Noble, D.D., presented the report of the Committee on the Home Department, and it was accepted.

Rev. J. W. Cooper, D.D., presented a supplementary report in behalf of Rev. A. H. Bradford, D.D., Rev. F. S. Fitch, and himself, of the Committee, offering the following resolutions:—

*Resolved*, (1) That young men and young women, of approved Christian character, possessing the needed physical and mental qualifications, who accept heartily the creeds of their respective churches and the fundamental doctrines of the gospel as set forth in the "Burial Hill Declaration of Faith," and in the creed of the Congregational Commission of 1883, should be accepted by the Prudential Committee as suitable candidates for missionary service.

*Resolved*, (2) That the missionaries of this Board, while holding these fundamental truths, shall have the same right of private judgment in the interpretation of God's Word and the same freedom of thought and speech as are enjoyed by their ministerial brethren in this country, whether in the pastorate or in the employ of other benevolent societies of the denomination.

Remarks were made by Hon. H. D. Hyde, Rev. A. H. Bradford, D.D., Rev. Joseph Cook, LL.D., Rev. E. P. Goodwin, D.D., Rev. J. W. Cooper, D.D., Rev. F. A. Noble, D.D., Rev. D. O. Mears, D.D., Rev. D. N. Beach, Rev. J. R. Thurston, Rev. Geo. F. Pentecost, D.D., E. H. Baker, Esq.

Rev. Geo. F. Magoun, D.D., moved that the resolutions be indefinitely postponed, and it was carried.

Rev. James Brand, D.D., of the Committee on Nomination of Officers, reported letters from two members of the Prudential Committee refusing to allow their names to be used again, one of them, Rev. C. A. Dickinson, desiring his letter to be read to the Board, and it was so read. A letter from Rev. F. E. Clark, D.D., was read.

The Committee, through Dr. Brand, offered the following list of candidates; and after remarks by Rev. A. C. Thompson, D.D., and by Rev. D. N. Beach stating that Mr. Rowland Hazard and himself did not concur in the nomination of Dr. McKenzie, the ballot was taken:—

*President.*

R. S. STORRS, D.D., LL.D.

*Vice-President.*

ELIPHALET W. BLATCHFORD, Esq.

*Prudential Committee.*

AUGUSTUS C. THOMPSON, D.D.

Hon. JOSEPH S. ROPES.

EDWIN B. WEBB, D.D.

CHARLES C. BURR, Esq.

ELBRIDGE TORREY, Esq.

ALBERT H. PLUMB, D.D.

Hon. WILLIAM P. ELLISON.

G. HENRY WHITCOMB, Esq.

Rev. ALEX. MCKENZIE, D.D.

Rev. ARTHUR LITTLE, D.D.

*Corresponding Secretaries.*

NATHANIEL G. CLARK, D.D.

EDMUND K. ALDEN, D.D.

JUDSON SMITH, D.D.

*Recording Secretary.*

HENRY A. STIMSON, D.D.

*Assistant Recording Secretary.*

E. N. PACKARD, D.D.

*Treasurer.*

LANGDON S. WARD, Esq.

*Auditors.*

SAMUEL JOHNSON, Esq.

R. H. STEARNS, Esq.

E. H. BAKER, Esq.

Remarks were made by Rev. E. B. Webb, D.D., Rev. Arthur Little, D.D., Rev. Joseph Cook, Rev. A. H. Bradford, D.D., Rev. A. H. Quint, D.D.

Adjournment was taken to the Union Park Church at eight o'clock.

## THURSDAY EVENING.

The Vice-President took the chair. Devotional exercises were conducted by Rev. J. R. Thurston. An address was delivered by the President. Adjourned to nine o'clock to-morrow.

## FRIDAY MORNING.

The President took the chair. Prayer was offered by Rev. Moses Smith. The Minutes of yesterday's sessions were read. The tellers reported the result of the ballot in the election of officers held yesterday, and the whole list as nominated was elected.

Remarks were made by the President. The following resolution was read by the Recording Secretary, and by unanimous consent was received for debate and action:—

*Resolved*, That the Board reaffirms the rules of administration laid down by it at its Annual Meetings in New York and Minneapolis, and expects them to be applied in a spirit of liberality, as well as of faithfulness, to candidates for missionary appointment.

Remarks were made by Prof. Egbert C. Smyth, D.D., Joseph Cook, LL.D., and Rev. A. H. Quint, D.D., who offered the following amendment, adding to the resolution the words, "as explained by the President in his original letter of acceptance."

Remarks were made by Rev. E. B. Webb, D.D., Rev. W. Gladden, D.D., the President, Rev. A. H. Quint, D.D. The amendment was accepted and the resolution was unanimously adopted by a rising vote.

Rev. Arthur Little, D.D., presented his declination to serve as a member of the Prudential Committee, and his declination was referred to the gentlemen who had constituted the Nominating Committee.

An invitation to the Board from the Directory of the World's Fair to visit the grounds of the Exposition was received.

Hon. H. D. Hyde offered the following resolution, and it was referred to the Business Committee:—

*Voted*, That a committee of five, of which the President of the Corporation be chairman, be appointed by the President to consider and report at the next Annual Meeting on the expediency of holding the meeting of the Corporate Members for the transaction of its business affairs at another time than the religious meeting of the Board; and also that said committee consider the expediency of appointing most of the committees who are to report on particular missions and like subjects the year previous, so that they may have proper time to prepare their reports.

The Committee on China reported through Rev. S. Gilbert, D.D., and the report was accepted. An address was made by Rev. S. V. Karmaker, of India.

Letters of regret and excuse were received from the following Corporate Members: Messrs. J. F. Anderson, J. W. Backus, J. L. Barry, S. C. Bartlett, S. L. Blake, S. G. Buckingham, M. Burnham, H. Q. Butterfield, James W. Bradbury, S. B. Capen, Franklin Carter, T. E. Clapp, Robert Coit, Richard Cordley, Ebenezer Cutler, J. D. Cutter, Timothy Dwight, W. P. Ellison, D. T. Fiske, J. G. Foote, J. M. W. Hall, J. W. Harding, J. N. Harris, Burdett Hart, Samuel Holmes, J. W. Hough, N. A. Hyde, D. Willis James, J. L. Jenkins, C. A. Jewell, Samuel Johnson, H. W. Lathe, Alexander McKenzie, J. K. McLean, George Mooar, J. W. Noyes, Philo Parsons, G. W. Phillips, A. H. Plumb, Douglas Putnam, A. H. Ross, Frank Russell, J. W. Scoville, H. M. Scudder, N. D. Sperry, E. A. Stevens, H. M. Storrs, M. E. Strieby, Royal C. Taft, W. M. Taylor, Thacher Thayer, C. F. Thompson, C. F. Thwing, J. H. Twichell, J. G. Vose, G. L. Walker, J. P. Wallace, J. H. Washburn, Thomas Weston, J. S. Wheelwright, W. H. Willcox, E. F. Williams, E. M. Williams, F. P. Woodbury, T. H. Hawks, and A. E. P. Perkins.

The Business Committee reported back Mr. Hyde's resolution, and it was adopted.

The President appointed Hon. H. D. Hyde, Hon. J. M. W. Hall, E. W. Blatchford, Esq., Rev. H. A. Stimson, D.D., as, with himself, the Committee called for by the resolution.

The Business Committee reported the following resolutions, and they were adopted :

*Resolved*, That we proffer our most earnest and hearty thanks to the First Church of Chicago, and to other churches of this city, for the generous hospitality with which they have welcomed the representatives of the foreign missionary work ; to the several Committees for the complete and faithful discharge of their duties ; to *The Advance* for its marvelously accurate reports of our meetings ; and to the railway corporations, for their coöperation in the reduction of fares ; also, that the thanks of the Board be presented to Rev. Daniel March, D.D., for his sermon, and that a copy be requested for printing ; also, to the Directory of the World's Fair, and to the faculty of the Theological Seminary for invitations to visit their buildings.

Addresses were made by Rev. C. C. Tracy and Rev. T. D. Christie. The Nominating Committee reported back the resignation of Dr. Little, and the resignation was accepted. The Committee also reported the name of Rev. F. E. Clark, D.D., to fill the vacancy in the Prudential Committee, occasioned by the resignation of Dr. Little, and the ballot was taken and he was elected.

The President, the Secretaries, Dr. Webb and Dr. Thompson, of the Prudential Committee, were by vote appointed a Committee to express to Dr. McKenzie the unanimous desire of the Board that he accept his election upon the Prudential Committee. An address was made by Rev. A. W. Clark, of Bohemia.

The Minutes to this point were read and approved.

Rev. E. P. Goodwin, D.D., made an address in behalf of the churches and friends entertaining the Board, to which President Storrs responded. Prayer was offered by Rev. L. H. Cobb, D.D.

The benediction was pronounced by the President, and the Board declared adjourned to meet in Worcester, Massachusetts, on the second Tuesday in October, 1893.

HENRY A. STIMSON, *Recording Secretary*.

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## REPORTS OF COMMITTEES ON THE ANNUAL REPORT.

FROM the reports of the Committees appointed at the Annual Meeting to consider the several sections of the Annual Report.

The Committee on the Treasurer's Report, George H. Rust, Chairman :—

The Committee to whom was referred the Treasurer's Report have had placed in their hands the *original* papers embraced in his report, consisting of account current, balance sheet, and lists of investments for the various funds of the Board. These have all been verified and certified to by the Auditors. We have also examined the certificate of the Special Committee of the Board who have, from month to month, been charged with the duty of examining the Treasurer's Accounts, and supervising expenditures and investments, and find their report very full and complete, and signed by the members of the Committee. The report of the expert examiner of accounts has also been submitted to us, and certifies to the corrections, in every detail, of the accounts of the Treasurer. The certificate of the firm of brokers, selected for that purpose, is attached to the valuation of the various bonds, stocks, mortgages, etc., held by the Board.

The Committee take pleasure in confirming the opinion of the expert accountant, as to the care and accuracy with which the books are kept, the methods employed, and safeguards against loss or mistakes. Your Treasurer has earned the hearty approval and endorsement of the Board in his more than quarter-century of service. The increase from all sources of \$104,000 over last year's receipts is very gratifying and encouraging, especially in view of the fact that there was used from the Otis Fund \$45,000 less than last year. Continued effort on the part of our churches is urged, to the end that there shall be no necessity for any curtailment of the various missions, but on the other hand that the Prudential Committee may be able to enlarge the work to meet the imperative demands from the ever-widening fields of work.



The Committee on the Home Department Report, Rev. F. A. Noble, D.D., Chairman:—

The story of the operations of the Board for the past year reads like an epic. There are in it the march and majesty of heroic numbers. It is a fit and natural sequel to the spirit of the Pittsfield meeting. In that grand gathering something of the old haystack temper of enthusiasm and consecration reappeared; and the auguries of a splendid success were in the pulses of the air. Few notes of discord were struck and few tokens of dissent were manifested; but faith in God and the future, and a determination to move forward in aggressive endeavor, marked the occasion. The outcome has been one to awaken devout gratitude to God and to inspire in us all a deeper confidence that he owns and blesses in signal ways the efforts his people are making through this Board to carry light and a knowledge of the saving grace of Jesus Christ to all the tribes and kindreds of the earth.

It is a matter for thanksgiving that so many new missionaries have entered upon the service of our Lord in foreign fields during the past twelve months. Men and women of high qualifications and full of the Holy Ghost are the key to the situation. As these are forthcoming the redemption of the world will advance, and the dark places will shine resplendent with beams from the face of the Son of God, and Africa will emerge from its barbarism, and Japan and China and India will one by one, and in due time, take their places in the ranks of the Christian nations.

Our District Secretaries, Dr. C. H. Daniels and Dr. A. N. Hitchcock, and the Field Secretary, Dr. C. C. Creegan, deserve warm commendation for the very efficient and successful way in which they have worked their several fields. It is, perhaps, a questionable kind of encouragement to pay to men who have evidently done just as well as they could, that we expect them to do still better in the time to come. Yet with their increasing hold on the trust and love of the churches they visit, and with their constantly enlarging experience in reaching and influencing the people, is it not reasonable to anticipate a steady gain in the results of their labors? Might not the efficiency of these District Secretaries be very much heightened, too, were the pastors to extend to them warm greetings, and to hold frequent conferences with them, and to do their best to build them up in the good opinion of their parishioners?

The tables of statistics prepared and presented in the Annual Report now under consideration are not alone interesting, but they are exceedingly instructive and valuable. We commend these tables to the careful study of our pastors and church members. Many of our churches in the cities and on the frontier are weak and struggling. Were they to attempt to make regular contributions to the cause of foreign missions, it would not be much they could give. But it is hardly conceivable that a church can be a church at all, and not be able to give enough to take it out of the column of non-contributing churches. It is not to the credit of our sense of the value of the salvation which has been secured for us by the death of Jesus on the cross that there are still 1,500 churches on the rolls of our Congregational body giving absolutely nothing for the rescue of pagan peoples from the impurity and guilt and bondage of sin. It will be a long step forward, and one which we ought to be in a hurry to take, when there shall be no disciple in our fellowship, and no smallest company of believers, who have not some offering to lay on the altar for the world's conversion.

The question of special pertinency and pressing importance is—What of the coming year? The Prudential Committee through the Home Secretary has not laid too much emphasis on its statement of the case. Our very success has become to us an embarrassment. Had our churches and our individual donors done less last year, it would have been easier to reach the standard set up by them. But an advance of \$100,000 over the preceding year, with no movement in sight which contemplates large special gifts, may well bring us to our knees for wisdom to meet the emergency.

How, then, shall we front the situation? Shall we yield to the spirit of faint-heartedness? Shall we fold our hands and say the thing cannot be done? God forbid! For in God's might the thing can be done. Faith, courage, consecration, system, work—all illuminated and quickened by the energy of prayer—will surely turn the currents of gold and silver into the treasury of the Lord, and we shall marvel at the close of the present fiscal year, as we marveled at the close of the last fiscal year, at the wonderful way in which men have been constrained to give of their means for the speedy setting up of the kingdom for whose coming we plead. Indeed there must be no relaxing of enthusiasm, and no abating of heart and hope, until the million a year for foreign missions has been realized, and the splendid dream has become still more splendid fact.

But still again, how front the present situation? On the basis of what expectation and by what method may we hope to leap the chasm of the \$150,000 which the Prudential Committee tells us yawns before us, and which we must somehow cross in order to reach the high standard of last year? We venture to make three suggestions looking toward securing the extra amount which seems to be required.

1. Ask the Sunday-schools connected with our Congregational churches to increase their offerings over last year to the extent of \$25,000. One hundred schools pledging \$100 extra would yield us

\$10,000. One hundred schools pledging \$50 extra would yield us \$5,000. Four hundred schools pledging \$25 extra would yield us \$10,000. Here we have our total of \$25,000. Is it not possible to form plans and to set agencies in motion which will certainly and even easily accomplish this end?

2. Ask the Societies of Christian Endeavor connected with our Congregational churches to increase their offerings over last year to the extent of \$25,000. One of the most potent factors in the churches of our order to-day, and one of the most hopeful signs of the times, greets us in these Societies of Christian Endeavor. Into no form of work do they enter with more enthusiasm than sending the gospel to foreign lands. Nothing would suit these young people better than to be led to buckle down to some task which would tax their energies to the utmost, and at the same time give them the joyous feeling of being in fellowship with Christ and with all who love and serve Christ in bringing the entire race into subjection to the truth. An organization which can send 30,000 and more of its members from all parts of the land to New York city, to sit in convention day after day and night after night in the heat of midsummer, at their own expense for railroad tickets and hotel fare, may be counted upon to respond with alacrity to any reasonable appeal presented to its constituency, and to make sacrifices, and large sacrifices, if necessary, to meet an emergency. Last year we turned to the men of wealth to aid in increasing our contributions. This year let us turn to the young, and make our campaign one of instruction and development as well as of appeal. These societies can be classified after a plan similar to the one suggested for the Sunday-schools, and amounts apportioned sufficient to yield the \$25,000 extra.

3. Ask the churches of our Congregational body, and such other churches as may elect to do their foreign missionary work through this Board, to increase their subscriptions and contributions by a round \$100,000. God helps brave men. God helps hopeful men. Not yet have we sufficiently learned the sublime lesson that God loves to open Red Seas to men when men are ready to walk through them. Last year a couple of large-minded and large-hearted constituents of the Board conceived the idea of raising an extra \$100,000 from the business men. They themselves gave munificent sums to this end. Only a little more than half the amount aimed at was secured in this way. But God honored this effort by opening unexpected channels of beneficiaries, and the \$100,000 and more was forthcoming. If we plan large things, if we go forward in the expectation of large things, God will not fail us. Maybe that some of the very men who gave extra amounts last year to help swell the total of the receipts of the Board found so much joy in it and so much blessing for their souls, that without any plans or concert, they will do the same this year. New friends will be raised up. The churches can be made to see that as yet they are only "playing with missions." When they once see this, how small would seem the task of giving the extra \$100,000 here urged upon them!

In the carrying out of these suggestions there will need to be hearty coöperation between the pastors and the officers of the Board, but there will need to be especially hearty coöperation between the pastors and the leading members of their churches. With faith and enthusiasm all along the line the record for this year can be made to outshine the record for any previous year in the history of the American Board.

Three members of the Committee on the Home Department, Rev. Messrs. A. H. Bradford, F. S. Fitch, and J. W. Cooper, presented a supplementary report as follows:

The great and overwhelming appeal of the Home Department is for more money and for more men.

It is to be definitely understood by our churches that unless the Prudential Committee can, "before they make their regular annual appropriations a few weeks hence, receive reliable assurance, in some form, of not less than \$150,000 additional to what may be reasonably expected from regular donations and legacies," they "will be obliged to reduce by that amount the work upon the missionary field"—"and what this means," says the report of the Home Department, "we dare not allow ourselves to picture."

Your Committee therefore respectfully but urgently ask that the several recommendations herewith offered be taken into immediate consideration by the whole constituency of the Board: be carefully and prayerfully reviewed in detail, and that pledges of interest and support be sent at once from all over the field to the Prudential Committee.

It is also to be understood by our churches that there are fewer missionaries at work to-day in foreign lands under the direction of this Board than there were twelve months ago. "This work calls aloud for not only the contributions of the churches but for their sons and daughters, and the requirements and responsibilities of the work demand the choicest and the best."

In view of these great facts it is of the largest practical importance, at this juncture, that every possible misunderstanding concerning the basis on which missionaries are appointed by the Board should be removed from the minds of the churches and of the young men and women contemplating missionary service, and we therefore recommend the adoption of the following resolutions:—

*Resolved*, That young men and young women, of approved Christian character, possessing the needed physical and mental qualifications, who accept heartily the creeds of their respective churches, and the fundamental doctrines of the gospel as set forth in the "Burial Hill Declaration of Faith," and in the creed of the Congregational Commission of 1883, should be accepted by the Prudential Committee as suitable candidates for missionary service.

*Resolved*, That the missionaries of this Board, while holding these fundamental truths, "shall have the same right of private judgment in the interpretation of God's Word, and the same freedom of thought and speech as are enjoyed by their ministerial brethren in this country," whether in the pastorate or in the employ of other benevolent societies of the denomination.

The Committee on African Missions, Rev. D. O. Mears, D.D., Chairman: —

The reports of the Zulu, East Central, and West Central African Missions placed in our hands are almost romantic in their enumerations of difficulties met and overcome. The fair skies of hope are here and there darkened by clouds. The evils of heathenism are increased by contact with foreign influences of peoples who seem to have lost the light they had centuries ago. Missionary life is sadly tested by facing so heavy a work while hearing from the Board of the possibility of a cutting down of appropriations. The thinning ranks of the workers, through ill-health and death, would discourage but for their unbounded confidence in God's Word. The power of the gospel is emphasized in lives turned from heathenish corruption into exemplary models. The schools attest the intellects awakened into life by the new faith.

In most respects the work is encouraging, especially in the affairs of the mission toward Garaland. Questions of good government, of law, and of labor remind us of a progress springing from the gospel hope. Natal has struck for "home rule," under the republican spirit. The commercial growth is registered in the increasing reports of industry.

Church life has its bright and dark phases, such as we can well understand; but on the whole there is progress both in numbers and in character. The solution of a large problem depends upon the action of the Board with reference to enlargement. Your Committee recommend to the Board the acceptance of the reports, including in such recommendation their warm approval of the work.

The Committee on Missions in Turkey, Rev. S. H. Howe, D.D., Chairman: —

The Committee finds in the comprehensive reports of the Prudential Committee ample justification for the large outlay of interest in and expenditure of means and missionary force upon what is perhaps the most conspicuous, certainly the most thoroughly equipped, of the missions of the Board. For the perfection of its organization, for the careful and wise distribution of its forces, for the number and heroic quality of its missionaries, and for its results and gathered fruits it holds, and has ever done, high place in the interest and affection of the Board's constituency. But missions in Turkey, while rich in present fruits gathered from the accessible populations of the empire, hold important relations to the larger missionary problems of the future. They are the highway cast up in the desert over which the gospel is to pass to larger conquests among people yet inaccessible.

The reports of the Prudential Committee, covering the work of the four great divisions of the field in Turkey, exhibit the usual vicissitude of steady advance and progress in many of our missions and of decline or stationariness in others, with however an encouraging balance on the side of growth in the work as an entirety. To some of the missions during the year has been added a more effective equipment. Some have witnessed special seasons of religious quickening and revival; most of them have known steady, healthful growth. The educational work of the schools and colleges has been efficiently maintained. As in other fields educational forces are taking here a large office, but need to be still further strengthened by generous outlays of money for their more thorough and complete equipment. Some of the missions have been seriously trammelled by governmental interference, but we note with gratitude the prompt response of our own and the British government for their protection in the prosecution of their work.

Your Committee desire to express unqualified approval of the methods and measures employed by the Board for the prosecution of its work in the great empire where some of the great problems of the world's and the church's future await solution.

The Committee on Missions in India and Ceylon, Rev. A. W. Hazen, D.D., Chairman: —

We find the record of the last year in India full of encouragement and also of pathos. Long years of depletion by death and weariness have left the Marathi Mission far too weak. Its call for men is imperious. The Madura Mission is better manned, but it is so crippled by lessened appropriations that it cannot think the Prudential Committee were aware of the true nature of their action in so cut-

ting down its estimates. The appeal of the mission for more money is as urgent as language could make it.

We are impressed anew with the scope and significance of educational work in India. In its lower and its higher departments it is assuming immense importance. The spectacle recently witnessed in Bombay, of an English lord publicly thanking the United States for its aid to the British government in pushing forward the cause of education, was a novel one. And the affiliation of Jaffna College in Ceylon with Calcutta University has lent it an added dignity in the eyes of the natives. Whatever may be said of other schools, *our* instruction is Christian in substance and methods, fruitful of abundant spiritual results. We cannot omit to mention the efficient work done by Dr. Pentecost in India. We are grateful for the manner in which he is supplementing it at home, through the press and public addresses. We trust his stirring words may kindle a fresh enthusiasm in all our borders for publishing the glad tidings in that ancient land, so populous and so rich, where our Board began its evangelizing work nearly fourscore years ago.

While there is much that is cheering and inspiring in the intellectual and religious condition of India, it is not yet won for Christ. Its venerable systems of error have been shaken, indeed, but they are by no means shattered. Valiant reconnoitring and skirmishing have been done, but the decisive battle is yet to be fought. Fought it must soon be, and the banner of the cross will not go down.

The Committee on Missions in China, Rev. Simeon Gilbert, D.D., Chairman:—

The explicit statements presented in the documents laid before the Board as to the work and the workers, the methods and results, during the year past, remind us afresh how stupendous is the task we have taken in hand. How sublime ought to be the courage, how utter ought to be the humility of obedience to the command and the glorious leadership of the Master; how clear and definite the vision, how broad the outlook, and how completely united the purpose and the counsel which ought to characterize us in pressing on this transcendently consequential undertaking!

Despite the feeling that cannot be suppressed, "What are these among so many?" it is clear that from these scattered centres of light and power there are many and signal results already manifest.

Rightly, as we think, prominence has been given to the medical department of the work. Though not the main thing aimed at, it is no small thing in the interests of the sick and suffering millions of that empire that these Christian medical missionaries are having the leading part in effecting a change in the entire theory and practice of medicine and of surgery—a change that is simply revolutionary. This change will not come suddenly; but it is certain to come, and will extend more widely and more rapidly than most suppose. Besides the deliverance from the existing barbaric treatment of disease and the relief of suffering, the moral advantage of it in touching and winning the heart of the Chinese people toward the acceptance of the gospel and the all-healing grace of Christ is increasingly manifest.

We would also express the earnest gratitude of all friends of missions that our missionaries in China have been kept secure amid the almost fiendish exhibition of maddened, malignant oppositions to the truth which in numerous places have appeared during the year. While we are reminded that "this kind goeth not out but by prayer and fasting," it is pleasant to note that our missionaries appear to have had the grace of wisdom and of that kind Christian patience that so overawes the fiercest enmity. Although the hostile cancanure of the truth was ineffable in its baseness, it has nevertheless served greatly to give publicity to it.

The desire expressed by the missionaries for more adequate means for the utilization of the press ought, we believe, to be heeded. Moreover the religious newspaper in some modified form seems to be needed there, as every where else in the older mission fields, as an indispensable aid in duly fostering among the native Christians as well as among the missionaries the consciousness of their oneness in Christ and in his service, giving added intelligence to zeal, and multiplying the missionary's voice and felt presence.

The Committee cannot but give expression to what seems to be a deepening and spreading conviction that, at last, China even is giving unmistakable signs of sharing in that vast world-movement which the new world-fellowship of our time is making not merely possible but inevitable. Whatever its characteristic pride and sense of self-sufficiency, no mistake could be greater than to imagine that the imperial government of China is either blind, unobservant, or insensible. Japan has awakened; China is awakening. Its hour is at hand; the dust of ages is stirring. The startling sublime fact of this new world-movement gives tremendous urgency to the business we have in hand of sending on, into, and throughout China also the forces of the world-redeeming gospel of Christ. No doubt China's awakening will come about in its own way; but, let us victoriously believe it, it is coming. Japan has had its Neesima; God's resources in humanity and in his infinite grace are not exhausted yet. China, we believe, shall yet—and if we do our part will before long—have, too, its greatly

gifted and divinely anointed leaders in the new order of things. And of this we may be sure, these providential men will come sooner than there will be those ready to recognize them.

In this connection, and as bearing on our missionary work, the American Board cannot be indifferent to certain peculiar and terrible stumbling-blocks in the way of China's acceptance of Christ, due to the governmental action of the so-called Christian nations, Great Britain and the United States. The appalling harm being done by the opium traffic, in which the British government has so fearful a responsibility, needs no word of characterization, although the testimony of Christian bodies can hardly be too often or too strongly recorded against it.

But neither is our own government in other ways free from guilt. To select the people of the greatest empire on earth for invidious, exclusive discrimination, and that too in face of our treaty obligations with it as one of the "most favored nations," seems, and is, not only recklessly shortsighted and unwise on other grounds, but liable to jeopardize at any time our missionary work and immensely to hinder its influence.

There is China, with its 400,000,000 souls, subject to a single sovereign; here is America, Christian America, the foremost republic among the nations, soon to be, if not already, the leading power among the governments of the world. It might, it ought to, hold the position of world-leadership in the far East. And what might not this leadership do to help on the general Christianization of the world! To doubt the practicability of the Christianization of the Chinese would be treason to the gospel of Christ, would be blindness to the facts of Christian history not less than to the foregleams of prophecy.

A single further suggestion: too much emphasis, as it seems to your Committee, can hardly be laid on the need of an endowment for the North China College of Tung-cho. This is the one college of our North China Mission, with its seven stations in the two northern provinces of China with their population of over fifty million people. When will \$50,000 be more needed for purposes of Christian education and the training of native helpers than just here?

The Committee on Japan Mission, Rev. G. R. Leavitt, D.D., Chairman: —

The annual survey of this mission which has furnished the text of this brief report of your Committee makes no recommendations concerning its work beyond the general one that this should be immediately and greatly extended. The following are reasons for enlargement: —

1. The encouragements from the work already done. The growth of this mission from the beginning has been continuous and rapid. The fields have opened faster than they could be occupied, and occupied faster than they could be efficiently developed.

From the first the opportunities of the field have been extraordinary. Though the rate of movement has varied, to one who is able to compare the present with the past it is marvelous. Twelve years ago the chairman of this Committee saw the opening of the work in Okayama. At that time no missions were yet established in Kumamoto, or Tottori, or Tsu, or Niigata, or Sendai, or Tokyo.

A few of these places had been visited as preaching stations. In 1880 there were but 7 churches in the entire mission, with less than 500 members. The church in Okayama was organized in that year. Now there are 92 churches and almost 11,000 church members. Okayama is a centre of six churches, with more than twice as many members as the entire mission then contained, and with thirty-five out-stations. In 1880 the Doshisha, with its two or three plain little buildings, had just reached the modest total of sixty students. This total has been increased tenfold. It pays to invest in missions in Japan. If the investment has been large, it has been splendidly productive. The hospital and dispensary work have been largely the creation of these past twelve years, and also the work for women and children, to which should be added the work of the publication committee.

2. Another reason for enlarging the work, greatly and immediately, is that it has not been developed fast enough. Movement in Japan is rapid. The Western civilization and thought have been introduced, and have diffused themselves more rapidly and extensively than the gospel and its institutions. This suggests a want of Christian enterprise. We should make sure, as soon as possible, that the gospel of Christ is the controlling influence upon Japan from the West. Churches and schools and other institutions should be promoted with a yet larger liberality.

3. The difficulties and discouragements and fluctuations of the work made a third reason for greatly strengthening this mission. It was thought twelve years ago, to look no farther back, that the conversion of the Japanese empire to Christianity was near. We have had concerning this field, as concerning no other, a pervading enthusiasm of hope. The missionary held a reaping-hook. So we fondly conceived the situation. We have learned that Neesima was nearer the truth when he said: "I have a plow on my hands." We have a plow on our hands. The work is to be a long one. It must be thorough. It will require long and large battling. Money and missionaries must be poured into Japan.

Approving the general suggestion of the report that the work in Japan justifies and demands an immediate and liberal enlargement, your Committee recommends that it be adopted.

The Committee on Missions in the Pacific Islands, Rev. Egbert C. Smyth, D.D., Chairman : —

Your Committee have considered the portions of the annual report which were referred to us, namely, on the "Special Work in the Hawaiian Islands," and on the "Micronesian Mission," and recommend their acceptance by the Board.

The brief narratives as given in these reports do not admit of recapitulation, and should be read in full, together with the comments of Secretary Smith. We notice the statement that the negotiations of our government with that of Spain have not yet secured the indemnity for loss of property at Ponape and the restoration of rights and privileges which have been justly claimed, and unite in expressing the hope "that the demand for just and prompt reparation will soon be made so clear and strong as to be irresistible." We commend also to special attention the announcement that a third vessel is to be added to the *Morning Star* and the *Robert W. Logan*, for missionary purposes among the Gilbert Islanders, and the new boat is named appropriately the *Hiram Bingham*. In this connection the narrative will be read with special interest of the response of the students of the North Pacific Missionary Institute at Honolulu to the call for helpers from Micronesia. Every member of this graduating class, one and all, volunteered for service, and three of them have been commissioned and will go with their wives.

The greatest of the earlier apologists for Christianity, writing while it was yet a new and an unlawful religion, and when the leaders in the political, social, and literary world regarded it with disdain, remarked, in effect, that it was no wonder that thoughtful and cultivated men should accept the new religion; the marvel to him was that it recovered the outcast and degraded. Christianity won its throne by proving its universality. Missions to those who may seem to us in conditions, race, and life, and historic importance farthest from our own standards and aspirations, have, from this point of view of the power of the gospel, special attractions and peculiar obligations. Something, moreover, necessary to be done for the good of the whole body of Christ is unaccomplished until this work is effected. In the burial service of the Church of England occurs a prayer that God would surely accomplish the number of his elect, that one and all who are his may attain to perfect consummation of blessedness in his eternal kingdom. The thought is — and it is a truth perhaps not yet apprehended as it should be — that the final completeness of blessedness and glory for which the Church in heaven and on earth still waits cannot be reached until the last soul in darkest Africa or on the most distant island of the sea has heard of the Saviour of mankind.

We may well rejoice in the results already gained and on record. We praise God for the self-denying men and women through whom they have been wrought, and who are contributing more than any of us can begin to measure to the good in which all believers are eventually to share. We honor them; we are profoundly grateful to them, and we will pray for the continued and abundant blessing of God on their labors of faith, patience, and love.

The Committee on Missions in Papal Lands, Rev. M. McG. Dana, Chairman : —

The Committee to whom was referred the report on the Papal Lands would state that the impression made upon them by the story of the work of the mission in Spain, Mexico, and Austria is that it is not only exceedingly difficult but invested with special embarrassments. It is always a most discouraging undertaking to revive a decadent Christianity. Ignorance, superstition, and bigotry are encountered, and there is not seemingly the readiness for the gospel which cheers the workers in heathen lands. Still there has been evinced by our missionaries the heroism of patience and persistent effort — with delayed fruitage and oftentimes opposition of a virulent sort.

In *Spain* the work is mainly educational, and never were there more signs of encouragement than now. Mr. and Mrs. Gulick are laboring with signal hopefulness and devotion. The School for Girls at San Sebastian is meeting with marked success and indicates a new era in the history of mission work in Spain. Evangelistic effort is being prosecuted with promising results. New churches and sanctuaries are gaining for the gospel a local strength and power that augur well for the future.

In *Mexico* the work is full of signs of progress. The church and school building period in this mission seems to have been reached, and openings on every hand invite to more ventures than the limited force in that field is able to undertake. The distribution of Bibles and tracts has been quite noteworthy in some sections, and much good seed is being quietly and effectively sown. In some cities the active opposition of the Romish clergy has added to the trials of those who have identified themselves with the Protestant churches.

In *Austria* persecution is diminishing, and twenty-five per cent. increase is reported in the church membership. There is also a growing respect for the mission on the part of government officials, and in the places where the missionaries are best known nearly all the latter ask is uniformly granted.

Ten services are maintained every Sabbath in Prague and its suburbs. A new helper, the first for ten years, will bring long-needed assistance to Rev. Mr. Clark, and it is interesting to learn that he comes from the Sunday-school of the church in Connecticut of which Mr. Clark was pastor prior to his departure to Austria.

During this period this mission has sent eight preachers and two Bible-women and two pastors' wives to this country, showing the rich and rapid returns we in our own land reap from this mission.

It may not be generally known that among the other distinctions of this unique city of Chicago is that of being the second Bohemian city in the world. The people in whose behalf our missionaries are laboring remember that only about eight generations back they were themselves Protestants. No one has yet taken the gospel to the birthplace of Huss, and Mr. Clark and those associated with him, feel that this is a work American Christians ought to undertake, in gratitude to the memory of that great reformer. The mission to Papal Lands is quite as fruitful as could be expected considering the meagre force in the field and the lack of general interest in this department of the Board's work.



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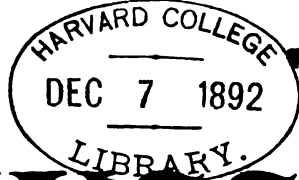
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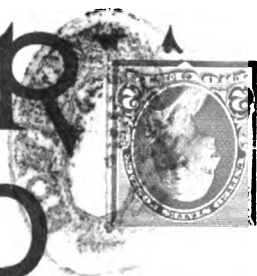
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BOSTON

Published by the American Board of Commissioners for Foreign Missions

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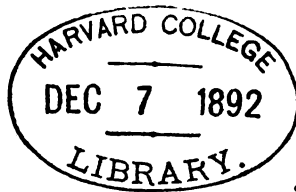
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THE  
MISSIONARY HERALD.

VOL. LXXXVIII. — DECEMBER, 1892. — No. XII.

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THE receipts for the first two months of the new financial year from donations are about \$800 less than those of the corresponding months last year, and from legacies nearly \$27,000 less, making a total decline of \$27,794.45. As we can hardly expect that the unusually large receipts from legacies reported last year can be repeated this year, the missions must look for unusually large receipts from donations during the present year, or they must seriously suffer. We commend this consideration to pastors and officers of churches in their plans for contributions at the beginning of the new year. Let them aim for an advance in regular donations of not less than fifty per cent.

COPIES of the excellent sermon preached by Rev. Dr. March at the Annual Meeting of the Board in Chicago can be obtained on application at the Rooms of the Board, 1 Somerset Street. The Annual Report also will soon be issued.

WE would call the attention of those friends who desire to distribute the American Board Almanac, or to canvass for its sale, to the fact that it will be issued early in December. Special pains have been taken to secure full and exact missionary information in regard to world-wide missions, and we trust it will be found that the forthcoming number equals, if it does not surpass, any of the previous issues. The Almanac is now well recognized both in this country and in Europe as giving the latest statistical information in reference to the work of foreign missions.

A CALL of special urgency and importance comes from the missionaries at Harpoot, in Eastern Turkey, in behalf of Choonkoosh, one of their out-stations, forty-five miles south of Harpoot, among the Taurus Mountains. An excellent pastor, a goodly church and congregation, and thriving schools for boys and girls have for some years been greatly hindered in their work for want of any suitable or even decent buildings. Lately a house and lot, centrally located and convenient for these uses, have been thrown upon the market, and can now be bought for \$1,760. The people are poor but will do their utmost to secure the property if they can receive aid to the amount of \$660. The missionaries unite heartily in asking aid to this amount, and the Prudential Committee has agreed to make the grant as soon as any friend or friends will pledge this sum in addition to regular contributions, as a *special* gift. Why should not this people and the evangelical work in their midst be promptly relieved?

AN interesting incident, illustrating the fact that a good man's life is long remembered, comes from a village near Cesarea, in Turkey. Dr. Dodd, of Cesarea, was called to attend the child of a wealthy man, and in the home was an old lady nearly eighty years of age, who evidently knew little of the Protestant missionary work going on about her. But on learning that Dr. Dodd was an American, this old lady said she once knew an American who died at her house sixty-five years ago. She called his name "Mr. Gitley." She referred to the Rev. Elnathan Gridley, a missionary of the American Board, who died September 27, 1827. This old lady gave many reminiscences of that excellent man and of his noble service. The family had kept some memorials of Mr. Gridley for these more than threescore years, and evidently his character and his good work had made a strong impression in that home.

THE affairs at Uganda occupy an unusual amount of space in the British newspapers. Evidently the situation in that interior portion of Africa has awakened the deepest interest. Captain Lugard has returned to England, and has most satisfactorily disposed of the charges made against his administration of affairs by the French priests, and he has clearly pointed out to the British public the disasters which will follow the evacuation of Uganda by the British Company. It is evident that such a withdrawal will be a breaking of faith with the tribes in the interior who had come to rely upon British protection. Captain Lugard affirms that Uganda is the key to the countries lying around it, and he agrees with General Gordon that it is the natural route by which the Soudan should be administered. Knowing better than any one else what would be the effect of British withdrawal, he says: "Such a state of war and anarchy as I have indicated would undoubtedly furnish large numbers for the slave markets, more especially if the Mohammedans finally remained in the ascendant. Meanwhile Kabarega of Unyoro would resume possession of the Toru and Ruwenzori districts, and the wretched natives of those countries, who have no guns to oppose to his armies, and who, relying on the Company's pledges of protection, have come from the countries of their exile (to which return is not now open to them), would be massacred, I think, without doubt, since Kabarega, who pours out human blood like water, is bitterly incensed against them for accepting the Company's rule. Lastly the hordes of Manyema from the Congo State frontier, who have already raided across the Semliki, and whose profession is slave-raiding, would have no longer any boundary placed to their incursions and would be able to gain a footing in Usongola, from which it would be hard to dislodge them." As to the best method for retaining possession of Uganda, Captain Lugard believes that the building of the railroad, at least halfway, up to Kikuyu, would so enormously facilitate communication that there would be no difficulty in retaining the present hold. Whatever plan may be adopted, Captain Lugard believes that the cost of maintaining an effective hold upon Uganda need not exceed \$200,000 annually, and possibly might be less, or not more than one half of that amount. Such a sum as this seems petty compared with the advantages to be secured; and in view of the obligations the British government has entered into in the Brussels Treaty, for the suppression of the slave-trade, it would seem that for this purpose alone, were nothing else to be gained, it might make this outlay.

At the great car-drawing festival in Madura city, in May last, while fifty Christians were daily employed in preaching the gospel, the crowds attending the heathen ceremonies were smaller than usual. Mr. John S. Chandler reports that the great car of the idol stuck fast in the street, and could only be moved by getting a jackscrew from the railway shop. Another accident dampened the zeal of the worshippers. A famous idol which had been brought from a temple twelve miles distant was insecurely fastened to its frame and tumbled off, with its priest. The priest was wounded and one of the pullers was fatally injured. The devotees at the great temple were much disturbed over these disasters.

THE sincerity and devotion of the Christian converts in China are sometimes questioned, but let all doubters consider a fact reported in *The North China Daily News* of August last, that during a riot in the province of Sz'chuen, when one of the missionaries, Mr. Turner, was seized with his wife and children, and were taken to the yamen, the order being to beat them, two native Christians *volunteered* to be beaten in their places. This substitution was accepted, and the converts bore the beating, while the missionaries were sent from the place. It is easy to make a slur about "rice Christians," but there are numberless instances of self-sacrificing devotion like this we have named which make the sarcasm rebound upon those who uttered it.

It seems that the path of Mr. Bartlett, of Smyrna, is not to be a smooth one. Our readers are aware of the burning of his house at Bourdour and the political complications arising therefrom, culminating in payment by the Turkish government of 600 liras indemnity. Mr. Bartlett now writes from Afion Kara Hissar, which is some seventy miles north of Bourdour, that he finds there a small body of Protestants enduring severe persecution, which he himself was permitted to share. This interior town is the largest Armenian centre in that field outside of Smyrna, having more than a thousand Armenian families, all of whom "are greatly in need of the gospel." Special persecutions began soon after the Bourdour affair, and there seems to be a combined effort, upon the part of the people and the local government, to crush out the work. The Protestants are insulted and stoned upon the streets, and their Sabbath worship interfered with. The first night after the arrival of Mr. Bartlett with his daughter, Miss Nellie Bartlett, her windows were stoned; and two nights later his own were broken with stones. The local governor promised protection, in fact everything that was asked of him, but the promises did not materialize, and Mr. Bartlett was about to appeal to the Legation at Constantinople. As evidence that a missionary does not regard persecution as an entirely discouraging element, Mr. Bartlett is proposing to remain at Afion Kara Hissar during the winter, and, by the help of the Lord, so establish the work that the persecutors will become disheartened. It will be remembered that, of the 600 liras indemnity paid over by the Turkish government, 250 liras were for Mr. Bartlett personally. He is planning to use 200 liras (\$880) of this sum to purchase a site and build a place of worship where he now is. This sum will not be sufficient to complete the work, and the balance must be made up in some other way.

WE have little further news in regard to the annexation of the Gilbert Islands by the British. Some of our friends at the Hawaiian Islands regard the sentiments we expressed in our October number in regard to this annexation as somewhat rose-colored. Time alone can tell what the effect of the British occupation will be. Without hesitation, we should prefer British to Spanish or even German occupation. A report by way of Sydney states that the British flag was hoisted on all the principal islands of the Gilbert group, and that the officers on her majesty's steamship *Royalist* had suppressed one native war, and had arrested and executed a Gilbert Islander for the murder of a Chinaman.

THE question has frequently been asked how it has happened that for several years the American Board, with annual expenditures amounting to several hundred thousands of dollars, has reported so uniformly at the end of each year a small balance of a few hundred dollars in the treasury. The question is a natural one, and the answer is easy to give. At the beginning of each year the Prudential Committee makes an estimate of what may reasonably be expected from the churches and from legacies for the year to come, basing this estimate upon the average receipts of preceding years and pledges for the year to come. This anticipated amount, always much smaller than the Committee desires to make it, is then divided among the missions, and to each one is sent a statement as to the limit within which it must bring its regular estimates. But the missions are informed that, while the sum named is all that they can depend upon, they may present other estimates which are called "contingents," first and second, and that, if as the year advances the condition of the treasury should warrant, these contingents will be granted in the order of their importance. At the same time the churches at home are told that whatever money they give shall be appropriated for the work abroad. Accordingly, additional appropriations are made along through the year, if the receipts warrant so doing. At the close of the year, when the account of expenditures and receipts is completed, the Prudential Committee, keeping faith with the churches to appropriate all that is given, and with the missions to give them all that is received, appropriates substantially whatever balance is found in the treasury. In this way, at the last meeting of the Prudential Committee for the year just closed, it was found that there would be a balance of a little over \$21,000, which was most gladly appropriated to meet a part of the pressing calls from the missions. Had there been an additional fifty or one hundred thousand dollars in the treasury, it would all have been appropriated to meet a part of the "contingent estimates," already presented from the missions for work sorely needed. The reason, therefore, for the yearly close balance of accounts is that all that is received is appropriated, and no more. Acting on the principle thus indicated, it will be seen that there can be neither surplus nor deficit of any large amount, except as the receipts fall below the average of preceding years, in which case not only must a debt be reported, but the missions will be sadly crippled. What gladness and what a grand advance would there be among the missions if, over and above the low limit of regular estimates, immediate additional pledges could be forwarded of not less than \$150,000 to meet the more pressing items on the "contingent list"!

On another page will be found an allusion to the going of some Protestant Christians from Parral, Mexico, to act as peacemakers at a town near Guerrero, in the southeastern section of the State of Chihuahua. Recent reports state that these Christians were unsuccessful in their Christian errand, and were unable to persuade the rebellious inhabitants of the village to submit to the government. The force sent to subdue the village was resisted, and it is reported that a terrible slaughter followed in which all the inhabitants were slain. While deploring this result, it speaks much for the character of the Protestant Christians at Parral that they undertook the errand and were so cordially treated by all parties as messengers of peace.

BRIEF letters have been received from the missionaries on Mokil, Micronesia, dated July 20. The *Morning Star* touched at that island July 18. After their six months' residence, Mr. and Mrs. Rand, Miss Foss, and Miss Fletcher report that they are in good health, and that they can live as comfortably and as economically on Mokil as at Ponape. Mr. Rand says that the interest in school and in religious work is steadily increasing. Many of those who have been under church discipline are seeking restoration, and seven persons are asking for admission. Miss Fletcher says: "We are all as well as we need ask to be." No details are given as to affairs on Ponape, but there seems to be nothing hopeful from that island. Miss Foss was going to Ponape on the *Star* to see the governor. No direct word has come from Captain Garland, but brief letters from Ruk show that the missionaries on that island were in good health.

TIDINGS, dated August 2, have been received from the missionary party on their way to Gazaland, written from a point on the Buzi River, about 100 miles inland from Fort Beira. The party, it will be remembered, consists of Messrs. Wilder, Thompson, and Bunker, who found that they could ascend the Buzi in canoes which required only about a dozen men, while carrying goods sufficient to load about seventy men. The route taken leads about fifty miles north of the direct line to Gungunyana's old kraal. Mr. Wilder reports that about eighty miles from the coast they found a fine range of hills, about 500 feet above sea-level. The most populous region is that about Jobo's and the lower reaches of the Buzi. The people there are docile and intelligent and speak very good Zulu. Much to Mr. Wilder's astonishment they joined in the Zulu songs, singing the bass. When the party left them to go inland, the people said: "Why do you go to the mountains to teach the people; are we not enough?" Mr. Wilder regards this region about Jobo's as an inviting field for missionary labor. The tribe inhabiting the banks of the Buzi is called Senji, a branch of the Ndao, who dwell along the Pungwe up to Massi Kesse, and also to west of the Sabi. Their own tongue is different from the Sheetswa, but the Zulu is said to be understood by the Ndaos wherever they may live. The missionary party have had a prosperous journey, having had no fever whatever. They purpose to go on to Gungunyana's old kraal, making it their headquarters while examining the country to the northwest and also east of the Sabi River. They will not fix upon a permanent location until after careful explorations are made.



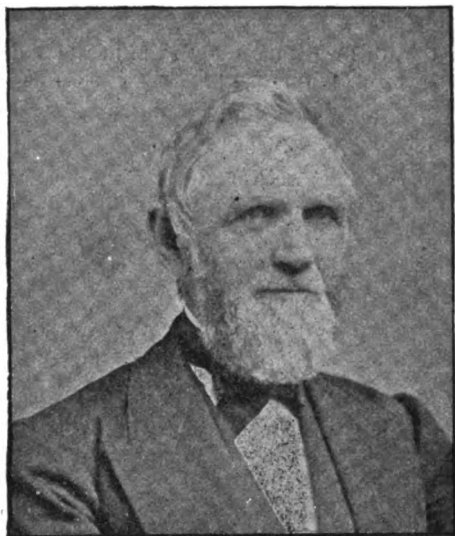
THE new vessel, the *Hiram Bingham*, for use in the Gilbert Islands, which has been built in San Francisco, has already sailed upon her errand of light and love. She is reported to be thoroughly built and admirably fitted for the work for which she is designed. Farewell services were held at San Francisco on Monday, October 31, a large number being in attendance, and at two o'clock on that day she sailed for Honolulu. Mr. Walkup, who goes in command, was able to find two Gilbert Islanders whom he could ship as sailors. The prayers and good wishes of thousands will go with Mr. Walkup, as he seeks to make his home upon this little craft while doing evangelistic work throughout the Gilbert group. Not half enough money to pay for this craft has as yet been contributed. Shall we not hear soon from many Sunday-schools and societies that would like to have part in this good work?

WE call particular attention to the account given on another page of the Jubilee of the Pasumalai Institution. There is no worthier institution in all India, and the interest shown by the people throughout the Madura Mission in its history and in its future development is specially noteworthy. Dr. Washburn, in a personal letter, emphasizes the fact, so strikingly in contrast to anything ever seen in a Hindu assembly, that a hundred or more intelligent, well-dressed women were present, thoroughly interested in the affairs of the college and participating in the exercises of the day. Mr. Jeffery, of Battalagundu, writes of a meeting held by the pastors and catechists of his station, in which all, without exception, heartily pledged one month's salary toward the endowment. One teacher said: "But for the mission I would still be a cow-boy." This teacher, though a low-caste man, is to-day teaching the best high-caste boys' school at the station. Another catechist pledged two rupees for each of the ten years he had spent in the institution. The interest thus shown by the native Christians in their highest educational institution is the best evidence of its value and gives the best promise for its future.

In view of the notions as to remedial agencies entertained among the Chinese, it is not altogether surprising that the common people among them credit the stories which are told in reference to the killing of children by foreigners, and especially by missionaries, in order to obtain portions of their bodies to be used as medicine. Dr. Macgowan, who is familiar with the medical practice of the Chinese, has published a statement that the Chinese have always believed that portions of the human body have valuable therapeutic properties. Their most authoritative book on materia medica gives thirty-seven forms of remedies compounded with such ingredients. Human muscles are deemed specially helpful in cases of consumption. Flesh offerings are often made by children for parents. A recent story is told of a man who cut off a joint of one of his fingers that a broth might be made for the healing of his mother. The imperial decrees, published in the official paper, *The Peking Gazette*, often give special commendation to those who have mutilated their own bodies in order to provide remedies for sick relatives. Where there is such universal belief in the potency of these remedies, it is not so astonishing that the charges made against Christian missionaries, that they slaughter children in order to obtain their eyes and hearts, are believed.

## REV. ISAAC R. WORCESTER, M.D.

SINCE the last number of the *Missionary Herald* was issued, Rev. Isaac R. Worcester, who for thirty-five years was closely identified with the work of the American Board, has been called from earth. This venerable and beloved man was born in Peacham, Vt., October 30, 1808, and was the son of Rev. Leonard Worcester, who was a brother of Dr. Samuel Worcester, first Secretary of the American Board. Another of the sons of Leonard Worcester was Samuel A., the well-known missionary among the Cherokees, who suffered long imprisonment in Georgia and subsequently went with the tribe on its sad journey to the Indian Territory. Mr. Isaac Worcester practised medicine for a time, but subsequently, on the death of his brother Evarts, became pastor of the church at Littleton, N. H. On the appearance of decided symptoms of pulmonary disease, he resigned his pastorate and became Secretary of the Vermont Domestic Missionary Society, the duties of which office, requiring much traveling in the open air, proved favorable to his health. In 1847 he began service as District Agent of the American Board for the State of Massachusetts, residing for a time at Leicester, subsequently removing to join with others in the founding of the suburban village of Auburndale, Newton. In 1856, in the absence of Secretary Treat, Mr. Worcester took charge of the *Missionary Herald*, and continued as editor for twenty-two years, resigning when at the age of seventy years. His wisdom and experience were so valuable that he consented to serve for a time upon the Prudential Committee, but increasing infirmity compelled him, in 1882, to decline reelection. He died at Auburndale, October 23, lacking only one week of being eighty-four years of age. Mr. Worcester was no ordinary man. He would have been a man of mark had he been a judge upon the bench. He was not quick to form his judgments and not seldom was he diffident in expressing an opinion, yet when called to pass judgment with others on difficult and important matters, he would often state the case so clearly, presenting the opposing reasons and weighing them so judiciously, that the conclusion which he expressed, sometimes with hesitation, was usually seen to be the wisest, and was accordingly adopted. He was a man of sincere piety, humble yet cheerful, gladly spending his time and strength in labors for the coming of that kingdom which he joyfully believed would yet be established throughout the earth. With profound reverence and affection we pay this tribute to one who for thirty-five years bore so large a part in active work for foreign missions in connection with the American Board.



## WHAT CAN THE BOARD DO IN 1893?

ONLY what the churches enable it to do.

Will they sustain the missionaries now in the field and the work of last year? To do this will require \$840,000, the Board's total income for that year.

But of that \$840,000, \$100,000 was an unusual inflow of legacies, not to be expected this year; and \$50,000 more were given by a few friends as an offering for that year only.

Here are \$150,000 not now to be reckoned upon. How shall the lack be supplied?

There is no way but for every donor to add something to his annual gift. Who cannot add at least a little? If half of the members of our churches will do what they can, the great work can be carried on, but an advance all along the line is imperatively called for. Will not every one who reads this act at once, or definitely plan to do his part during the current year? Do not let it be forgotten that this work rests upon the hearts and hands of every member in our churches and calls loudly for help from every one now.

It is proposed to open a special account for "Advanced Contributions for 1893," and acknowledge such by themselves in the *Missionary Herald*. This will enable the Committee to make additional appropriations from time to time, and so keep up the work of our missions as hitherto. It is greatly desired and hoped that enough will be given to provide also for the urgent calls for new laborers and new fields. A few new missionaries are under appointment, and more have applied who will doubtless soon be appointed. Contributions for the sending out and support of these are urgently solicited. A large force of native helpers, well qualified and ready for the work, can be employed if means are provided. Nothing promises better for the extension of the Kingdom of Christ in our mission fields than the increase of these laborers. There should be no delay, if the work is to be done. "The night cometh, in which no man can work."

## THE PASUMALAI INSTITUTION JUBILEE.

BY REV. JOHN P. JONES, OF THE MADURA MISSION.

THIS was an occasion of great joy to our Madura Mission; and the hundreds of graduates and former students who graced the occasion manifested great enthusiasm and love for their Alma Mater as she entered upon her new half-century of service. The event was celebrated September 15; and from eight A.M. until nine P.M. the day was absolutely crowded with meetings, reunions, exhibitions, and — fireworks. We all had ample opportunity to learn of the birth, the early struggles, and the progress of the institution.

Half a century ago it was established to train and prepare native preachers and teachers for mission service. For the speedy coming of Christ's kingdom the mission must have strong, well-qualified men to proclaim the kingdom. But these men could be prepared only by a suitable training institution. The mission wisely chose one of its choicest men, Dr. Tracy, to take up this work, and

the school was opened. For a long time it was a modest affair ; though it is manifest from the abundant testimony of old graduates that Dr. Tracy, during those years, laid deep and broad its foundations in the lives and character of the men whom he trained — men who still stand conspicuous among our educated Christians.

After twenty-five years of good work under Dr. Tracy, the institution was placed under the charge of Rev. G. T. Washburn, D.D., who, during the last quarter of a century, has devoted himself entirely to it. The growing wants of the mission and the ever-enlarging opportunities for a broader work and an ampler sphere of usefulness compelled the principal and the mission to keep adding to the school, so that what was originally and for many years a very simple affair has now developed into an institution which embraces Middle, High School, and Collegiate departments, a Normal and a Practising School, and a Theological



THE PASUMALAI COLLEGE.

Seminary. During the first quarter of a century its students were very few ; at present there are about 400 upon its rolls, of whom 200 are boarders. Of the 1,500 who have passed out of its halls and are engaged in the duties of life, a large number are in active Christian service ; others are found holding positions of trust and of usefulness under government and in other departments of life. They are found all over this Presidency and even beyond. So that we can proudly say that the seed sown in this school has, by the providence of God, been carried far and wide and is now bearing blessed fruit for the healing and nourishing of many people.

The institution is no longer a mere training school for mission agents, though that work is done more extensively than ever before. It is also an important centre of culture, an exponent of Western thought and civilization, a growing

power as a Christian educator among the two and a quarter millions of this district. Though the Christian students are largely in the majority, yet quite a number of non-Christian scholars are on the rolls ; and Dr. Washburn has recently built, with his own means, a dormitory for the accommodation of a number of these non-Christian students, that they may thus be brought more thoroughly under the Christian influence of the school.

One of the new functions of the institution and one that is full of hope and encouragement as a sign of the times, is that of being an asylum to young men who have just broken with their ancestral faith. There are a number of such young men here now. They lost all confidence in Hinduism and sought refuge in Christianity, only to find themselves ostracized from their caste and people and home. As a class they are most earnest and hopeful, and are now busily at work in studying the truths of our faith to prepare themselves to return to their villages that they may preach Christ to their bigoted and heathenish friends and families.

While the institution has been branching out in various directions and taking up new departments, the Theological Seminary has been maintained uninterruptedly from the beginning. At the opening of this year a missionary was devoted by the mission to this department alone. Assisted by a staff of native instructors, he is devoting himself to the task of increasing its thoroughness, usefulness and popularity ; and we trust that the time is not far hence when, with all the facilities now afforded by Pasumalai, we may train many men of ability, intelligence, character and piety, who may take the burdens of the work upon their own shoulders and release the foreign missionaries for other work and fields.

By the liberality of the Prudential Committee and the generous self-denial of the present principal, the buildings and apparatus of the institution are fairly adequate, though the sum spent since its founding for this purpose has been less than \$30,000.

One of the principal features of the day we celebrated was that of the enthusiasm manifested and plans devised toward securing a suitable and adequate endowment for the institution. For some time it has been felt that the Jubilee year could in no other way be so appropriately celebrated as by a grand effort to secure funds to endow the school. A Jubilee Fund was opened in India by an offering of a month's salary on the part of all our missionaries and mission agents. This, by means of appeals to our Hindu and Anglo-Indian friends, has been already supplemented by Rs. 3,000 subscriptions, making a present total here of some Rs. 11,000, which we hope nearly to double in three years. By a unanimous and enthusiastic resolution on the Jubilee day, it was decided that this work is to be vigorously pushed and every mission agent in the district is to seek from friends and neighbors all he can ; and every Christian in our growing community is to give toward this object which is so dear to the hearts of all of them. The campaign has opened vigorously and auspiciously.

But of course the mites of this people, who are constantly vibrating between very moderate supplies and absolute want, cannot, even with the utmost self-denial on their part, bring more than a small portion of the required endowment. Yet the funds are greatly needed, and the Prudential Committee has cordially signified its wish that they might be raised. Of course it will not do to take from contributions which are required for the regular work of the Board. But

are there not friends of Madura and Pasumalai, who have aided us in the past, who will now over and above their usual contributions make special and extraordinary gifts for this object? Such funds may be transmitted through the Treasurer of the Board at the Mission House, Boston, and they will be an abiding blessing to the kingdom of our Lord in this centre of heathenism.

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## THE FINANCIAL PROBLEM. A STATEMENT AND SOME PROPOSALS.

In reference to the outlook on the financial side for the year 1892-93, the Prudential Committee made statements in its annual report of the Home Department which have not been presented in the *Missionary Herald*, but which our readers ought to consider. We therefore give here an extract from that report, and also certain excellent suggestions made by the Committee of the Board to which this report was referred, suggestions designed to meet directly, and in a practical way, the questions raised by the Prudential Committee. Are not the plans proposed worthy of earnest consideration? Shall they not be put into immediate execution?

### OUTLOOK FOR THE YEAR.

*(From the Report of the Prudential Committee.)*

Upon what basis shall the appropriations for another year be made? This is the urgent question which immediately confronts us. Another way of putting the same inquiry is this: What can the Board reasonably depend upon as the prospective receipts, especially from donations regular and special, during the new fiscal year upon which we have entered?

As a help to the consideration of this question, showing also its urgency, the following facts should be emphasized:—

1. Such was the value of the energetic movement spontaneously started by a few business men at the last Annual Meeting to raise a special extra \$100,000, that the Prudential Committee felt warranted in appropriating this entire sum as a part of the regular appropriations at the beginning of the year, to the great comfort throughout the entire year of the Committee and of the missions. The thanks of the Board are due to these large-hearted and generous men for this important service.

2. Of this proposed \$100,000 the sum of \$50,000 was definitely pledged by this special committee and largely subscribed by their own number at the last Annual Meeting, and during the year it was paid (with an additional \$120) into the treasury, and is so acknowledged as part of the donations of the year. We have no assurance that a similar extra sum can be relied upon for another year.

3. The amount received by legacies last year was about \$100,000 more than the \$150,000 which was reasonably anticipated and appropriated at the beginning of the year. For this we render thanks to God who moved the givers to bequeath this sum for the advancement of the Kingdom of God after they had themselves ceased from his service on earth. But so unprecedented a sum for the next year nothing warrants us to expect; so that our income from legacies cannot safely be estimated above \$150,000.

4. In order, therefore, to meet the imperative necessities of the missions, as already presented in their estimates for the next year, the Committee needs reliable assurance in some form, before they make their regular annual appropriations a few weeks hence, that they will receive from freewill offerings during the coming fiscal year, additional to what may be reasonably expected from the regular donations and legacies, not less than \$150,000. Should the Committee be obliged to enter upon the severe task of making out their annual appropriations without this assurance, they will be called upon to reduce by that amount the work upon the missionary field ; and what this means we dare not allow ourselves as yet to picture. This sum, \$150,000, is mentioned as the *minimum* needed in order to retain our work upon its present basis, without providing for enlargement so earnestly called for, and without entering into the new fields to which God is summoning us in every one of our missions. To meet the full need would call for more than double this amount. But the urgent question now is, how may the Committee be assured of at least an extra \$150,000? When the Board last met at Chicago seventeen years ago in 1875, the total receipts reported for the year then under review were, in round numbers, \$476,000. We now, giving thanks to God, report, for the past year, in round numbers, \$841,000. We are encouraged therefore to repeat the question : By what method may the friends of the Board be enabled to continue this advance during the coming year by at least \$150,000? This inquiry the Committee leaves with the Board for its earnest consideration and for its wise decision. How the voices of our more than five hundred missionaries, each with a fresh testimony from the front, could they but be heard, would emphasize the urgency of the call ! Shall not the response be prompt from the constituency of the Board at the present Annual Meeting, and from their larger constituency, old and young, throughout the land — so prompt that it will be recognized without question as the voice of the Lord himself, summoning us, in accordance with the inspiring motto of a century ago, to "Expect great things from God," and to "Attempt great things for God," through the freewill offerings he will permit us to bestow during the coming year? And to him shall be the glory !

### THREE SUGGESTIONS.

*(From the Report of the Committee of the Board on the Home Department,  
Rev. Dr. F. A. Noble, Chairman.)*

On the basis of what expectation and by what method may we hope to leap the chasm of the \$150,000 which the Prudential Committee tells us yawns before us, and which we must somehow cross in order to reach the high standard of last year? We venture to make three suggestions looking toward securing the extra amount which seems to be required.

1. Ask the Sunday-schools connected with our Congregational churches to increase their offerings over last year to the extent of \$25,000. One hundred schools pledging \$100 extra would yield us \$10,000. One hundred schools pledging \$50 extra would yield us \$5,000. Four hundred schools pledging \$25 extra would yield us \$10,000. Here we have our total of \$25,000. Is it not possible to form plans and to set agencies in motion which will certainly and even easily accomplish this end?

2. Ask the Societies of Christian Endeavor connected with our Congregational churches to increase their offerings over last year to the extent of \$25,000. One of the most potent factors in the churches of our order to-day, and one of the most hopeful signs of the times, greets us in these Societies of Christian Endeavor. Into no form of work do they enter with more enthusiasm than sending the gospel to foreign lands. Nothing would suit these young people better than to be led to buckle down to some task which would tax their energies to the utmost, and at the same time give them the joyous feeling of being in fellowship with Christ and with all who love and serve Christ in bringing the entire race into subjection to the truth. An organization which can send 30,000 and more of its members from all parts of the land to New York city, to sit in convention day after day and night after night in the heat of midsummer, at their own expense for railroad tickets and hotel fare, may be counted upon to respond with alacrity to any reasonable appeal presented to its constituency, and to make sacrifices, and large sacrifices if necessary, to meet an emergency. Last year we turned to the men of wealth to aid in increasing our contributions. This year let us turn to the young, and make our campaign one of instruction and development as well as of appeal. These societies can be classified after a plan similar to the one suggested for the Sunday-schools, and amounts apportioned sufficient to yield the \$25,000 extra.

3. Ask the churches of our Congregational body, and such other churches as may elect to do their foreign missionary work through this Board, to increase their subscriptions and contributions by a round \$100,000. God helps brave men. God helps hopeful men. Not yet have we sufficiently learned the sublime lesson that God loves to open Red Seas to men when men are ready to walk through them. Last year a couple of large-minded and large-hearted constituents of the Board conceived the idea of raising an extra \$100,000 from the business men. They themselves gave munificent sums to this end. Only a little more than half the amount aimed at was secured in this way. But God honored this effort by opening unexpected channels of beneficence, and the \$100,000 and more was forthcoming. If we plan large things, if we go forward in the expectation of large things, God will not fail us. Maybe that some of the very men who gave extra amounts last year to help swell the total of the receipts of the Board found so much joy in it and so much blessing for their souls that, without any plans or concert, they will do the same this year. New friends will be raised up. The churches can be made to see that as yet they are only "playing with missions." When they once see this, how small would seem the task of giving the extra \$100,000 here urged upon them!

In the carrying out of these suggestions there will need to be hearty coöperation between the pastors and the officers of the Board, but there will need to be especially hearty coöperation between the pastors and the leading members of their churches. With faith and enthusiasm all along the line the record for this year can be made to outshine the record for any previous year in the history of the American Board.



## PROGRESS OF MISSIONS IN SOUTH CHINA.

BY REV. C. R. HAGER.

It is unquestionably true that South China has been one of the hardest mission fields of the world. The Cantonese have often been designated as "the Yankees of the Orient," and their capacity for business, shrewdness in trade, perseverance in emigrating and in opposition to foreigners have justified the term. The ideal Cantonese holds his own against all the other Chinese, and for this reason he is so often despised by the Chinese of other provinces. To do missionary work among them is no easy task, and requires the best talent and the most effective missionary methods to accomplish anything. The shrewd native is ever suspicious that the foreign missionary will spring some trap upon him, though he may exercise none but the kindest feelings toward him.

Again, the Cantonese is a natural born disturber of the peace; he is ever ready for something new, even if that should convulse the country in a revolution. Such is the opposition to the hated barbarian that it has sometimes been said that the Cantonese need a little foreign chastising every few years to hold their unwarranted pride in its place and make them a little more susceptible to foreign innovations. The province itself ought to stand at the head of missionary conquests, but were it not for the success achieved among the Hakkas it would hold a very inferior rank. Probably not more than 4,000 Cantonese have accepted the doctrines of the gospel, though the efforts to reach them have been varied and unceasing. Formerly the missionaries scattered Christian literature everywhere free of cost. After a while it was thought best to ask a few cents for the publications, to ensure their being read.

In the earlier stages of missionary operations, when the Chinese mind was little understood, the books published were often misunderstood, so that the literati threw them aside with some contemptuous fling at the religion of Jesus. As time went on, however, Chinese character became better known, and newer and better books were published which were a pattern of Chinese thought and style; these met with a more cordial reception, so that even men having passed the examinations said to the missionaries: "Your books are much more readable now than formerly." And yet with all the daily preaching, opening of Christian schools, publishing of books, distributing of Bibles, and the dispensing of medicines, the work has made comparatively slow progress. Some of the Christian Chinese, recognizing this fact, thought that perhaps a greater impression could be made if the medical and evangelistic work were united; and so a society was formed that sent out a party of men composed of physician, colporter, and preacher, who have traveled widely, healing the sick and preaching the gospel. It must be admitted that this was a step in the right direction and that, whereas the doctrine of Jesus were formerly tabooed, the people feel a little more friendly toward this "foreign religion," as they term it.

This method of missionary operations largely originated in the Chinese mind when they saw the good results achieved through the practice of medicine according to foreign principles. They adopted it as their own, and so the English

Congregationalists of Hongkong united with the American Congregational Chinese Christians to carry on this work.

But there is another society, which was formed three years ago in the city of Canton, which may become a great factor in the evangelization of the southern provinces. It is called the "Book Lending and Evangelizing Society," and, singular as it may seem, this society had its origin in a union prayer-meeting of the Chinese. These meetings are held bi-monthly, and it was during one of the regular meetings that the subject was discussed. The Chinese felt that the school-teachers and literati of the province were not reached, since few of them ever entered a chapel. Again, they realized that in order to reach the scholars they must have the very best of tracts and books on science. So they decided to organize themselves into a society and procure the necessary books, and send colporters into all the different districts of the Canton province, whose duty it would be to lend the books to the literary men who cared to read them, or offer to sell them if they found any disposed to buy. One month after the books had been lent, the colporter was to return and see whether the borrowers desire to purchase them. If so, they were to be sold; if not, they were to be taken back. These were the main principles of the organization. Missionaries were not invited into the society and the work was to be carried on solely by the Chinese. Having no means, the society, composed of Wesleyans, Presbyterians, Baptists, Lutherans, and Congregationalists, appealed to their brethren in America and Australia for funds and to the foreign missionaries for books. The Bible and Tract Societies of Great Britain and America have kindly consented to furnish the books, and nearly \$1,400 have been placed in the hands of the missionaries for this purpose. The Chinese themselves have collected or received by subscription some \$400 in order to send out their men with the books, and four book-lenders are at work in the province during the present year, at a salary of \$6 per month.

The society has a further object in view, and that is to offer prizes for the best essays by the non-Christians on Christianity or kindred subjects. Again, it is hoped that after a while they will establish permanent centres of Christian work, when the different missions will be invited to come in and take up the work of founding churches and carrying on the work still further. The society does not baptize nor form churches, neither is it its object to settle questions of doctrine, nor even to preach, but simply to circulate Christian literature in every city.

Every earnest missionary must bid Godspeed to this purely native work, for it is a great step in the right direction. The want of means will hamper them for a time, but the work that is done will tell upon the minds of the heathen scholars, so that all mouths will be stopped and the proud Confucianist must confess that Jesus "spake as never man spake." What an example have we here of the transforming power of Christianity in the lives of these heathen converts! Missionaries evidently have accomplished something, to make such Christian societies possible. Slowly but surely the evangelization of China is advancing, and blessed are they who have a part in bringing the greatest nation of the world to the feet of Jesus.

## Letters from the Missions.

### Madura Mission.

#### A HAPPY RETURN.

REV. JOHN E. CHANDLER, on his return to India, reached Madura September 12. He reports a most cordial welcome given to himself and his daughter, now Mrs. Wyckoff, who, with her husband, is hereafter to be connected with the Arcot Mission. Mr. Chandler says:—

“There is right at hand just the work I like to do. I shall never forget the sympathy and kindness constantly shown us in America, but I find it much easier to speak to men here of their own spiritual state and their hopes of heaven than it was there. On the last Sunday afternoon I went to a village six and a half miles distant, where there is a small church of low-caste people, among whom I established a school and gathered a congregation forty years ago. There was only one old woman present or now residing in the village who was there at that time. But there is now a church of some twenty-five members, whom I knew well, with a flourishing school, who came with their garlands of flowers to welcome me back.

“In this village is a considerable number of Mohammedans; the headman among them is called a samiar. He is very venerable, with his long white beard, riding on a large horse, with the gayest trappings. Many years ago I had known his father. On seeing me this man dismounted, and came into our small thatched place of worship, and sat through all the service. My son baptized and received to the church one man, and we administered the sacrament, services which that rich Mohammedan had never witnessed before.”

#### THE WORK OF A MEDICAL MISSIONARY.

Dr. Chester, of Dindigul, carries on his medical work in addition to the care of his station. Though the buildings of the dispensary and hospital were provided by the American Board, there has

been no further cost to the mission for the care of the nearly 200,000 patients who have been treated in these institutions. Writing August 30, Dr. Chester says:—

“Within the past four months twenty-six have associated with the church, on profession of their faith, in the congregations of the Dindigul station. I am spending four days, in my tent, each week, visiting my village congregations and schools. I am writing this letter in my tent, having had service with one of my congregations, last evening, and visiting, this morning, the largest village school in my station. There were present at the school, this morning, 138 children.

“Wednesdays and Saturdays I spend in Dindigul, giving as much of the day as is required for medical work, in my dispensary and hospital. These are my field days, and the people of the villages know that they will find me.

“Sunday morning and till noon or one o'clock, I give to my village congregation, administering the communion in fourteen different places. I try to give this privilege to each congregation once in two months. But I have to hold this special service in some villages on weekdays. At three o'clock, on Sundays, I have my weekly rehearsal of hymns and lyrics, with the Christian school-children in Dindigul, filling the front veranda of our bungalow, and you ought to hear how well and with what life they sing! At four o'clock we have our large Tamil Sunday-school, filling our church, of which I am still superintendent. At six o'clock I have my English service and sermon, having kept this up now for twenty-six years.

“I am building, with a portion of the money given to me by my dear mother, an Evangelistic Hall, in the heart of the town of Dindigul. It will be called, in memory of my mother, the ‘Sedell Hall.’ In the daytime it will be used

for Mrs. Chester's second Hindu Girls' School. On Sunday mornings we will have a Sunday-school here, from Mrs. Chester's three Girls' Schools. On Sunday afternoon, at two o'clock, we will have a large Hindu boys' Sunday-school. In the evenings we will have lectures, evangelistic meetings, and the showing of sciopicon pictures, with addresses. This hall, which will be ready for use in about six weeks, has a front and side on two wide main streets, on each of which there will be a wide double door, so that when the hall is packed with an audience many can sit outside and see what is going on and hear the addresses."

#### FAMINE ESCAPED.

Mr. Tracy, who since his return to India has been located at Periakulam, wrote from that station August 25:—

"The fears which many entertained at the beginning of the year in regard to famine have been dispelled by the coming of the usual early rains in their time, and though much scarcity exists until the new crops come in, yet hope has generally taken the place of fear. In this station more distress has been felt in the region of the Kambam pastorate than elsewhere, and there the suffering of many of the very poor is painfully like famine. Though surrounded by mountains, they were blessed with but very little of the rains which seemed to be falling on the hills around them continually, and their hopes have been but partly realized. At such a time the pastor's support becomes a source of anxiety to the missionary in charge. The people are expected to give it; they *do* give it when it is a possible thing. Whether *they* give it or not, somebody has to give it, and that somebody is generally the missionary. Happy he, if he has friends at home who can help him in such an emergency. The mission has not, and never can have, any reserve funds to meet such cases. There are so many pressing calls, in every direction, that money does not lie idle waiting for emergencies to arise."

#### THE CONDITION OF THE PARIAH.

"Mrs. Tracy and I have visited nearly every congregation in each of the pastorates but one, and have seen much to encourage and much to testify of patient and faithful work done in the years past. The majority of the people are very poor, and come from a social level which has not been wont to influence very widely or deeply those of more favored circumstances. In some places petty persecution is felt, but persecution is a slight matter as compared with the vis inertiae and stagnation which centuries of ignorance and superstition and social inferiority have bred. These poor out-caste classes are coming more into notice than formerly, and there is much said and written about bettering the condition of the pariah, but as yet the agitation has not produced anything tangible in the way of results. Meanwhile we go on, putting the means of education within their reach, urging them to take advantage of it, and usually being discouraged at the results. If a boy or girl can earn fifty cents a month, following cattle around all day, gathering up their dung for fuel, why should he be expected to be in school, learning what will be of *no* use to him after all? That is the argument as it occurs to the father or mother. Pay the boy or the parents the same amount for having the boy attend school, and temporarily you would have your schools crowded, because the people are poor. But to ask them to lay out anything for books and fees, even to use free books, is largely useless: education has *no* value to them unless it be shown to have a money value. An occasional exception encourages the missionary to hope that here, too, better times are on the way.

"Recently, in two places, accessions have been received to the congregations: in one place thirty or more families, and in another seven or eight families. These people are being followed up with instruction, and there is fair reason to believe them disinterested in their profession. Time will show, and meantime we will do what we can to confirm them in their choice.

"Sunday-school work is being carried on more and more: primitive in form, and suffering for want of attractions by which to draw in the children, yet useful in many ways and often blessed in results. The Sunday-schools in Periakulam town, two for Hindu children and one for Christian children, have an increasing attendance, which would much more largely increase still, had we suitable or sufficient rooms in which to gather the children."

#### A NEW CONGREGATION LED BY A SEPOY.

Mr. Hazen, after writing of the reception of four persons at one out-station, speaks of another community which had been brought under Christian influences under singular circumstances:—

"At another place we have recently built a church for a new congregation. The congregation was gathered by a pensioned Sepoy whom we are using as a catechist. He is one of our most faithful, conscientious, and discreet men. The land and church for this people cost Rs. 55, or about \$18. It is of mud walls and thatched roof and large enough for the congregation, as well as for more that may be gathered in. The catechist showed his military training in the arrangements for the dedication. On my arrival, in the absence of a bell, he fired his musket as a first-bell. Then when all were ready and service was about to begin, the people, who had remained outside, marched quietly in, not stopping to make the customary salaam, but stood waiting for something. When all were in, and arranged in a row, at a given signal there was a simultaneous salaam from catechist and congregation inside, and a gun-fire outside, after which the people were seated, and we had a most delightful service in which the people took great satisfaction. This new congregation of thirty-eight souls are now asking for a teacher and a catechist of their own, which we shall be glad to give when the man is available."

#### North China Mission.

##### TWENTY YEARS IN CHINA.

WRITING from Pang-chuang August 17, Dr. Porter says:—

"This evening brings me to the completion of twenty years in China. It was just before midnight of the seventeenth of August, 1872, that Mr. and Mrs. A. H. Smith and myself landed in Tientsin and were welcomed to the mission by dear friends there. It seems only a little while, and yet it covers a period in which many parts of the world besides China have been remodeled and turned to new light and hope. It is with a heart full of gratitude that I turn this first score of years in the service here. When I came, there had already been ten years of toiling and useful service on the part of those on the field. The foundations had been laid at Tientsin, Peking, Kalgan, and Tung-cho, and at Yücho also, which was, however, only a part of the Kalgan work. There were then twenty-four workers on the field, which shows how much interest had already been awakened in the work in the north. And yet, as we look back, the work seems to have been in a very incipient stage, not only here but elsewhere in China. There were already gathered 107 church members in our mission, many of whom would not stand the tests we now apply to our candidates.

"It is interesting to see how rapidly the work and the workers have increased throughout the empire. There were then about 207 missionaries, and the number which two years since was estimated at 1,296 has now reached nearly 1,600. The number of church members, which was barely 5,000, exceeds 40,000. In the province of Shantung, where our Board had only one church member east of the Grand Canal, and where there were but two missionaries outside of the treaty ports, there are now no less than 648 members. In 1872 Shansi and many of the interior provinces were practically as unknown as many portions of Africa. A few military gentlemen had been to Tai-yuan-fu, and a few missionaries had also visited some of the centres. It was still two years before Holcombe, Goodrich, and Smith made their famous trip to Hsi-an-fu and reported the widespread opportunities. How feeble and insignifi-

cant seemed the work of education at all points! A few students at Shanghai, Dr. Mateer's School at Têng-cho-fu, nothing in Peking but a feeble Boys' School, and at Tung-cho a dozen lads, most of them boys under ten years old. The recent formation of an Educational Association for China indicates the expansion in that line. There are now five Imperial Scientific Colleges, as well as three Missionary Universities and seven Missionary Colleges, well organized, each well filled with students. These students are the fruit of the smaller village schools, which have kept a fair pace with the increase of village centres of work and interest. The government schools, which have recently called students to their first classes, have drawn the larger proportion of them from the missionary schools.

"How interesting to be reminded of the church life which in all the north and centre of China has grown within this score of years from insignificant beginnings or from nothingness! Apart from the little centre of the English New Connexion Methodists, there was, when I came to China, nothing in either Chihli or Shantung to call forth any interest and very little to suggest hope; while last year the Presbyterians added at least 1,000 to their membership in this province, and the English Baptists about 500. Most of these were received after long probation and careful instruction in the elements. We have recently had the pleasure of seeing one of these latter. He came from a place 100 miles east of us. Our people have found him a very intelligent and simple-hearted Christian, able to read the Scriptures well and to pray with simplicity and sincerity. Such cases, increased by the score and the hundreds, are the sources of our present hopefulness. The fifteen little church centres of our station give us two pleasures. One is that of retrospect. We look back to recall the occasions when one or perhaps more were interested to listen to the truth, then to believe, and then to persuade others to walk with them in the new Way which has become a Way of blessing.

The other is that of outlook for the future. Each one of these centres, with orderly Sunday services, with many men and women learning to read and sing and pray, with a little school started in several of them, with warm hearts ready to receive us and open new opportunities to reach the village people about, with one or more lads started on the long course of study at Tung-cho, with the accumulating of these many interests and combining them into mutual purpose and mutual effort in the aggregate church life—all these give us a motive for service and a gladness in the prospect which far more than repay for all the struggle and effort or disappointment of the years that have fled."

#### FAMINE RELIEF.

Mr. Kingman, on his return from a summer outing at the Western Hills, writes:—

"I visited one or two out-of-the-way places during the summer, camping out one night above the clouds on the mountain that is the greatest centre of most pilgrimages in the north, and spending another on the summit of the Great Wall, where we were able to take time for explorations sufficient to negative the universally received opinion regarding the continuity of this branch of the Great Wall.

"On our voyage down the river last week we had an exciting bit in the passing of the great crevasse ten miles above here, where the water is pouring out over the country with a deep, steady roar that will probably continue yet for weeks. It all means untold misery, of course, but not on so vast a scale as two years ago. 'Famine relief,' except in an exceedingly limited way, is about dead. The public here are utterly sick of the mismanagement, deception, and ingratitude; nor do I think they can be greatly blamed. Above all is the hopelessness of the process: the misery proceeds and will continue to proceed from certain well-perceived and preventable causes, which remain unchanged and even untouched. To help the people over one year is simply to

save them for a similar misery several years later. So it has proved in the present case."

### Japan Mission.

#### TWO NEW CENTRES OF WORK.

WRITING from Okayama, September 24, Mr. Pettee says:—

"In the main, this year has been, like 1891, a year of holding on, of fortifying old centres, and possessing our souls in patience; but not entirely so. During the past summer, with all its trying heat and terrible floods, two important cities in this region have been entered by the Kumi-ai (Congregational) cohorts—Fukuyama, a city of 16,000 people, thus far occupied only by English Episcopalians, and Hiroshima, with its 88,000 souls and a wide outlying region.

"I have just spent five days most delightfully in visiting these places and two other cities near them where we have an older work. These two new cities are new only in their relation to Congregationalism. They are old castle towns, were centres of influence in former days, and are still very conservative along all lines of higher human interests. At the former place we held one long afternoon service, with twenty-six listeners inside on the mats, perhaps half of them baptized Christians. There is a plucky Boys' School near at hand, carried on by two earnest Christian men, one a graduate of the Doshisha, which is a substantial ally to directly religious work. Several of the students attended our service, and the institution is thoroughly Christian in spirit and purpose. It is as poor as Job's proverbial fowl, but proud of its rough buildings and plucky teachers. It begs for a little financial help and would give good returns for the same, but we must say no. Pastor Yamanaka, of the influential Imabari church, where he had proved himself a worthy successor of Mr. Yokoi (better known as Mr. Ise), felt the Kumi-ai call to Hiroshima, and offered his services to the Home Missionary Society, at a reduced salary. He and his excellent wife are leading off finely in the new field.

"It is a great delight to see the unanimity of the twenty Christians who are the foundation of the new church, and the most cordial feeling between them and the other denominations longer on the ground. They are a choice set of refined and influential people. Spiritually they are devout and in earnest to do good work in the city. The women, among whom is one widely known in America, Miss Koka, the well-trained kindergartner, are already separately organized into a praying and working band; a part of their work being crocheting, which they sell at a small profit, hoping to earn money for an organ and other necessities of a church outfit.

"Pastor Yamanaka and his wideawake young flock plead earnestly for an assistant evangelist and a Bible-woman to push work in their big, backward city. Neither the Home Missionary Society nor our station can help them out, as every dollar of money for evangelistic work is already pledged. But we greatly rejoice in these new openings in southern central Japan, and beseech your interest and prayers henceforth in behalf of Hiroshima and Fukuyama."

#### OKAYAMA ITEMS.

"Work opens encouragingly in Okayama this fall, with three baptisms in the city last Sabbath. The church, without a word from us, unanimously refused admission to another applicant, a young woman who passed an excellent examination, mainly because of a rumor that the girl had been induced by her unchristian parents to take the step, hoping thereby that the foreigners would educate her and otherwise aid the family. Our schools have about thirty students each, and, with a partial change of teachers, start off well.

"The Orphan Asylum has a large new dormitory for its girls, is hard at work, making matches, printing, shaving, farming, studying, and praying, and is just as needy and just as worthy as ever. Flood relief work in the summer by our Christian people has changed the tone of feeling in several outlying villages, and we are

swamped with opportunities for work, calls for assistance, and grateful words of appreciative thanks. There is still much destitution and a wide wreckage of rice-land in this region, which call for all the charity we can muster. The rice crop this fall may be small, but the harvest of souls, we believe, will be large. We need the sustaining prayers and generous gifts of all who love our Lord and long for the coming of his glorious kingdom."

#### TOUR IN THE HOKKAIDO.

This great northern island of Japan is receiving new attention from the government and people, and new enterprises are undertaken in the belief that there is to be in the immediate future a wide development of industries and great increase in population. We have already referred to the fact that our mission has been urged by the Japanese to establish a station and to develop evangelical work throughout the island. It is expected that Messrs. W. W. and W. L. Curtis will be stationed at some point, perhaps at or near Sapporo. In September last, Mr. W. W. Curtis completed a tour through the island, traveling nearly 500 miles on horseback and an equal distance by rail, and about 140 by stage and steamer. Having spent a Sabbath at Sapporo, where he was cordially welcomed by the church and its pastor, Mr. Takenouchi, he subsequently visited, in company with this pastor and Mr. Tanaka, of Sendai, the town of Iwamizawa, twenty-six miles east of Sapporo, of which Mr. Curtis says:—

"It is destined to be a very important place as a railroad centre. There the new road from the southern coast, just opened to travel a few days before my arrival, joins the old road, running from Otaru, the port of Sapporo, up to the Poronai coalfields. There is to be an iron foundry there and machinshops for the railroad.

"The Sapporo church, that independent, wideawake, and enterprising company of Christians, have had a preaching place in Iwamizawa with a little company of believers. This they wished to turn

over to the mission and the Kumi-ai churches, while ready to coöperate in the support of an evangelist, who since the time of our visit there has been called from the south and accepted, and is now on the ground at work.

"Spending a night with the Christians there, we went on to Ichikishiri, where Pastor Tomeoka, formerly of Tamba, has been doing grand work for a year in the great prison, yet has found time for outside work—gathering a congregation of officials and others, so that now their pressing need is of a building where they can hold services. I had the pleasure of carrying him the personal contributions of quite a number of my fellow-missionaries toward the building which they hope to erect. We spent two nights with him, addressing the Christians on the first, and, on the second, an assemblage of officials and townspeople; during the day visiting the Poronai mines and a Christian school-teacher there.

"Then we took horse and rode thirteen miles to Kabato, where is another great prison, with another of our Christian pastors as moral instructor, under government employ. The work in these prisons is intensely interesting. Just before I left the Hokkaido the little company of Christians whom we met in Kabato village with Pastor Matsuo, the moral instructor, at their head, organized an independent church of about ten members.

"The next night we spent at Tobetsu with the evangelist turned farmer, whose story is given in the 'Basket of Chips' in the September number of the *Missionary Herald*."

After returning to Sapporo for the Sabbath, preaching at the independent church, Mr. Curtis started with the pastor and Superintendent Ebina, of the Home Missionary Society, for a further tour, which can readily be traced on the accompanying sketch-map. He writes:—

"We took the cars to Tomakomai, the point where the railroad reaches the southern coast; there mounting Hokkaido ponies, we followed the coast down to the southeast nearly to Cape Yerimo,

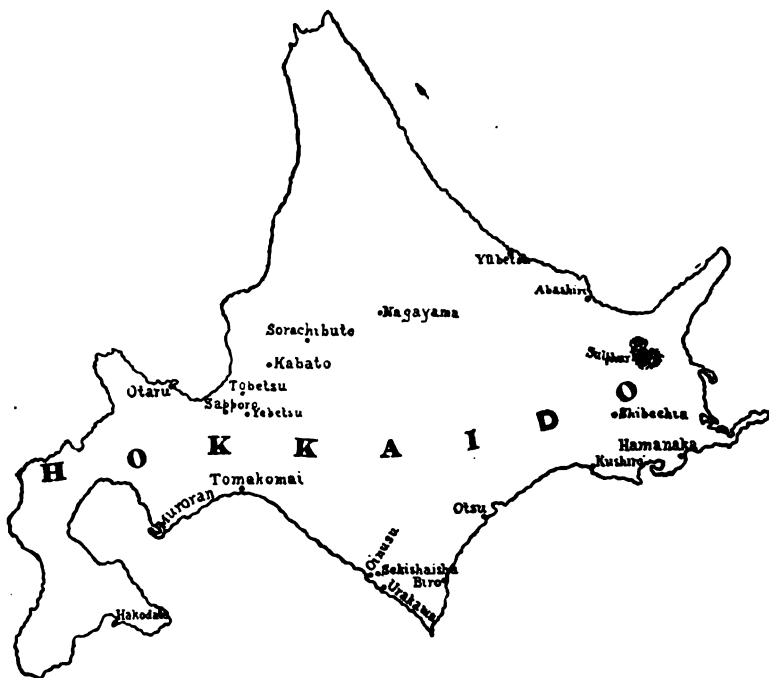


its southern point, visiting on the way the 'Red Heart Colony,' where our Urahawa church is located, spending Saturday and Sunday with them, and holding meetings not only at the church within the colony but at two neighboring towns, Oinusu and Urahawa.

"Then we followed on up the coast for a week, spending the next Sabbath at Kushiro, where are Kumi-ai Christians and a church of the Church Missionary Society, with whom we had good fellow-

to us, and I trust not without profit to them. Shibechiya is a beautiful place, strongly reminding me of my native land. It is in a central position for the eastern part of the Hokkaido, and it is quite probable that within a few years our Japanese brethren will be urging the opening of a mission station there.

"We found cars ready to carry us for about thirty miles from Shibechiya up to a mountain of sulphur, to exploit which the railroad was built. From its terminus



SKETCH-MAP OF THE HOKKAIDO.

ship. The next day brought us to our church at Shibechiya, which has been without a pastor for a year and a half. But very few of the church members are left, the greater part having moved away. We had some good meetings there; baptized four men and made arrangements to send them an evangelist, who will be with them next month. We have great hopes for the future of that church."

#### PRISONS AND PRISONERS.

"Our visit to the prison at Shibechiya and with its officials was full of interest

a ride of forty-three miles in the saddle brought us to Abashiri, where is the fourth of the Hokkaido convict prisons belonging to the central government. The moral instructor at this prison is one of our earnest evangelists, who a short time ago was preaching in the pulpit of the sainted Sawayama in Osaka."

The travelers spent a Sunday on the invitation of the people of Abashiri, addressing both the officers and the prisoners and the people of the town. Mr. Curtis speaks of that Sunday in the prison as a rare experience. He continues:—

"On Monday we rode through the sand and in the rain thirty eight miles up the northeast coast to Yubetsu, from which place we struck out into the heart of the Hokkaido, traversing the great central road which is being cut by convict labor through the primeval forests. For three days we journeyed, the most of the time along this splendid road, where there is not yet a settler and scarcely a traveler. Food and shelter we found in the huts of the convict laborers by the favor of the superintendent of the Abashiri prison, to which these men belong. One night we slept under the same roof with 400 convicts and their guards. The prisoners' rations we found better by far than what we received at some of the hotels on our journey. Our experience with the convicts is one long to be remembered."

After the most of the week spent in this journey in central Hokkaido, the railroad was struck, and Sapporo was reached on Saturday. Mr. Curtis speaks of a number of settlements made by "agricultural soldiers" or "soldier-farmers." One of these settlements, that near Nagayama, where the emperor's summer palace is to be, is spoken of as a fine sight, with a main street about five miles long, nicely graded and perfectly clean, the houses standing back from the street and some twenty rods apart, with acres in the rear of waving grain or covered with vegetables. These men are under military discipline, but they are sent into this region to open the country, making farms which will eventually become their personal property. The whole tour impressed the travelers as most valuable, revealing a large and most promising field for Christian work. The cry is for means to support the native evangelists who might be secured for the prosecution of the work.

#### OGAKI AFTER THE EARTHQUAKE.

Mr. Cary, who has now removed from Osaka to Kyōto, writes, under date of October 6, of a recent visit in the earthquake region:—

"Ogaki was one of the cities that suffered most severely in the earthquakes of last year. In order to follow up the relief work that was conducted by Dr. Berry and the hospital nurses, the Kyōto station has for some months had an evangelist living there, and has also continued to keep there a Bible-woman, who went from Osaka immediately after the earthquakes in order to assist in nursing and other relief work. Hitherto the evangelistic work has been carried on in a very quiet way, partly owing to the difficulty in getting a suitable place for meetings. A small house has now been secured, and it seemed to the evangelist that the time had come for more public efforts. In accordance with his desires, Pastor Miyagawa and I recently made a visit to the place.

"The town of Ogaki is about half-rebuilt. The great calamity of last year seemed for a while to paralyze the energies of the people, and the unstable equilibrium that the earth seemed to exhibit for several weeks delayed the undertaking of building operations. Even now there is little feeling of security. A sharp earthquake shock occurred the first of last month, causing apprehension that it might be a forerunner to a disaster like that of last year. Those who had commenced building hesitated about going on; and, as a consequence, there was a great fall in the price of lumber. There has been much delay also in the repair of roads and bridges.

"Several rooms of a large hotel had been thrown together for the meeting which we held in Ogaki. There was room for three or four hundred people, but a rain had put the streets into a wretched condition, and as a consequence only about 150 made their way through the mud to the meeting. With the exception of one Buddhist, who several times shouted out his objections, all gave us a quiet and attentive hearing. There are now six or seven candidates for baptism. It seems to the evangelist best to delay the ceremony for two or three months in order further to test their faith.

There are also a number of inquirers in Ogaki and the neighborhood.

"I was interested in visiting the rough buildings put up by the Self-help Society. The funds for starting this work were contributed from various sources, and the Episcopalians are associated with our people in its conduct. About fifty persons, mostly children, who were made destitute by the earthquake, have been brought together and taught to make lanterns. It is astonishing to see how skilful little children, apparently not more than six years old, become in this work. In the afternoon there is a school for the children.

"Mr. Miyagawa and I also visited the city of Hachiman, named from its large temple of Hachiman, the god of war. Here we had a meeting in a theatre, which was, however, but about half-filled. Work has been carried on in this city for a long time, but the people are rather indifferent in regard to religious matters and progress is slow. This region has been noted for the large number of wealthy merchants it has produced. It is said that before the revolution seven tenths of the wealth of Japan were owned by the province of Omi, the most of this being in that part of the province close by Hachiman. This came about in a peculiar way. Formerly very heavy taxes were demanded from the people of this province. The returns from agriculture were not sufficient to support the large population and at the same time furnish the amount of rice demanded by the rulers. Necessity drove the people to seek in other ways to supply the deficiency. They began to engage in commerce, the merchants going out with their wares to all parts of the land. At first they were mere pedlars, but ultimately they established branches in all parts of the country, the chief shops in Kyōto, Osaka, Tōkyō, Sendai, and other cities being those of the Omi merchants.

"The meeting at Hachiman was a memorial service in honor of two members of the church who died two or three years ago. The Japanese are in the

habit of observing the anniversaries of the death of their friends. Theoretically the family is supposed to gather to talk over the deeds of the departed: but often the occasion is little more than a time for feasting and drinking. The Christians have various ways of retaining the spirit of the custom. On this occasion the church had held a memorial service by itself; and now, as something that would be in accordance with the characters of those whom they remembered, they had this service to tell others of the faith in which their friends had died."

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### Mexican Mission.

#### PEACEMAKERS. — A NEW CHURCH.

MR. OLDS, of Cosihuiriachic, writes of their efforts to relieve the suffering occasioned by the famine and hard times. Only a small amount of money has been received in answer to the appeal made to the public, and this has been used in the purchasing of corn, selling it at a reduced price to those who were able to pay something for it. All gifts have been expended, and still there is neither work nor new corn. It is to be hoped, however, that work will be secured before long, and that cheaper provisions can be found. One effect of the distribution of aid among the people has been that they have lost their fear of the missionaries. Writing from the village of San Isidro, October 3, Mr. Olds says: —

"Mrs. Olds and I are at this village, where we have been spending the Sabbath. The services were not very well attended, for four of the brethren, with other friends, were away on important business, trying to make peace between a little village up in the mountains, which is in revolution, and the government. It is a self-imposed errand that the brethren are on, yet nevertheless the authorities at Guerrero as well as the whole force of 800 soldiers, which has been ordered here to put down the revolution, are awaiting the outcome of their journey in hopes that terms may be agreed upon which will render unnecessary further fighting. We are

quite proud of the brethren who are leading in this movement, and if they are successful, the eyes of all in this part of the State will be turned toward the Protestant peacemakers.

"At Cosihuriachic the brethren are very happy over the result of the council held September 24. Six churches were invited to be present: three United States churches—the home churches of which Mrs. Olds, Mrs. Eaton, and myself are members—and three native churches. The native churches, with the exception of the Chihuahua church, which was represented by its pastor, failed to respond, so that but four of the churches were represented. The business of the council was carried out in due form, and on Sunday public services were held appropriate to the organization and recognition of the new church. In the evening we had the reception of new members and the celebration of the Lord's Supper. This service was very largely attended. Printed invitations had been sent out to the leading families of the place, and representatives were present from nearly all, and in some cases the whole family was present. It was without doubt, with the exception of some stereopticon exhibitions a few years ago, the largest attended Protestant service ever held in Cosi. It was a fresh proof of the liberal and friendly spirit which prevails there, so different from what one meets in other parts of our field. Our chapel was filled to overflowing, and I was told that over fifty were standing in the street at doors and windows, listening respectfully and *with hats off* to all that was going on. Nine were received on confession, six being heads of families. The new church therefore starts out with twenty-five members, sixteen of whom brought letters from Chihuahua. All seemed very enthusiastic, and we have great reason to hope that the work will now move forward rapidly.

"One of our members is doing good work as a colporter of the Bible Society, has been off in the mountains in the rich mining region, which bear the name

of Jesus Maria, and has sold a large number of Bibles and Testaments. He reports several families as interested in the truth, and several as desirous already of being baptized and received into the Christian church. Oh, that it were possible for a missionary to be sent there at once! The place is four days on horseback from this point."

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### Zulu Mission.

#### THE WORK IN DURBAN.

MR. RANSOM writes from Amanzimtote of a recent visit of ten days in Maritzburg, where he enjoyed a meeting of Christian workers and assisted also in the organization of a Christian Endeavor Society. Mr. Ransom and Mr. Bates together have charge of Amanzimtote and Imfume and ten out-stations. Aside from teaching in the Seminary, Mr. Ransom has charge of the Durban work, which is designed to care for the natives from the mission stations who come to this seaport for employment. Mr. Ransom says:—

"It looked a little as if it would be in order to prepare an epitaph, but we have tried to take up the work with light hearts, looking *up* for the promised help. Durban needs a solid, enthusiastic missionary all to itself. The opening there is wonderful. The chapel is packed full Sunday after Sunday. Mr. Suter, of the South African Mission, is doing a good work, has a class of forty or fifty inquirers, goes with helpers from our station to several different barracks, where they hold meetings and reach hundreds of natives from every part of the colony. These workers show courage and tact in treating the crowd. The opportunity is almost boundless. I have little doubt that the right missionary would soon erect a self-supporting, wideawake, aggressive missionary church that would serve as a model to the colony. At best it can be but patchwork under the present system. The Durban churches are showing more interest in missionary work, but it needs a huge

upheaval among them before they will begin to be able to care for the work, much less build it up. The work naturally falls on us. The men from our station are at work in Durban and need our shepherding still. They can thus in time bring back help to all the different departments of our work. I plan to spend two or three days in Durban this week to work up the organization of the church.

"Mr. Bates and I spent a day of hard work at Imfume and secured subscriptions of several pounds to repair the church. We have taken up the long, long needed task of building a new church here. Rain has hindered us from getting the people together as we wished. Last week about 100 were present, partly station people and partly heathens. We sought to dedicate first our own selves anew to the Lord. One backslider signified his desire to return to his allegiance. Considerable enthusiasm was manifested and the subscriptions footed up to about £125 and a bullock. To-day the weather was threatening; only about fifty were present, but we secured promises for over £35. I think a majority of those who gave to-day were raw heathen. I am happy to report an adjustment of the difficulty at Umpushini and that one of the theological students is living there and caring for the church. The school at Amanzimtote steadily advances. I wish you could personally examine it, there is so much promise of good. Three of the boys united with the church last communion. Capital meetings were held on Sunday evening, with thirteen or fourteen testimonies in half an hour. We are trying to reorganize the Sunday-school. Prayer-meetings have increased in interest and the monthly concerts have been live meetings."

#### INANDA SEMINARY.

From the annual report of this institution it appears that the whole number of pupils enrolled for the year was 113, a larger number than ever before. The increase has been mostly from the kraals. The report says:—

"The general deportment of the girls

has been highly gratifying; very few have wilfully given trouble, while of many we have only good things to remember. In spiritual things there is also much to encourage us. Many thought themselves Christians at the beginning of the year, but we have seen growth and the taking of a more decided stand for Christ. Twenty-three have united with the church during the year, having, so far as we could judge, given good evidence of being prepared for such a step. On returning from their vacation many of them gave an interesting account of what they had tried to do while at home, some working among their own heathen friends, and others going out among the kraals. One, herself from a heathen home, brought another girl back with her. The father had consented, saying, 'She has believed to you [is your convert] and she may go with you.' Three of our older girls have left us to teach in outside schools, where we believe they are doing good work."

#### West Central African Mission.

MR. WOODSIDE came to the coast in August to meet Mr. and Mrs. Read and take them inland. At the date of his letter, September 3, they were in good health and nearing Bailundu. Mr. Fay writes, from Kamondongo, that the work never looked so bright at that station, "if we only had the workers." The congregations are holding their own, even in the dry season. Miss Clarke, while on a visit at Bailundu, had had a serious attack of fever, but was recovering. Mr. Stover, writing from Bailundu, August 26, says:

"The attendance at church and Sabbath-school is quite small now, so many are absent at the coast; and at the villages there is so much to distract that it is hardly worth the while to have the boys go out. At the king's village there is to be a great feast in honor of former kings, at which their spirits are accustomed to possess their respective mediums and make known to the king the desires and

wishes of their hearts. I never was present at one of these feasts and have no desire to be. After that, will follow the preparations for the annual royal hunt, which is also a religious ceremony and therefore involves a great amount of divination and brewing of beer."

As an illustration of the character of the Africans, we quote from Mr. Stover's letter an account of the death of a little son of Samuel, one of their Christian young men:—

"The child was ill only a few days, seriously so only a few hours. They had brought him here for medicine, and he died while they were here. They kept the body here and had the funeral from our old house. It was a real Christian funeral. Their grief was genuine and deep, but there was no unseemly demonstration. I think if you could have seen the quiet, respectful assembly that gathered in the little church, among whom were many who had never been in before, and then have seen a native funeral, you would not have wished for better evidence that the gospel is at work. And could you have seen Samuel when he took his last look at the precious remains, as, with manly dignity and womanly tenderness, he imprinted a fond kiss on the cold brow, his whole body meanwhile trembling with suppressed emotion, you would have had no further doubt as to the hold of the gospel of love on, at least, one heart."

### European Turkey Mission.

#### THE ALBANIAN WORK.

MR. BAIRD, writing from Monastir September 13, says:—

"Some three weeks ago, Rev. Mr. Kyrias bought a house and lot in Kortcha for £120 T. There must have been £5 expenses of purchase. The upper part of the house was never finished off, and some of its walls were crooked by an earthquake.

"Having an official permit for his school from Monastir, his buying this place has stirred up not a little persecution from the leaders of the Greek party, lest this be the entering wedge of a Græco-Albanian movement, like the earlier Bulgaro-Greek controversy that has left in the Patriarch's hands very little in Bulgaria, only a small fraction of Macedonia, and not all of Turkish Thrace. Persons that attend preaching are summoned before the ecclesiastical council, reproved, and threatened with excommunication—their children not to be baptized or their dead buried, and no priest is to go to their houses if they attend preaching or let their children attend the Albanian school. There is some reason to suspect that men have been hired to shoot Mr. Kyrias. Fortunately some of the leading men are Mr. Kyrias's friends, though not openly, lest they give color to the accusations of the Greek party that they are thinking of changing their religion."

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## Notes from the Wide Field.

### INDIA.

TWO BRAHMAN CONVERTS. — *The Harvest Field* for October reports from different parts of India two conversions from Brahmanism. The first was that of a young man of a highly respected Brahman family in Madras. Some four years ago he forsook the worship of idols and commenced praying to God, his Creator. His study of the Vedas subsequently convinced him that they were contradictory and immoral. He commenced to study the Old Testament, was profoundly impressed by the lofty ideals found in the prophecies of Isaiah and Jeremiah, as well as by the character of Christ. Knowing he must suffer persecutions should he become a Christian, he forsook his home, and his friends for a time supposed he was dead. He spent much time in prayer, and on one occasion, as he himself affirms, had a strange vision of Christ, wounded and bleeding, but welcoming him and blessing him. After confessing the Christian faith and receiv-

ing baptism, he was waylaid, seized, and carried off by some relatives. They asked him, if he would not deny Christ, that he would be a Christian but at the same time wear the *namam* and the holy thread. They laid hundreds of rupees before him, and with tears and prayers besought him to return. A brother flung himself upon his neck and with a great burst of grief cried: "Brother, brother! if you will go from us, ask your Lord to let me die, for I cannot live!" The trial was fearful, but after a moment he stood firm and is now a student with the Wesleyan missionaries.

The other convert was a Brahman fakeer. He was baptized at a chapel in the Calcutta district, on August 1. As he stood up for baptism he presented a strange appearance, like that of Hindu ascetics. He wore a yellow robe, thin enough to show his stalwart limbs, his hair was thick and black and unkempt. With his pilgrim staff in his hand, and his wallet with the sacred beads under his arm, he gave an account of himself somewhat as follows: As a boy he had learned of Jesus, but grew restless and dissatisfied. He left his home in the search for truth, and became an ascetic, not altogether pure and disinterested. He went to the holy city of Benares, and then from one shrine to another, worshiped as a god by the credulous people. But his pilgrimage after truth was vain, and he knew that his profession of sanctity was a hollow mockery. The shrines and the people about them were morally unclean. In his disgust and distress he recalled the Christian truth he had learned in childhood. On going back to his home he found that two of his old mates had become Christian catechists; with them he went over the Christian doctrines and he "determined to renounce his Hindu caste, his vagrant life, his false religion, and with true sorrow of soul for his past sins, to confess Christ as his only Saviour, the only true incarnation of God, the only sacrifice for sin." When this confession of faith, which we have here abbreviated from the story in *The Harvest Field*, had been made, the church assented to his reception. When he was asked what name he should receive, he replied: "Let me be called John, in memory of that voice crying in the wilderness, that I may go forth to preach repentance to my countrymen." So saying he handed over to the missionary the sacred thread, which had been heretofore unspeakably precious to him as the sign of his brahmanical character.

THE PROGRESS OF CHRISTIANITY. — We are indebted to Rev. Dr. Jacob Chamberlain for the Thirty-eighth Annual Report of the Arcot Mission, a mission which was for a long time under the care of the American Board. The story it tells is one of great interest and of fair progress, though the past year has been a severe one on account of the drought and famine. We are specially interested in some facts presented in this report in regard to the progress of Christianity in India compared with that of other faiths. Here are the facts: "Between 1871 and 1881 the population of India increased six per cent. For the same period the Hindu religion failed to keep pace with the increase of population, for it increased only 4.3 per cent. Mohammedanism gained slightly on the population, increasing 11.1 per cent., while Christianity outstripped all the others, gaining 32.2 per cent. The figures for the next period from 1881 to 1891 show that Christianity still keeps the lead. The increase in population for the whole of India was 10.5 per cent. Hinduism lost ground again, increasing only 8.3 per cent. The Mohammedans gained slightly again, increasing 14 per cent. But Christianity increased 23.6 per cent. These figures are eloquent. They bring the missionary's vision of a Christianized India within the bounds of ordinary perception. They certainly do not speak to us of the failure of Christian missions, and they more than bear out the statement of Lieutenant-Governor Sir Charles Aitchison that Christianity is advancing five per cent. faster than the growth of the population of India, and is making greater progress than at any time since the apostolic era.

"But numerical progress is not the only progress made. Government again comes to the rescue of Christian missions and gives unsolicited testimony to the educational

advancement of the Christian community. From being a despised and persecuted few, native Christians have grown into a large, influential, and respected community. To-day they hold a place second only to the Brahmans in advancement in education, and if this present rate is only maintained they will soon be second to none. "Even now in female education they stand head and shoulders above all other communities." The following table, furnished by Mr. S. Sathianadhan, M.A., LL.B., the assistant to the Director of Public Instruction, shows that in relation to the population native Christians are far ahead of the Hindu community.

	CLASSES OF COMMUNITIES.	1889-90 TOTAL PUPILS UNDER INSTRUCTION.	1890-91 TOTAL PUPILS UNDER INSTRUCTION.	PROPORTION OF PUPILS TO POPULATION.
1	Native Christians.	44,225	47,510	1 in 16
2	Mohammedans.	75,200	76,678	1 in 21
3	Hindus.	473,142	512,263	1 in 64

## CHINA.

*The Shanghai Journal*, quoted in *The London Times*, tells the story of a man who for seven months has been engaged in fulfilling a vow that he would watch three years at his mother's grave. He built a little hut a few feet longer than himself, but not high enough for him to stand erect in. The man's condition was foul beyond description, since during his vigil he does not wash himself nor remove the straw upon which he lies. The people bring him food and honor him greatly. If he survives the three years, it is expected that the officials will go in state and receive him, reporting the matter to the throne, and he will receive from the emperor's hand a board containing four characters lauding his virtue. What a travesty upon the duty of honoring one's parents this senseless procedure is!

## AFRICA.

**CRUELITIES.**—The missionaries of the Free Church of Scotland in Livingstonia report that, in spite of the better influences which seem to be prevailing, the old superstitions are often revived with horrible cruelties inflicted upon the people. Dr. Kerr Cross gives several instances of the *muavi* poison ordeal, according to which suspected persons are compelled to drink this muavi and are thus supposed to indicate whether they are guilty or not of the crime charged. There are few persons who have such constitutions that they can resist the poison, and hence, whether innocent or guilty, they die painful deaths. The bodies of those who thus die are left unburied, the people being afraid to bury them. Eight persons had died before the missionaries knew what was going on. Dr. Cross states that slavery and the muavi poison are great hindrances to the work and are the twin curses of the country.

It is painful even to report some of these atrocities that are perpetrated in heathendom, yet how can a right impression be made as to the desperate need in which these people lie if some record is not made of events which are daily transpiring among them? Mrs. McKittrick, one of the Balolo missionaries, on the Upper Congo, wrote to *Regions Beyond* as follows: "Some things are too awful to mention; the mere record of barbarities perpetrated within a mile of our own doors seems to stain the very paper on which they are written. And yet these things must be known. Not long ago the king called a palaver, at which the prices of food, fowls, maize, etc., were discussed, and a law made to fix them at a certain rate. As a seal to this law the people all united in the purchase of a man from among themselves, who was treated as follows: He was supported in a sitting position while his arms and legs were all broken with a wooden club, then bound and conveyed in a canoe to a deserted island. There



his murderers tied him up to a tree and left him to perish, attacked by heat, hunger, thirst, birds of prey, and perchance wild beasts. We heard that he remained two days in agony, and then expired. Last week a woman was found guilty of stealing some prepared manioc. The people of her own town gathered together, and after breaking her limbs, men and boys rushed at her with spears, and continued spearing and stabbing her all over the body until she died, when the head was cut off, and the body thrown into the river. The shedding of blood is to these people a subject of sport rather than sorrow; the children rush to see a goat killed, and drink its blood. I have seen them put a living fowl into boiling water, or pull out its feathers before killing it. Of a truth 'the dark places of the earth are full of the habitations of cruelty.' The mind grows tired and the heart sick of listening to or repeating these deeds, but some of them form part and parcel of religion, and others are enforced by law."

#### CEYLON.

**INSINCERE PROFESSIONS.**—A striking incident is reported by the Wesleyan Mission in Ceylon, illustrating the easy way in which the natives will assent to the truth while refusing to follow their convictions. A missionary speaks of a meeting in a small village, where practically all the population was present, and a plain discourse had been delivered, giving the pith of the gospel message. After the sermon a conference meeting was held, of which the missionary gives the following report: "'Do you believe these things?' I asked. 'Yes, sir!' was the response, unanimous and hearty. It occurred to me to see how far their faith, or profession thereof, would go upon Christian lines. 'You believe in God; that he is one, and one only?' 'Yes, we do.' 'You believe that he made all things and sustains all things; that good is pleasing to him, and evil hateful?' Still the responses were 'Yes.' 'Do you believe that this Bible is God's Word, and that other Vedas are wrong?' 'Yes.' 'Do you believe what it says, that God sent his Son into the world to save sinners? And still no less heartily was assent given. I marveled and repeated the questions in other ways; I made them more personal. 'Do you really believe, then, that Jesus is able to save men from sin? to save you?' 'Oh, yes.' 'Do you believe that he died for you, to put your sin away; that he loves you now and cares for you?' 'We do.' 'Will you, then, accept him as your Saviour, and accept him now?' 'Yes, sir; yes.' I confess I almost gasped for breath; up to this point everything had seemed perfect, and had I gone no further I might have yielded to the temptation of 'premature reporting,' and penned an account of a village converted and ready for Christian baptism. But I could not forbear continuing the test. 'If you become Christians, you must give up sin.' Silence. 'You must give up lying.' A smile ran round the audience and a voice said, 'We cannot agree to that.' 'God requires it of you. Lying, thieving, impurity, sin in all its forms, you must give up if you want Jesus to save you.' The negative was more pronounced; and I went on sadly: 'You cannot serve the true God and worship idols; you cannot trust both Jesus and Pilliar. Are you willing to give up these things, that he who died for you may save and bless you?' Ah, no! Willing to accept, if they might do so, while the life remained unaltered; willing to *accept everything; to give up — nothing.*"

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#### Miscellany.

##### BIBLIOGRAPHICAL.

*Trophies from African Heathenism.* By Robert Young, F.R.G.S., author of "Modern Missions," etc. London: Hodder & Stoughton, 27 Paternoster Row.

This book is made up of such brief narratives of African converts as have come to the personal knowledge of the author. The history of each of our

missions furnishes like instances — the miracles of modern times. The most noticeable chapters are those relating to the Boer Mission in Natal and to the liquor traffic in South Africa. *Drink* is shown to be "the supreme curse" of that land.

*The Story of John G. Paton, told for Young Folks; or, Thirty Years Among South Sea Cannibals.* By Rev. James Paton, B.A. With forty-five full-page illustrations. New York: A. C. Armstrong & Son, 51 East Tenth Street.

Mr. Paton has recast and illustrated the wonderful story of his brother's life, in response to a loud call for a young folks' edition. This has been done, as he says, in the hope that it may inspire the boys and girls of Christendom with a whole-hearted enthusiasm for the conversion of the heathen world to Christ. Nothing could be better fitted to this end. The book is condensed from the original two volumes, yet there are 397 pages of as thrilling a narrative as ever was written. The abundant pictures make it still more vivid and add much to the value of the book in the eyes of the boys and girls.

*The Story of Uganda and the Victoria Nyanza Mission.* By Sarah Geraldina Stock. With fifteen illustrations. New York and Chicago: F. H. Revell Publishing Co. Pp. 223. Price, \$1.25.

This is a fascinating book, giving the history of that most interesting mission of the English Church Missionary Society from the time that Henry M. Stanley sent out his call from King Mtesa to the Christian world to bring to his people the message of the gospel. This mission has furnished a remarkable list of heroes, foremost among whom are Mackay and Hannington, and the story of their heroism ought to kindle fresh enthusiasm in all Christian hearts. The present crisis through which the mission is passing adds new interest to the story of what has already been accomplished, and deepens the hope that Uganda will not be forsaken by the British government now, after it has attempted to establish its authority there. The book is heartily to be commended.

*Woman and the Gospel in Persia.* By Rev. Thomas Laurie, D.D. New York and Chicago: F. H. Revell Publishing Co. In paper covers, pp. 100.

This abridgment of Dr. Laurie's most interesting biography of Miss Fidelia Fiske is issued under the auspices of the Woman's Presbyterian Board of the Northwest, and will find its way to many whom the larger volume would not reach. We wish that it might be circulated by the thousand.

*Sermons by the Monday Club, for 1893, on the International Sunday-school Lessons.* Pp 415. Price, \$1.25. Boston and Chicago: Congregational Sunday-school and Publishing Society.

The annual volume of sermons by the Monday Club meets admirably a want felt in our churches for earnest, practical, discriminating discourses upon themes connected with the International Lessons.

*The Sermon Bible.* New York: A. C. Armstrong & Son.

This series of volumes, published by Armstrong & Son, is to embrace the whole of the sacred Scriptures. Of the twelve volumes which are promised, two are before us. Each volume is complete in itself. We are not quite sure as to the use which will be made, or ought to be made, of these volumes. They are interesting, as showing how every portion of the Scriptures has been made use of by preachers of different races and generations, and how fruitful the Word is to the reverent student.

*The Expositors' Bible.* Edited by W. Robertson Nicoll. New York: A. C. Armstrong & Son.

We have already acknowledged the receipt of two volumes in this series, one on the Epistle to the Ephesians, the other on the Epistles to the Thessalonians. We have now to acknowledge the volume on the book of Job by Robert A. Watson, D.D., and two volumes of the Gospel of St. John, by Marcus Dods. We must say in frankness that we could wish that the exposition of the Gospel of John could have been assigned to one who holds a different view than that of Dr. Dods as to the nature and need of the sacrifice of Christ.

The books named below are all from the publishing house of A. D. F. Randolph & Co., 182 Fifth Avenue, New York, and each one is beautiful and good in its own way.

*Up and Down the House.* By Anna Warner, author of "The Melody of the Twenty-third Psalm," etc.

This is one of Miss Warner's interesting and practical Bible studies; this time upon woman's home life and work.

*Prince Dimple on his Travels.* By Mrs. George A. Paull, author of "Prince Dimple and his Everyday Doings," etc.

*Our Elder Brother.* Thoughts for every Sunday in the year, from the life and words of Jesus of Nazareth. By Sarah S. Baker.

A series of helpful and comforting lessons from the one perfect life.

*Men's Thoughts for Men.* Chosen and arranged by Rose Porter.

*The Baby's Journal.* Designed and compiled by S. Alice Bray. Poems, pictures, and blank pages for record of the baby's progress; a charming plan.

*The Last Day.* By Imogen Clark. With illustrations by S. Olivia Reinhart.

*Aunt Liefy.* By Annie Trumbull Slosson, author of "Fishin' Jimmy." With illustrations by G. F. Randolph.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For those who, though bearing the Christian name, are unmindful of the Master's last command; that they may have a deeper sense of the worth of the gospel to themselves and to others, and that with true love to God and to men they may count themselves as "debtors both to the Greeks and to the Barbarians, both to the wise and to the unwise."

### DEPARTURES.

October 25. From New York, Rev. A. W. Clark, of the Mission to Austria, after a stay of a few weeks in the United States.

October 25. From San Francisco, Rev. J. L. Atkinson and wife, Rev. George Allchin and wife, returning to, and Miss Lucy E. Case, to join, the Japan Mission.

November 2. From New York, Miss Harriet A. Lovell, to join the Central Turkey Mission.

November 15. From Tacoma, Rev. J. E. Walker and wife, returning to the Foochow Mission.

### ARRIVALS AT STATIONS.

September 12. At Madura, Southern India, Rev. John E. Chandler, Miss Eva Swift, and Miss Mary T. Noyes.

September 19. At Mersine, Turkey, Mrs. Emily R. Montgomery, on her way to Adana.

September —. At Constantinople, Miss Isabel F. Dodd.

September 21. At Smyrna, Miss Emily McCallum.

September 26. At Pao-ting-fu, China, Rev. E. R. Atwater and wife, on their way to Shansi.

September —. At Tientsin, Miss Mary E. Andrews.

October 15. At Yokohama, Japan, Rev. M. L. Gordon, D.D., and Miss Susan A. Searle.

### DEATH.

At Tientsin, China, September 21, Mrs. Helen Ash, daughter of Rev. C. A. Stanley, of the North China Mission.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Progress in South China. (Page 516.)
2. Village schools in India. (Page 539.)
3. What a missionary saw in the Hokkaido. (Page 523.)
4. After the earthquake in Japan. (Page 525.)
5. The work of a medical missionary in India. (Page 518.)
6. The Jubilee of the Pasumalai Institution. (Page 510.)
7. Twenty years in China. (Page 520.)

## Donations Received in October.

## MAINE.

Cornish, Cong. ch. and so.	6 93
Cumberland Mills, Warren Cong. ch., to const. CHARLES B. GRAHAM, H. M.	149 43
Gray, Enoch Merrill,	10 00
Kennebunk, Union Cong. ch.	36 21
Machias, Centre-st. Cong. ch.	6 69
Portland, Williston Cong. ch., 86.35;	
West Cong. ch., 26.80; St. Law- rence-st. Cong. ch., 10,	123 15—332 47
<i>Legacies.</i> —Bangor, Nehemiah Kit- tredge, by Ex'rs, per John L. Crosby, 4,000, less expenses, 50, 3,950 00	
Westbrook, Nathaniel H. Johnson, by Lewis R. Johnson, Ex'r, in part,	404 17—4,354 17
	4,686 58

## NEW HAMPSHIRE.

Exeter, 1st Cong. ch., Y. P. S. C. E., for preacher in Marathi Mission, 70; Nathaniel Gordon, for Tung-cho Theol. Sem., 62.50,	132 50
Greenfield, Cong. ch. and so.	15 00
Hanover, Cong. ch. at Dartmouth College,	133 65
Keene, 2d Cong. ch., Extra-cent-a- day Band,	20 00
Kensington, Cong. ch. and so.	10 00
Portsmouth, North Cong. ch., to const. Rev. LUCIUS H. THAYER, H. M.	140 43
Rochester, Cong. ch. and so.	50 00—501 58
<i>Legacies.</i> —Greenville, Miss Lucy M. Merriam, by Rev. George F. Merriam, Ex'r,	1,500 00
Hampton, Miss Abbie Leavitt, by W. T. Merrill, Ex'r,	1,000 00
Walpole, Rev. Thos. Bellows, by E. M. Smith, Ex'r, 130, less ex- penses,	117 00—2,617 00
	3,118 58

## VERMONT.

Bellows Falls, Friends in 1st Cong. Sab. sch., for Turkish Brigade, 2.25; do., for Chinese Brigade, 75c.	3 00
Berlin, Cong. ch. and so.	21 50
Brattleboro, Centre Cong. ch., of which 26.91 m. c., 110.71; H., 10,	120 71
Coventry, Cong. ch. and so.	30 00
Dorset, Cong. ch. and so.	23 07
East Burke, Ladies' Home Miss'y Soc., for village school, Madura,	10 00
Manchester, Miss E. J. Kellogg,	5 00
Newfane, Cong. ch. and so.	40 42
North Craftsbury, Cong. ch. and so.	5 00
North Troy, Cong. ch. and so., 1.50; W. W. Kelley, 1; Rev. J. J. Munro, 2.50,	5 00
Townshend, Cong. ch. and so.	18 00
Westfield, Lella A. Farman, de- ceased,	2 00
West Rutland, Cong. ch. and so.	46 19
Windsor, Cong. ch. and so.	12 80—342 69

## MASSACHUSETTS.

Agawam, Cong. ch. and so.	40 84
Andover, Clarence Mathewson, toward support of Rev. and Mrs. E. A. Bell,	3 00
Ashfield, Rev. C. B. F. Pease,	1 45
Attleboro Falls, Central Cong. ch.	9 00
Beechwood, Cong. ch. and so.	3 00
Boston, Park-st. ch., 100; 2d ch. (Dorchester), 92.44; Trinity ch. (Neponset), 29.08; A friend, 15; A friend (Dorchester), 5; A friend, soc.	242 02

Braintree, 1st Cong. ch.	9 78
Brimfield, Cong. ch. and so.	9 60
Brookline, Harvard Cong. ch., 221.21;	
Jeremy Taylor, D.D., 20,	241 21
Cambridge, A friend in 1st Cong. ch.	25 00
Cambridgeport, Pilgrim Cong. ch.	36 00
Charlton, Cong. ch. and so.	40 00
Chelsea, Central Cong. ch., 81.12;	
1st Cong. ch., 51; Miss E. Brown, 3,	135 12
Cochesett, Mrs. H. W. Leach,	7 00
Curtisville, Cong. ch. and so.	29 31
Danvers, 1st Cong. ch., 88; Miss M. F. Perry, for native preacher, Madura Mission, 40,	128 00
Dedham, 1st Cong. ch., of which 6.58 m. c., 162.01; Extra-cent-a-day Band of do., 32.18,	194 19
Deerfield, Cong. ch., to const. Rev. EGBERT N. MUNROE, H. M.	61 00
Easthampton, 1st Cong. ch.	75 79
Enfield, Cong. ch. and so.	30 00
Franklin, 1st Cong. ch.	12 00
Gilbertville, Cong. ch. and so.	123 14
Granby, Cong. ch. and so.	50 00
Hatfield, Cong. ch. and so.	46 92
Holyoke, 2d Cong. ch., to const. Rev. ARTHUR W. REMINGTON, H. M., of which 150 from ladies, toward salary of Mrs. E. A. Bell,	429 31
Hopkinton, Cong. ch. and so.	67 64
Hyde Park, 1st Cong. ch.	57 61
Ipswich, Linebrook Cong. ch., 7; Mrs. Martha P. Conant, 1,	8 00
Leicester, 1st Cong. ch.	38 00
Lexington, Hancock Cong. ch.	35 50
Longmeadow, Ladies' Benev. Assoc., 43; Gentlemen's Assoc., 27.38;	70 38
Lowell, High-st. Cong. ch., add'l,	1 00
Mattapoisett, Cong. ch. and so.	20 08
Middleboro, Central Cong. ch.	87 95
Mittineague, Cong. ch. and so.	31 41
Newton Centre, 1st Cong. ch., 117.30; S. F. Wilkins, 50,	167 30
North Andover, Cong. ch. and so.	25 00
North Leominster, Cong. ch. and so.	15 00
North Weymouth, Pilgrim Cong. ch.	10 27
Norwood, 1st Cong. ch.	135 27
Peabody, South Cong. ch.	201 00
Reading, Cong. ch. and so., 10; First- fruits, J. R. L., 5,	15 00
Readville, Blue Hill Cong. ch.	8 03
Rockport, 1st Cong. ch.	15 86
Royalston, 1st Cong. ch.	37 00
Salem, Tabernacle Cong. ch.	41 00
Sharon, Cong. ch. and so.	37 48
Sheffield, Cong. ch. and so.	11 00
Shirley Village, Cong. ch. and so.	17 23
Somerville, Prospect Hill Cong. ch., 65.37; Y. P. S. C. E. of Broadway Cong. ch., for native preacher, Ma- dura Mission, 40,	105 37
South Dennis, Cong. ch. and so.	10 00
South Egremont, Cong. ch. and so.	21 52
South Hadley, 1st Cong. ch.	16 00
South Hadley Falls, Cong. ch. and so.	11 05
South Sudbury, Members of Memo- rial ch.	9 00
South Walpole, Missionary,	1 00
Springfield, 1st Cong. ch., 200; South Cong. ch., 120; Hope Cong. ch., 66.86; Olivet Cong. ch., 45,	431 86
Sterling, Cong. ch. and so.	38 63
Townsend, Cong. ch. and so.	27 44
Upton, Worcester South Conf.	18 13
Webster, Cong. ch. and so.	50 00
Westfield, 1st Cong. ch.	6 61
Westford, Union Cong. ch.	33 59
West Medford, Cong. ch. and so.	11 25
West Medway, 3d Cong. ch.	16 00
West Newbury, 1st Cong. ch.	25 64
West Springfield, Park-st. Cong. ch.	39 58
Whitneyville, Cong. ch. and so.	37 50
Worcester, Central Cong. ch., of which 3 from Mrs. Sarah P. Rogers, 84.37;	

Extra-cent-a-day Band of Union Cong. ch., 33.90; A friend, 25,	143 27
Worthington, 1st Cong. ch.	65 59—4,255 72
<b>Legacies.</b> —Amherst, Mrs. Eliza F. Huntington, by P. D. Spaulding, Adm'r,	100 00
Boston, Mrs. Theresa V. D. Mitchell, by George H. Quincy, Ex'r,	1,290 00
Ipswich, Mrs. Miriam G. Burrows, by F. W. Coburn, Ex'r, add'l,	45 00
Pittsfield, Rev. S. B. Morley, by Prof. Edward W. Morley, and Rev. John H. Morley, Ex'rs,	575 00
Waltham, Mrs. Caroline F. Smith, by Daniel French, Ex'r,	500 00—2,510 00
	6,765 72

## RHODE ISLAND.

East Greenwich, James Roomian, Providence, Beneficent Cong. ch., 148.18; North Cong. ch., 24,	2 50
	172 18—174 68

## CONNECTICUT.

Barkhamsted, Cong. ch. and so.	8 00
Black Rock, Cong. ch. and so.	82 00
Bristol, Cong. ch. and so.	100 00
Derby, 1st Cong. ch.	24 70
East Avon, Cong. ch. and so.	20 00
East Canaan, Cong. ch. and so.	6 29
Easton, Cong. ch., for support of Rev. W. P. Elwood,	21 50
Goshen, Mrs. Moses Lyman, Guilford, 1st Cong. ch., to const. FRANK P. KNOWLES, H. M.	100 00
Hampton, A friend,	5 00
Hartford, Pearl-st. Cong. ch., 192.85; Windsor-ave. Cong. ch., 15; A friend, 1,000.	1,207 85
Millford, ———,	2 50
New Canaan, Cong. ch. and so.	79 47
New Haven, Grand-ave. Cong. ch., to const. WALTER S. BISHOP, H. M., 156.20; Rev. Burdett Hart, D.D., to const. Rev. U. O. MOHR, H. M., 50,	206 20
New London, 1st Ch. of Christ, of which 14.22 m. c.	245 70
Northfield, Cong. ch. and so.	20 41
Norwalk, 1st Cong. ch., for support of Rev. W. P. Elwood,	50 31
Old Saybrook, Cong. ch. and so.	52 56
Ridgefield, Cong. ch. and so., for support of Rev. W. P. Elwood,	45 00
Somersville, Cong. ch. and so.	24 37
Stamford, 1st Cong. ch., for support of Rev. W. P. Elwood,	71 78
Thomaston, Cong. ch. and so.	12 44
Trumbull, Cong. ch. and so.	13 00
Woodstock, 1st Cong. ch.	17 00
———, A friend,	200 00—2,626 08
<b>Legacies.</b> —Volutown, Mrs. Elizabeth W. Kasson, by E. Byron Gallup, Adm'r,	1,000 00
	3,626 08

## NEW YORK.

Albany, Mrs. George C. Treadwell, 100; Miss Julia Treadwell, 100,	200 00
Berkshire, 1st Cong. ch.	100 00
Brooklyn, Cen. Cong. Sab. sch., to sup. two Bible Readers, Madura, 36; Clinton-ave. Cong. ch., m. c., 12.58,	48 58
Buffalo, A friend, to const. MYRTIE A. HOAG and CHARLES E. POTTER, H. M.	200 00
Canandaigua, 1st Cong. ch.	24 49
Elizabethtown, Cong. ch. and so.	15 38
Ellington, Cong. ch. and so.	10 00
Franklin, Cong. ch.	33 68
Hamilton, Mrs. John Diell, Jamesport, Cong. ch.	5 00
Jamesport, Cong. ch.	3 30
Jamestown, James Jones,	5 00
Lisbon Centre, Rev. R. C. Day,	5 00
Lysander, Cong. ch., add'l,	1 00

Mannsville, Cong. ch.	7 00
New York, Joseph M. Andreini,	15 00
Rockaway Beach, 1st Cong. ch.	11 45
Sanborn, Miss Abigail Peck,	5 00
Saranac Lake, Mrs. F. G. Halleck,	2 00
Syracuse, Plymouth Cong. ch.	13 00
West Brook, Cong. ch.	4 03—708 92

## NEW JERSEY.

Closter, Cong. ch.	6 13
Elizabeth, 1st Cong. ch.	10 15
Paterson, Auburn-st. Cong. ch.	40 00—56 28

## PENNSYLVANIA.

Erie, M. W. Tyler, for preacher in Madura,	41 00
Harford, Cong. ch.	15 27
Lander, A. and M. E. Cowles,	50 00
Philadelphia, M. E. Null and Ella Roberts, for medical work in Ceylon,	12 00
Pittsburgh, Miss Ella DeVoe,	15 00—133 27

## VIRGINIA.

Hampton, Cash,	25 00
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## INDIANA.

Terre Haute, Mary H. Ross, for China, 8; for Japan, 6; for Turkey, 5; for Africa, 3,	22 00
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## MISSOURI.

Kidder, Cong. ch.	8 60
Springfield, German Cong. ch.	2 00—10 60

## OHIO.

Brecksville, 1st Cong. ch.	2 34
Cincinnati, Lawrence-st. Welsh Cong. ch.	50 00
Cleveland, Plymouth Cong. ch., 154; Pilgrim Cong. ch., 134; Hough-ave. Cong. ch., 19.48,	307 48
Dover, Cong. ch.	36 87
Hudson, Cong. ch., with other dona., to const. Rev. C. W. CARROLL, H. M.	18 00
Marblehead, Esther Lee, for Bibles, Oberlin, ad Cong. ch., 86.16; 1st Cong. ch., 73.75; Students of Oberlin Coll., for support of Rev. Cyrus A. Clark, 153.79,	313 70
Toledo, 1st Cong. ch., toward support of Mrs. M. M. Webster and Rev. J. L. Barton, 250; ad Cong. ch., 5.40,	255 40—985 29
<b>Legacies.</b> —Oberlin, Rev. C. V. Spear, by George N. Spear, Ex'r (prev. rec'd 7,500),	2,500 00
Rushmore, William Breese, by John H. Evans, Ex'r,	200 00—2,700 00
	3,685 29

## ILLINOIS.

Aurora, Y. P. S. C. E. of New England Cong. ch., toward support of native preacher in Madura Mission,	4 00
Chicago, H. D. P. Bigelow, of 1st Cong. ch., to const. GEORGE M. BRACE, H. M., 100; W. B. Jacobs, for evan. work in West Central Africa, 50; Y. P. S. C. E. of Sedgwick-st. Cong. ch., for support of Rev. and Mrs. E. A. Bell, 20; Miss Harriet Andrus, 10; One cent a day, 3.65,	183 65
Earlville, J. A. D."	85 00
Evanston, 1st Cong. ch.	50 00
Millburn, Cong. ch.	10 00
Oneida, Cong. ch.	15 50
Payson, J. K. Scarborough, to const. Rev. L. R. ROYCE and Mrs. MARY ROYCE, H. M.	300 00
Paxton, Rev. John H. Parr,	5 00
Peoria, 1st Cong. ch.	143 53—736 68

## MICHIGAN.

Almont, Cong. ch.	11 61
Armada, Cong. ch.	13 34
Detroit, Branch of Canfield-ave. Cong. ch.	4 00
Port Sanilac, Cong. ch.	2 34
Reed City, 1st Cong. ch.	14 75
Saginaw, 1st Cong. ch.	20 66
Traverse City, 1st Cong. ch.	11 00—83 49

## WISCONSIN.

Hartford, Cong. ch.	55 00
Ithaca, Cong. ch.	4 50
Kenosha, 1st Cong. ch., add'l,	7 00
Lake Mills, Cong. ch.	4 50
Menasha, E. D. Smith,	1,000 00
Neptune, Cong. ch.	1 36
Racine, Mrs. Smith and Mrs. Marsh,	100 00
Waupun, Cong. ch.	14 15
Whitewater, Cong. ch.	20 00—1,206 51

## IOWA.

Alden, Cong. ch.	11 52
Belmond, Cong. ch.	5 00
Cedar Rapids, 1st Cong. ch.	12 00
Chester Centre, Cong. ch.	10 78
Creston, Cong. ch.	15 63
Decorah, Cong. ch.	17 43
Des Moines, Plymouth Cong. ch.	20 73
Edgewood, N. G. Platt,	10 00
Elkborn, Cong. ch.	2 25
Fort Atkinson, Ladies' Miss'y Soc. of German Cong. ch.	5 00
Fort Dodge, Cong. ch.	20 00
Garner, A friend in Cong. ch.	5 00
Le Mars, Cong. ch.	57 87
Otho, Cong. ch.	12 00
Sioux City, Pilgrim Cong. ch.	2 60—207 80
Legacies.—Des Moines, Mrs. Harriet L. Rollins, add'l, rents,	60 75
	268 55

## MINNESOTA.

Detroit City, Cong. ch.	5 51
Duluth, Pilgrim Cong. ch., for sup. of Rev. W. M. Stover,	193 51
Medford, Cong. ch.	5 00
Minneapolis, Park-ave. Cong. ch., 52.90; Vine Cong. ch., 2.51,	55 41—259 43

## KANSAS.

Blue Rapids, Cong. ch.	2 15
Paola, Cong. ch.	14 99
Stafford, Ladies' Miss'y Soc. of Cong. ch., for China,	2 35
Wabaunsee, Cong. ch.	9 00—28 49

## NEBRASKA.

Cortland, Cong. ch.	3 74
Harbine, Cong. ch.	5 50
Oxford, F. A. Wood,	10 00
Plymouth, Cong. ch.	15 71—34 95

## CALIFORNIA.

Dehesa, Cong. ch.	5 00
Oakland, Class of '93, Pacific Theol. Sem., for theol. student, Tung-cho,	12 60
Pomona, Pilgrim Cong. ch.	88 66
San Diego, 2d Cong. ch.	1 85
—, Widows' thank-offering,	10 00—118 11
Legacies.—Oakland, Rev. I. E. Dwi- nell, D.D., by the executors,	1,000 00
	1,118 11

## OREGON.

Forest Grove, Cong. ch.	13 00
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## COLORADO.

Otis, Cong. ch.	35 00
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## WASHINGTON.

Coupeville, Cong. ch.	4 00
Eagle Harbor, Cong. ch.	3 00—7 00

## NORTH DAKOTA.

Dwight, Rev. S. F. Porter,	25 00
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## SOUTH DAKOTA.

Colvin, Cong. ch.	11 16
Huron, 1st Cong. ch.	42 05
La Roche, Cong. ch.	11 35
Yankton, Cong. ch.	19 00—83 56

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer,	20,321 09
For outfits and traveling expenses of missionaries,	2,405 00—22,726 09

From WOMAN'S BOARD OF MISSIONS FOR THE  
PACIFIC.

Mrs. R. E. Cole, Oakland, California, Treasurer, add'l,	4,103 76
	26,829 85

## MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—New Ipswich, Proceeds of Fair,	4 25
MASSACHUSETTS.—Boston, Y. P. S. C. E. of Highland ch., 16.02; Holyoke, 2d Cong. Sab. sch., 67; Leicester, 1st Cong. Sab. sch., 21.66; Lincoln, Cong. Sab. sch., 10; Orange, Sab. sch. of Central Cong. ch., 3.56; Peabody, Y. P. S. C. E. of South Cong. ch., 25; Pittsfield, 1st Cong. Sab. sch., 24.15; Stoughton, Y. P. S. C. E. of 1st Cong. ch., 28.36; Wellfleet, Y. P. S. C. E., for India, 3; West Springfield, Y. P. S. C. E., 4.87,	203 62
RHODE ISLAND.—Woonsocket, Y. P. S. C. E. of Globe Cong. ch.	14 00
CONNECTICUT.—Salisbury, Mites,	4 24
NEW JERSEY.—Hawthorne, Union Sab. sch.	5 00
TEXAS.—Dodd City, Cong. Sab. sch., for Africa,	80
MISSOURI.—Springfield, German Cong. Sab. sch.	2 15
OHIO.—Oberlin, 1st Cong. Sab. sch.	15 00
ILLINOIS.—Chicago, Y. P. S. C. E. of War- ren-ave. Cong. ch. (in part), 265; do., M. M. Brown, for pupil in High School, Yox- gat, 10; do., Y. P. S. C. E. of Millard-ave. Cong. ch., 7.20; De Kalb, Y. P. S. C. E., 8.60; Ridgeland, Cong. Sab. sch., 18.09; Stillman Valley, Y. P. S. C. E., 5.78,	314 67
MICHIGAN.—Armada, Cong. Sab. sch., 5; Detroit, Y. P. S. C. E. of Canfield-ave. Cong. ch., 3.80,	8 80
WISCONSIN.—Grand Rapids, Y. P. S. C. E. of Cong. ch., for sch., Tung-cho, 5.50; Wau- pun, Cong. Sab. sch., 10,	15 50
IOWA.—Davenport, Sab. sch. of German Cong. ch., 6; Mason City, Y. P. S. C. E., 9.68; Percival, Y. P. S. C. E., 3.90,	19 58
MINNESOTA.—Minneapolis, Park-ave. Sab. sch., 12.02; Stillwater, Children's mission band, 3,	15 02
KANSAS.—Ottawa, Y. P. S. C. E. of 1st Cong. ch.	10 00
NEBRASKA.—Ulysses, Junior Y. P. S. C. E.	1 00
	633 63

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Cohasset, Mrs. H. W. Leach, 1; Dorchester, Village Sab. sch., towards running expenses of R. W. Logan and Morning Star, 20,	21 00
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NEW YORK.—East Bloomfield, Cong. Sab. sch.	11 43
FLORIDA.—Mt. Dora, Friends, for Ponape,	4 50
	36 93

## FOR SUPPORT OF YOUNG MISSIONARIES.

CONNECTICUT. — Berlin, Y. P. S. C. E.	25 00	MINNESOTA. — Minneapolis, Y. P. S. C. E. of	
NEW JERSEY. — Westfield, Y. P. S. C. E.	12 50	Silver Lake Cong. ch.	7 00
ILLINOIS. — Springfield, Y. P. S. C. E. of 1st			
Cong. ch., 10; Waverly, Y. P. S. C. E., 6.25,	16 25		63 25
IOWA. — Des Moines, Y. P. S. C. E. of Ply-	2 50		
mouth Cong. ch.			

From THE AMERICAN MISSIONARY ASSOCIATION, by H. W. Hubbard, New York, *Treasurer*.

Income of the "Avery Fund," for missionary work in Africa, 1,239 12

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

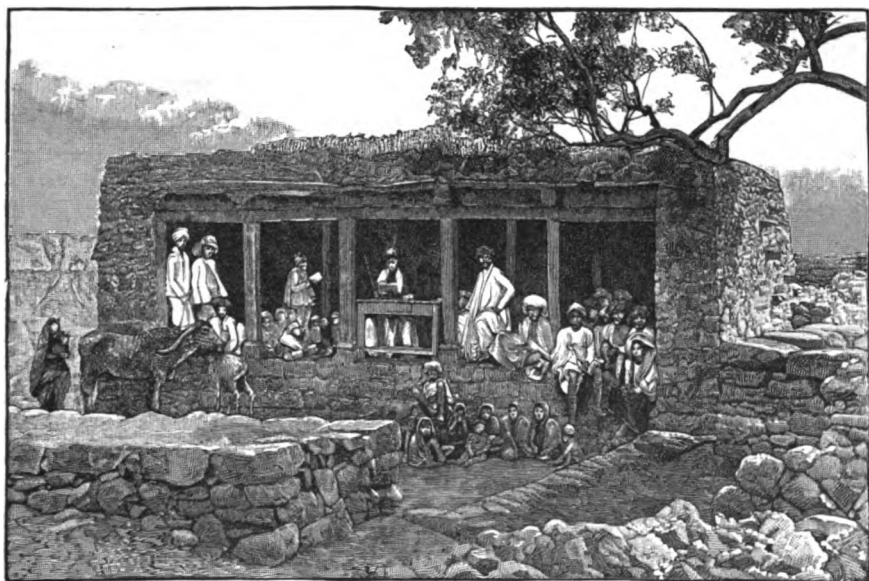
NEW HAMPSHIRE. — New Boston, Presb. Sab. sch., toward education of young man, care of Rev. L. O. Lee,	30 00	MINNESOTA. — Cannon Falls, Y. P. S. C. F. 1st Cong. ch., for work, care of Miss Emily M. Brown, Kôbe,	10 00
VERMONT. — Pittsford, Alphan Soc., for Kindergarten, care of Miss F. E. Burrage, 10; Rutland, Collected by Rev. E. E. Aiken, for Tung-cho college, 16.50,	26 50	KANSAS. — Westmoreland, Mrs. H. A. Cotton, for Mrs. Webster,	10 00
MASSACHUSETTS. — Boston, A friend, for work of Miss Barbour, 5; Brookline, Annie Ramage, for work of Mrs. C. C. Tracy, 5; Haverhill, Harriet F. Welch, in memory of Ella E. Welch, for work of Rev. L. S. Crawford, 20; Lynn, Breed Y. P. S. C. E. of Chestnut-st. ch., for work of Rev. J. L. Fowle, 30; Millbury, Mrs. Mee, in mem. of two little boys deceased, for a cottage for students in Pasmalai Sem., India, 100; New Bedford, Miss E. R. Wentworth, for work of Mrs. F. M. Newell, 10; Newton Centre, S. F. Wilkins, for work at Ahmednagar, care of Rev. R. A. Hume, 35; Somerville, Mrs. Callahan, for work of Rev. E. G. Tewksbury, 5; Sunderland, Cong. ch. and so., for building church and sch. house for Rev. Chas. Harding, 250; Walpole, Mrs. John A. Way, for work in Boys' school, Fochow, care of Mr. Peet, 5; Wayland, Miss Mary E. Lovell and friends, for work of Miss E. C. Wheeler, 8,	473 00	CALIFORNIA. — Los Angeles, Mrs. J. T. Ford, for work of Miss Nellie S. Bartlett,	25 00
CONNECTICUT. — Middlebury, Friends in Cong. ch., for use of Miss A. F. Stillson,	15 00	COLORADO. — Colorado Springs, 1st Cong. Sab. sch., for Okayama Orphan Asylum, 25; Denver, Y. P. S. C. E. of South Broadway Cong. ch., by Miss Leitch, for one half year's sup. of native helper, care of Rev. T. S. Smith, 25,	50 00
NEW YORK. — Elmira, Mrs. Dr. Gleason, 25; Miss Virginia Townsend, 5; Friends, 2.50; all for work of Mrs. C. C. Tracy; Palmyra, Harry G. Chapman, for use of Miss Cora A. Stone, 15.		MISSION WORK FOR WOMEN.	
NEW JERSEY. — Montclair, 1st Cong. ch., 100; do, Young Ladies' Miss'y Soc., 150; both for church building, Chihuahua, care of Rev. J. D. Eaton; do, 1st Cong. Sab. sch., for work of do., 41.35.	47 50	From WOMAN'S BOARD OF MISSIONS.	
TEXAS. — Dallas, Mrs. M. C. Wilson, to support Bible-woman, care of Miss Eva M. Swift,	291 35	Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
INDIANA. — Indianapolis, W. N. Jackson, for work of Rev. C. E. White, Marsovan,	20 00	For land for Girls' school, Osaka, 1,725 00	
OHIO. — Akron, Y. P. S. C. E. of West Cong. ch., for native helper, care of Rev. H. B. Newell, 10; Ashland, Auxiliary, 20.25; do., Y. P. S. C. E., 10.46; both for Mr. and Mrs. Williams, Shansi; Marietta, Mission Band, for Testaments, care of Mr. Fay, Africa, 3.10; Oberlin, Friends, for work of Mrs. J. L. Coffing, 100,	25 00	For women, care of Mrs. Richard Winsor,	2 50
ILLINOIS. — Chicago, Mrs. H. H. Russell, for use of the Misses Wyckoff in evangelistic work,	4 00	For child widows, care of do.,	5 00
MICHIGAN. — Columbus, Cong. Sab. sch., for school in Shaowe, care of Rev. J. E. Walker,	4 00	For use of Miss F. E. Burrage,	25 00
WISCONSIN. — Eau Claire, J. H. Allen, for education of child at Kyôto school, care of Rev. F. N. White, 40; La Crosse, Mrs. J. A. L. Bradfield, for pupils in Miss M. G. Nutting's school, 21.75; Menasha, E. D. Smith, for educa. of Nazareth Kayian, care of Rev. J. L. Fowle, 20,	81 75	For Floritza, care of Miss E. C. Wheeler,	3 00
IOWA. — Newton, Guilmeia Zollinger, for pupil, care of Miss Nutting,	20 00	For use of Miss G. R. Hance,	3 25
		For work of Miss Mary L. Page,	15 00
		For use of Miss E. C. Wheeler,	40 00
		For use of Miss S. A. Closson,	10 00
		For use of Miss Dancy T. M. Root,	15 00
		For chapel, Guadalajara, care of Mr. Howland,	8 50-1,852 25
		From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
		Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	
		For Miss Root's services in Kôbe school,	130 00
		For Hospital, and for woman's work, Peking,	448 91
		For Madura Mission, Miss Perkins' work, 100; and for Miss M. M. Root's work, 20,	180 00
		For Miss Sarah Bell's housekeeping outfit,	75 00
		For Miss Eula G. Bates' kindergarten,	25 00—798 92
		From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.	
		Mrs. R. E. Cole, Oakland, California, <i>Treasurer</i> .	
		For Bible-woman, "Elsie," care of Dr. Pauline Root,	35 00
		For "Medori San," care of Miss M. F. Denton,	5 00
		For Miss Alice E. Harwood, Japan,	25 00—65 00
			3,993 07
		Donations received in October,	45,814 59
		Legacies " "	14,241 92
			60,056 51
		Total from September 1 to October 31, 1892: Donations, \$60,610.09; Legacies, \$16,063.98 = \$76,674.07.	

# FOR YOUNG PEOPLE.

## VILLAGE SCHOOLS IN INDIA.

BY REV. H. J. BRUCE, OF SATARA, MARATHI MISSION.

AMONG the many departments of our mission work, no one is more interesting or, we think, productive of more direct and pleasing results than that of our common, or village, schools. There are more than a hundred of these schools situated in separate villages, or in small native communities, which become centres of gospel light in the thick darkness of surrounding heathenism. The brightness of these lights varies greatly according to circumstances; and I want to tell you of some of the difficulties which we experience in connection with them. The desire for an education is certainly increasing among the people, but



A VILLAGE SCHOOL IN A CHOWDI.

it often happens that, when in response to urgent requests we attempt to establish a school in a village, there are not energy and decision of character enough among the people who wanted the school to overcome the difficulties in their way, and especially the opposition of some of their own number, and so they leave everything for the missionary to do.

One of the first things to be considered, in starting a new school, is whether there are any suitable and available places in the village for the teacher to live in and for the school to meet in. I once commenced a school in a village where the teacher lived for several months in a little hut which he built with his own hands out of *cornstalks*. He gathered the children together under a large tree,



where they were taught their letters and some of the first truths of the gospel. The teacher was afterward fond of reminding me that once when I was visiting the school there came a sudden gust of wind and carried off one of the little books so far that it could never be found again.

Many of the villages have public "rest-houses," which are called *chowdis*, where travelers may stop for the day or the night. They are generally bare rooms or sheds, open on one side, without any furniture whatever, unless it be a grim idol bedaubed with red paint, which often occupies a central and prominent position. The traveler brings his own provisions and cooking-vessels; and building a fire on the earthen floor he cooks his food, and sleeps upon the floor. This is the nearest approach to "hotel accommodations" which one can find in this part of India, outside of the large cities. But it does very well for the natives with their simple habits of life. The picture on the preceding page is of a common village chowdi. It has thick walls of either stone or mud, and the roof is simply a hard kind of earth which rests on a framework of timbers. You will observe that there are *five* openings between the posts in front. There may be three or seven, but never an even number. This is owing to a native superstition; and you will find this idea in almost all the architecture of India, whether Hindu or Mussulman. The same superstitious fear of the even number is seen in other matters as well. Some years ago an American merchant in Bombay wished to get one of his ships insured for 50,000 rupees. He went to a Hindu insurance agent for that purpose. The agent did not like the look of that round number, but he was willing to insure the vessel for 51,000 at the same rates. In the end the ship was lost, and the agent paid the extra thousand rupees just for his superstition.

It often happens that where a school is started in a new village it must be held in the village chowdi, as that is the only available place. The inconvenience of such a place may be seen, with the help of a little imagination, in the illustration. As the building does not belong to us, it is not under our control. It is subject to perpetual intrusions from those who have a "hereditary" and "inalienable" right to its occupation. Every traveler may find his way here, and he spreads out his traps upon the floor and cooks his meal without let or hindrance. Groups of men may be seated here and there talking loudly and angrily, or perhaps smoking or playing cards, while the school-children are crowded into one corner, trying in vain to get their lessons. The buffalo cow and her calf, which are now seen standing quietly outside, may sometimes be found inside the building, and living creatures in the shape of vermin of various sorts usually abound in such places. It is a very difficult thing to transform such a place into a "temple of learning." Proper order is impossible, and it is a very happy thing for the school and for the village when the missionary is able to erect a plain, neat building, which he may call his own, and which may be used as a schoolhouse during the week and as a chapel on the Sabbath. Sometimes a teacher's house is added to it, and the whole establishment becomes a civilizing as well as a Christianizing agency in the village where it is located.

We still have many schools in chowdis which ought to be provided with better accommodations, and in many places the people are asking for schools where there is not even a decent chowdi in which to gather a school. There is a

chance for indefinite enlargement of our work in this direction, and few lines of work promise richer results than that of our village schools. They have been the starting-point from which not a few of our village churches have grown, and



A HIGH-CASTE GIRLS' SCHOOL NEAR AHMEDNAGAR.

some of our best native Christian workers received their first impressions of Christian truth in these same village schools.

These village schools are the feeders of our higher schools. When a boy has attended faithfully for several years, and has reached a certain standard in his studies, if his character is such as to make it seem advisable, he is taken into the

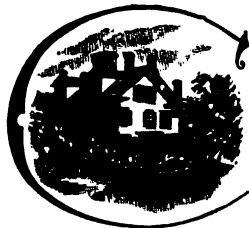
station school for a year or two, and may eventually go on to the Christian Vernacular Education Society's Normal School at Ahmednagar, or to the mission high school, or even to the Theological Seminary, to be fitted for work as a preacher or teacher. Our whole educational system, therefore, depends largely upon the success of these little common schools scattered about among the villages.

Should any of you wish to visit one of these little schools, I think you would be surprised to see how different they are from your fine schools at home. You would **not** expect to find the pupils sitting in easy-chairs, with desks and other furniture in **Chicago's** latest style. Possibly in some places you might find a tall hard bench on which some of the boys are sitting, but more likely you would see them sitting on the **earthen floor**, with legs crossed, and their books on the floor in front of them. Neither would you find the order equal to that of your best schools at home; and yet we do think that our schools are an **improvement** on the native private schools, or even those which are supported by government.

In the private schools and sometimes in the government schools the scholars study aloud, making great noise and confusion. At a certain hour of the day they all join in singing the multiplication table. They learn this not to twelve times twelve, as you do, but to ten times thirty, and sometimes to thirty times thirty. Two boys are appointed as leaders, and they shout out two numbers at a time, as "18 times 23 are 414; 18 times 24 are 432." The whole school will repeat the same at the top of their voices, and so on. What a racket they make! When you go into a village at the time of this recitation you would not need to inquire where the school is, for you can hear it at a great distance.

In contrast with our own village schools, most of which are among the lower castes, I am sending you a picture of a government high-caste girls' school in Bhingar, near Ahmednagar. The girls seem to be dressed in holiday attire; and how bright they look! The little ones are sitting cross-legged on the floor, according to the custom of their country. Do you see the little black spot on the forehead of each one? That indicates the caste of the girl, and here they seem to be all Brahmans. The head-master, who is the one sitting, has a different mark upon his forehead. Running crosswise like this it shows that he is a worshiper of Shiva. If it were perpendicular, it would show him to be a worshiper of Vishnu. But what a profusion of ornaments the girls have on! There are ornaments on the hair, rings in the ears, a ring in the nose, necklaces in abundance, armlets, bracelets, finger-rings, toe-rings, and anklets. Many of these necklaces are of gold and pearls and are costly. There is a certain necklace, not distinguishable in the picture, which indicates that the girl is married. It is placed on her neck by her husband at the time of marriage, and must never be removed until she becomes a widow.

The people of India generally do not think much of their daughters. If you ask a man how many children he has, he will give you the number of his sons, not thinking the daughters worth counting. But when you look at these bright-faced girls in the picture, do you not think them worth saving for the Lord Jesus Christ? We long to reach them with the gospel, but they are so hedged about that it is difficult to do so. Will you not pray for the fifty millions of children in India, that they may be brought into the glorious light and liberty of the gospel?



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